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A RELIGIOUS man is not a man who merely says his prayers and  
sings psalms; just as a poet is not a man who merely writes verses.  
Both require feeling, sincerity, faith, and passion—without these they  
cannot become either Christian or poet.—anon.



[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 30, 1915

NO. 27

## All Saints

Saints of the early dawn of Christ,  
Saints of imperial Rome,  
Saints of the cloistered Middle Age,  
Saints of the modern home;  
Saints of the soft and sunny East,  
Saints of the frozen seas,  
Saints of the isles that wave their palms  
In the far Antipodes;  
Saints of the marts and busy streets,  
Saints of the squalid lanes,  
Saints of the silent solitudes,  
Of the prairies and the plains;  
Saints who were wafted to the skies  
In the torment robe of flame,  
Saints who have graven on men's thoughts  
A monumental name;  
Come, from the endless peace that spreads  
Over the glassy sea;  
Come, from the choir with harps of gold,  
Harping their melody;  
Come, from the home of holiest hope,  
Under the altar-throne;  
Come, from the depths where the angels see  
One Awful Face alone;  
Come, from the heights where the mount of God  
Burns like a burnished gem;  
Come, from the star-paved terraces  
Of the New Jerusalem;  
Come, for we fain would hear the notes  
Of your sweet celestial hymn,  
And we fain would know what look is theirs  
Who look on the Seraphim;  
Come, for our faith is waning faint,  
And the lamp of love burns low;  
Come to these lower heavens and shine,  
That we may see and know;  
Come for the flash of a moment's space,  
With your snowy wings outspread,  
O God-lit cloud of witnesses,  
Souls of the sainted dead!

(The late) Rev. Edwin Hatch, D.D.

# EDITORIALS AND COMMENTS

## All Saints and All Souls

**P**ERHAPS the absence of All Souls' Day from the Anglican kalendar is more generally felt this year, when all the world is sobered and saddened and half the world is in mourning, than ever before.

True, we may, and rightly, interpret the meaning of All Saints' as the commemoration of all who are "called to be saints," and we do well to make the memorial of our own departed loved ones merge into that larger memorial of the great saints who have finished their course in faith and, after serving God faithfully and well in their generation, do now rest from their labors. Sanctity is not the exclusive possession of those who have been canonized, and we venture to believe that there are more living saints on earth to-day than ever there have been before. Apart from the present ebullition of hatred, the world is growing better and not worse, and even the war is probably less demoralizing to individual character than was the moral laxity and the over-luxury that preceded it. Yes, there are now, and there have been in all ages, a multitude of saints. Most of them are forever unknown on earth; none is ever unknown to God in heaven.

And the noble army of martyrs, whom especially we commemorate on All Saints' Day, has received enormous accessions this very year. Whether Armenians are being exterminated because of hatred of their religion or hatred of their race it may be difficult to say, but profession of the Mohammedan religion would, at least in many cases, have saved them. Thus they, as truly as those who suffered in the arena and elsewhere under the Caesars, are martyrs both in will and in deed. Especially should we remember that many Armenian Bishops and priests have been singled out for martyrdom. There have also been the martyrs to patriotism in each of the belligerent countries, and the unnecessary and culpable murders of those—men, women, and children—who, though non-combatants, have been ruthlessly slaughtered during the war. Though not martyrs in the same sense as those who gave their lives in the confession of the Christian faith, these may rightly claim a share in our commemoration on All Saints'; for sanctity is much more than piety, and in some degree may be claimed for those who gave their lives for their country.

But our own loved ones. Saints some of them were; saints who humbly lived their lives in the service and in the fear of God. The Bishop who, among his Indian brethren, fell suddenly asleep last week; the nurse who, forgiving her enemies and receiving the Holy Communion, went calmly to her execution; the founder of The Young Churchman Company, who lived a life of true, deep devotion and continually renewed his spiritual life at the altar; these and many, many like them fit easily into our commemoration of All Saints. They have not yet fulfilled their season of purification. They have not entered into the Beatific Vision that awaits those who shall finally be permitted to see the King in His Beauty. They are still learning, still developing, still living a life of progression, still having something to attain, still looking forward to greater joys yet to come. They are waiting for us, that we with them may be made perfect. But they are our household saints, or our diocesan saints, or our saints of the Church, and we love to think of them as such.

BUT WHICH is the human heart that does not feel instinctively that there are other human loves for those who have passed into rest, in whom the element of sainthood had not been largely developed here on earth?

Many, many of us have only the most rudimentary sense of our dependence upon Almighty God. Many of us are utterly neglectful of His worship. The cares and riches of this world have clouded the heavenly vision for very many. Petty sins, and oftentimes greater sins, have crowded out or dwarfed the spiritual vision. Very many are living on low spiritual

levels. And in this condition very many have died. They have entered into the ante-room to a life to which they have scarcely given a thought. They have been brought nearer to a God with whom they never have been acquainted.

Our human loves cry out for these. We know they were not saints. We earnestly trust that they are not among the lost, and we cherish the thought of many, many rays of divine light which we have seen reflected from their souls during their life-time. Perhaps, in God's infinite love, they are in the way, now, of becoming saints, and earnestly, eagerly do we desire to assist them if haply we may.

When Protestantism shut down on praying for the dead, it was guilty of a cruelty to bereaved mourners that is simply monstrous. And we see the result of centuries of that teaching in the blank despair that so often characterizes the Protestant funeral. To lay the widow on the funeral pyre of that husband who has been all the world to her for a long term of years, is hardly more cruel than to tell her that now, when he is torn from her immediate, visible presence, she must cease those prayers that day by day she has offered for him during all those years; that she may some day join him in an unknown life above, but that in the meantime she can have no relationship with him, must not even pray for him. What wonder that spiritualism made great inroads among people who were taught that doctrine of despair?

We need All Souls' Day as the special commemoration of those our loved ones whom we shrink from calling saints. We need the penitential services and the earnest intercessions for them, that are distinct from the shouts of triumph that we make for the victories of the saints; those who

" . . . climbed the steep ascent of heaven  
Through peril, toll, and pain."

We yearn for a more definite, more corporate prayer for these our loved ones. It is not enough that we *will* and we *do* pray for them in the secret utterances of our soul; we long that the whole Church should be more definitely, more personally praying for them with us.

Countless mothers in many nations have seen their sons leave home and take their places in the trenches. Now we venture to say that it is harder for their imagination to show those mothers just what are the immediate needs of those sons, for whom prayer should be offered, when they are in the trenches, than it will be when their spirits have suddenly been wrenched from their bodies. Indeed the Protestant objection to prayers for the dead breaks down completely under the conditions of this world-war. Shall mothers pray for their sons, whose needs they cannot know, when they are in the trenches but not when they are in Paradise? When shall they stop praying? When postal cards cease to come? When the name is reported simply as missing? When they do not know whether their son lives or not? When finally they know that he has been killed, but know nothing of the circumstances?

A theology of that kind may do for casuists and schoolmen but it is no theology for mothers. Tear down prayer for the dead and prayer for the living becomes an absurdity. Those who love realize, though the school-men may not, that life is all one, and that love surmounts the grave.

Give us back, O Mother Church, the definite commemoration of All Souls! Put into our mouths some definite, personal prayers for those we love, and *pray with us* for them! Be as frank with us about our right to pray for them as you are about our right and our duty to pray for the President and all others in authority, for those who travel by land or by sea, for those who are sick, for those who are in bereavement or distress, in mind, body, or estate!

All Saints' Day does not take the place of All Souls'. We can make the two commemorations fit in together, and we have been doing it for years. But our hearts crave a day of remem-

brance by the whole Church of our own personal loved ones.

Nowhere is the need for Prayer Book Revision more imperative than in this matter of the coldness with which our loved ones who have passed from us are treated in the Prayer Book to-day. We resent having prayers offered simply for ourselves when we are laying them to rest. We are not thinking of ourselves or of our griefs, but of them. We are robbed when the Church will commemorate only those whom we recognize as saints. We demand that our own loved ones also be recognized in the kalendar, and that they be brought within the sympathy and the prayers of the Church.

If the Joint Commission on the Revision of the Prayer Book will give us this, the thanks of every mourner will go to it.

If they are content to revise diction, to use a few more or a few less commas, and fail to do those great human things which human hearts are longing for, better let there be no report made at all. Better wait until the heart of the Church has been more thoroughly aroused.

THE execution of Miss Cavell, declared Mr. Whitlock, "will produce a painful impression in America." He was right. The impression is most painful. It is so painful that the German nation perhaps never will recover the respect of the American people.

The Execution of Miss Cavell  
 Victories can be won by force of arms. Territory can be conquered. Kings can be dethroned. Enemies can be killed. Force, in sufficient quantity, can do all these things.

But respect can only be won by being deserved.

At the outset of the war we heard a good deal of that German quality called *kultur*, which was to be promoted by force of arms and which was to raise the standard of civilization wherever the German armies should be conquerors. Now there never was a time, we believe, when a nation was more open-minded than were the American people at the beginning of this war. We waited to know what that *kultur* was.

The German nation started in the war with two *a priori* handicaps. When its advocates threw the responsibility for the war upon England and upon Sir Edward Grey, two things stood in the way of convincing the American people. One was the Austrian ultimatum to Serbia and the other was the German ultimatum to Belgium. The storms of rhetoric and invective failed to overcome those handicaps. But the American people realized that much of diplomatic history is secret, and, as a whole, they were open-minded as to what other and less patent causes might have been potent in making war. Thus far this initial handicap has not been removed.

And then the German cause suffered a second handicap through the activities of the impossible Dernburg, aided by various breaches of diplomatic manners from the German and the Austrian embassies, and fortified by the writings of Bernhardt and Münsterberg. Even this handicap might have been overcome, for stupid diplomacy and unwise writings are bad for a nation, but they are not necessarily criminal, nor do they of necessity commit others than particular individuals to their breaches of good manners. Indeed Dernburg really made some of us sorry for Germany, in that she was being so unhappily caricatured in this country by one who seemed to speak for the German nation and who did it so absurdly. But as Germany has not seemed to repudiate this manner of diplomatic representation, this second handicap also has not been removed.

So the German cause really started in this country under these handicaps, but they were handicaps that were susceptible of removal. They did not finally determine the attitude or the sympathies of the American people. Not only did we officially, as a nation, desire to maintain an attitude of strict neutrality and impartiality, but as a people we continued open-minded. We wanted to be just.

We have been studying German *kultur*, not as it is interpreted in dictionaries, but as it is practised by those who possess it. And this is precisely what we have done with Mohammedanism. We study that cult, or religion, by looking at the Turk, with his long, bloody history of atrocities, never so vast, probably, as they are to-day. What Mohammedanism can produce, the Turk shows us.

We apply the same test to German *kultur*; and as very much was being said a year ago about that quality, we have studied it with a good deal of care, and with as open minds as honest seeking to be just can give. Our study has been a

progressive one. Up to the present time it has consisted of these chapters:

- I. Germany in Belgium.
- II. The *Lusitania* and kindred episodes.
- III. Zeppelin raids, involving the official murder of women and children.
- IV. Miss Cavell.

Whether there are other chapters still to be learned, remains to be seen. But if it be true that after the second year of war is well under way German *kultur* has no friends among the American people and the German cause no sympathizers, except those who express their Americanism with an hyphenated limitation, it will at least be recognized that we have studied the quality at first hand. We have not been interested in what the enemies of Germany said about it; we have seen it as it is presented in the official conduct of the German nation; and we reject it as anti-Christian and loathsome.

The execution of Miss Cavell has all the picturesque qualities that thoroughly arouse a people. Quietly dying, at the official hands of the enemy of her nation, after reverently receiving the Holy Communion and asking forgiveness for her executioners, she has as quietly taken her "place in the sun" with the beautiful characters and saints of history, and none will be remembered more universally at the altar on All Saints' Day than she.

Her "place in the sun"!

There have been those who sought such a place by means of war; and she has shown them the only way to obtain it.

The blood of defenseless women and children, shed during the course of these four chapters in the exposition of German *kultur*, is upon those who direct the destinies of the German nation. May God speedily intervene!

IT is a little amusing to sit by and see our valued correspondents discuss whether THE LIVING CHURCH is or is not "Pro-German," especially in view of the invitation to subscribers to discontinue their subscriptions to which the hospitality of our columns was accorded last week.

"Pro-German"? There are those who delight in meeting issues with strings of abuse and by "calling names." Such will probably not find the editorial pages of THE LIVING CHURCH congenial reading.

We shall leave our correspondents to settle this question for themselves according to such internal evidence as they may severally discover. But this much we shall say:

We believe that the Prussianism of the present day, which is in the ascendancy in Germany, is a greater ultimate menace to Bavaria and to Wurttemberg and to the other non-Prussian states than it is or ever will be to England, and we venture to prophesy that not many years will elapse before these will see it.

But while we shall not refer further to that aspect of the letter printed last week in which the charge against THE LIVING CHURCH was made, it would be unjust not to speak of the reference to Archdeacon Nies and to THE LIVING CHURCH WAR RELIEF FUND. And we shall exert ourselves to write so plainly as not to be misunderstood.

Of all the American Church centres of influence in Europe, probably none is so important at the present time as the church that we maintain in Munich. Moreover, the greater the strain in the relations between the United States and Germany there may be—happily the strain is now considerably relaxed—the greater is the need for the American Church in Germany.

Just as the United States government continues to maintain its embassy in Berlin, and the importance of that embassy is greatly enhanced in this time of war, so is it important that the American Church should maintain its spiritual embassy. And the last people who ought to object are they who permit themselves to see only the bad in the German character. A great part of the work of the American Church in Munich consists in rendering sympathy and aid to stranded English people who are friendless in the heart of the enemies' country; and much of the assistance of THE LIVING CHURCH FUND that has been given through Munich has gone to the relief of English people. Was that worth while, or not?

Moreover, of the little company of American Church clergy whom the war found in Europe, none more nobly rose to the requirements of the occasion than Archdeacon Nies, none has more truly shown himself the Christian diplomat. Whatever "views" he has, concern himself. His work has been of the

greatest service, and his personality of the greatest credit, to the American Church.

So we quite agree with our correspondent in her gladness that "donors to THE LIVING CHURCH WAR RELIEF FUND may see where their money has gone." We also are glad. We intend that at all times there shall be the utmost publicity.

And we wish it distinctly understood that the two American churches in Germany will continue to share in the benefits of that FUND to the extent that they may seem to require such assistance; and we should esteem it almost a crime if American Churchmen required those churches to be closed in this day when the need for their spiritual and charitable ministrations is greater than ever before. But of course contributions to the FUND may be marked for use in special churches, and such special designations are scrupulously carried out.

We ought to add that, with a delicacy that does him credit, Archdeacon Nies has resigned his post as European correspondent for THE LIVING CHURCH, writing that he feels that the correspondent who is charged with an all-continental outlook ought not to write from a belligerent country. We have therefore invited the Rev. Charles M. Belden of Geneva, Switzerland, the only one of our American clergy in Europe still remaining in neutral territory, to succeed him, and we are hoping that Mr. Belden's letters may commence in the near future.

Yet letters from Archdeacon Nies, as from the other clergy on the continent, will continue to be welcome; and we venture to send to him with this the God-speed of our readers and of the American Church in his important and difficult work.

THE following are the receipts for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, October 25th:

Phillip King Alston, Raleigh, N. C.	\$ 5.00
St. Matthew's Church, Hillsboro, N. C.	10.90
C. B.	2.50
M. G. W., Newark, N. J.	1.00
Member of Christ Church, Woodlawn, Chicago	2.50
Miss Mary A. Eaton, Bangor, Me.*	1.00
Churchman, Charlotte, N. C.*	1.00
G., Brunswick, Me.*	1.00

Total for the week .....\$ 24.90  
Previously acknowledged ..... 15,524.64

\$15,549.54

\* For Belgian relief.

## ANSWERS TO CORRESPONDENTS

SENEX.—Plummer considers the interpretation not well founded—*International Critical Commentary, St. Luke, p. 370.*

### THE CHURCH'S PART

THE CHURCH OF JESUS CHRIST must have a part in this new age, must keep up with its newness, must get the mighty stride of these mighty times in which we live. The Church of Jesus Christ is too big to be ignored in this new day. It must be accounted for and must give an account of itself. It must do so for its own sake. A stone is a stone in itself, of itself, by itself, for itself, in its relation to other stones, in the relation of distance and direction, but a spirit cannot be a spirit in itself, of itself, by itself, for itself. By its very nature it must have interrelations. It must go out in love; it must go out in sympathy. Is the Church of Jesus Christ a thing or is it a spirit or a spiritual organism to have relation with other spirits and other spiritual organizations? If it confines itself to living a selfish life, it tends to thin itself; loving its life it shall lose it; loving statistics it will soon be ashamed of statistics; loving its life it will soon have only a name to love; but if it is unselfish and grasps these great problems, gets into the midst of them, it becomes a mighty force, and gives an account of itself in this starting age. It must have a part in this, because the only civilization which this new movement in human society will be satisfied with must be a Christian civilization. We must have the Christian solution of our problems or no one will be satisfied. The world seems to be tending toward brotherhood. We hear about brotherhood everywhere, and are thankful for it. But there can be no brotherhood which is not based upon fatherhood. Whether we hear the word "Brotherhood" in capitalistic circles or Church circles, unless there is Fatherhood of God, brotherhood is as unsubstantial as a castle in the clouds. So the Christian solution of our problem is the only one. When Jesus said, "Our Father," when He said, "When you pray, say, 'Our Father,'" He gave the Magna Charta to the unfortunate, the oppressed, the poor, and bridged all chasms and inaugurated that civilization which is to be when men are brothers the round world over.—*W. O. Shepherd.*

IN ORDER to be a sincere Christian, it is not necessary to hang our head like a bulrush. The life of believers is hid with Christ in God. Our good works, though done in secret, are not lost.—*Langre.*

## GOD'S WHISPER TO THE SOUL

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

ALL SAINTS' DAY

HOW must that man have felt who in the dark beginning of human life was the first that was called upon to look upon death? He knelt beside the form of one he loved, and with perplexed and aching heart watched the life gradually but surely ebbing away as the snow melts before the burning rays of the sun.

When the spirit had passed, and the body was cold and silent, think you not that there was something in that human heart that spoke to him that told him that his loved one still lived? He could not perhaps have defined that voice. He could not have told *how* he knew, but there was something which whispered that the dear life now gone beyond the sensuous was in the safe keeping of Him who created it, that love could not be more perishable than the power which made it. Did God leave His child comfortless? No. The whisper was the whisper of God Himself.

This whisper is voiced by the human heart in the earliest literature of our race. As an illustration of the confident assurance of a life beyond I translate a few lines from one of the burial hymns of the Rig Veda. Here we find no shadows, no questioning as these early mourners stood beside the open grave.

"Go forth, thou spirit, go forth along the paths where thy fathers have trod. There they are preparing a place for thee, a pasture land, a resting place. Ascend to highest heaven where thou shalt behold God, leaving on earth all that is unpraiseworthy." These sentences chosen at random from many others of like purport illustrate the whispered assurance of a meeting in the unseen world.

I cannot refrain from making one comment on the Sanskrit word *avasana* which I translated "resting place." It means literally an "unyoking." The weary cattle have come to the pasture land where the yoke is taken from the neck; the weary wanderer has reached "the bound of life where he lays his burden down."

From the time when man first stood in awe before this solemn mystery to the form which only yesterday was laid away in Christian trust, the divine in man answering to the divine above has sung hallelujahs in the blessed hope of everlasting life.

The inmost consciousness in undying existence is more than intellect. Love is vaster than our comprehension of it. Knowledge is deeper than our understanding. The soul is greater than psychology.

In the Phaedo of Plato we feel it is not so much the arguments of that matchless dialogue as it is the conviction that Socrates has heard the divine voice speaking. He has obeyed that voice and has stood for truth, for duty, for right, for fidelity. He talks with us not in the bustle of the street, but in the gloom of the prison at sunrise of his last day on earth. We find him clasping the hand of God in calm composure as if nearness to the unseen brought clearer vision. Trustfully he sees beyond death. When the mantle is removed and we look with Crito on the face of the dead, we feel that God had spoken to him clearly and truly.

Emerson in his Essay on Immortality confesses himself to be a better believer than a propounder of his faith. Life with its grand sweep of moral vision speaks of larger life. Character made sublime by consecration to service, calmness made holy by the consciousness of duty faithfully performed, the divine vision of the truth gained by close communion with God, these are guaranties of immortality. God has whispered it to us and He will never deceive us.

But to us comes more than a whisper. Speaking through the lips of His Divine Son, He bids us not to be troubled, that there are mansions prepared for us, and as if we still might question and wonder He makes this solemn pledge: "If it were not so I would have told you."

GOD IS A Spirit. This relates to the nature of God: and as a spirit is the most excellent of beings that we have any notions of, God is represented under this character to heighten our thoughts of Him. We indeed know but little of the nature of spirits; the most of our acquaintance with them lies in the consciousness we have of our own souls, which all allow to be the noblest part of the man. And the most natural, obvious thought that arises in our minds about a spirit is, that it is an incorporeal and invisible being, with life and action, understanding and will.—*Quyse.*





## BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

ONE of the pathetic evidences that it is not America which rules the waves appears in this: that American-built ships now-a-days, however costly in equipment, lack those little details of comfort which are to be found on the English boats of the same class. Two magnificent new

vessels were built for the Great Northern Steamship Company, to ply between San Francisco and Flavel at the mouth of the Columbia River, competing with the railway route between San Francisco and Portland. They leave nothing to be desired on account of speed; the deck arrangements would be worthy of a transatlantic liner; and the food is excellent. But there is no assigning of seats to passengers in the dining saloon, and no regular arrangement about two meal-services; so that, three-quarters of an hour before the opening of the doors, the companion-ways are packed with hungry people waiting to get in so as to make sure of seats. All this is entirely unnecessary; and the chief steward or the purser could adjust such matters without any difficulty or friction, by issuing cards for particular places at the table, as is done on every decent ocean liner. I am sorry to say that one felt immediately a lack of courtesy on the part of the officers. There was altogether too much of the Vanderbiltian attitude towards the public; and the service was rather free-and-easy than prompt and obliging. But the sleeping arrangements are perfectly outrageous. There are only a few private cabins and for those an exorbitant price is charged for the single night out. They are large enough; but instead of beds they have bunks no wider than the berth in a sleeping car, if as wide; and the windows are so badly arranged that they cannot be opened or shut from the inside but have to be regulated from the deck outside. The great mass of passengers get berths assigned in public cabins for three or four people. It was a great relief to get back under the Union Jack when we took the C. P. R. boat from Seattle northward. I think it well to say these things, because the public so seldom has an opportunity of expressing criticisms, that shall be in any way effective, of public service corporations.

We left San Francisco at 10:30 A. M., looked out regretfully upon the Exposition grounds as we passed, and then turned northward along the California coast. Fog and smoke from forest fires hid the mountains, though occasionally we had a glimpse of rocky heights rising from the water's edge. A little before noon the next day we docked at Flavel, took train there, passed through Astoria, the oldest of Oregon settlements, and followed the magnificent Columbia up a hundred miles or thereabouts, to Portland, arriving at four. How good it was to see green fields and familiar trees! It was like getting home again.

Of all the cities on the coast Portland and Seattle attracted me most, Portland even more than Seattle, I think. It was terrifically hot: the mercury must have touched a hundred in the shade. A thick blanket of yellow smoke from Canadian forest fires hid the mountains that are the chief glory of the Portland view; and as we motored up the Columbia Highway to Multnomah Falls we could scarcely see across the river. (I was told that "the weather was most unusual"; but I seem to have heard that phrase before elsewhere!)

But despite the heat and the smoke there was so much of

picturesque beauty everywhere that we were not disappointed. Portland is called the City of Roses; and even so late as the end of August,

"It was roses, roses all the way."

Not a month in the year but sees roses blooming in the open air in that gentle climate; and there are other flowers and fruits even more attractive, witness the accompanying photograph of the Bishop of Oregon, flanked by two Oregon products that cannot be bettered anywhere. Bishopcroft, eight hundred feet above the city, with its diocesan library, its chapel and the Bishop's oratory in the house itself, is almost an ideal episcopal residence; and one can leave out the "almost" when he speaks of the hospitality there exercised so bountifully. It is good to feel the thrill of aggressive missionary energy that animates the whole diocese. The Bishop of Oregon does not believe, with one of his neighbors, that his "chief function is to keep the Episcopal Church out of towns in his jurisdiction where it is not already established!" (That incredible utterance is credibly

reported, and I have wasted many minutes trying to imagine what the worthy Missionary Bishop meant who said it.) Pleasantly familiar faces from all over the country were seen at the Pro-Cathedral on a Sunday morning; and I shall never forget the bevy of children that gathered round the Bishop by grace of congruity, on a lovely afternoon, at Bishopcroft itself.

From Portland to Seattle is a morning's journey; and all the way the air was balsamic with the fragrance of evergreens, and with the pleasant odor of newly-cut lumber. Clean little towns invited the traveler, and everywhere prosperity appeared. Tacoma looked most attractive, and the flavor of salt in the air was warning that we drew near Puget Sound, that extraordinary sheltered sea which is without parallel, so far as my geography shows. Was there ever a nobler site for a great city than Seattle has, with the Sound for harbor, opening safely into the limitless Pacific, and Lake Washington, thirty miles long, over the hill on its eastern side? The parks and boulevards that border the lake are glorious; and though the business quarters are unattractive (excepting the admirable municipal markets), the residence streets are all one could wish for picturesque beauty and apparent comfort.

Eastern travelers of academic associations are always impressed by the Western state universities, established, endowed, and maintained as the crown of the free school system. Too young to have the glamor of ancient institutions, essentially democratic in their atmosphere, and each of them striving to meet not only the general needs of education in the humanities but also to solve the problems of peculiar local importance, they are intensely interesting; and their rapid growth in numbers, wealth, and influence is a significant phenomenon in the educational world. Escaping certain perils, they have others to fear—chiefly what we call "political influences," meaning thereby partisan exploitation. But nothing demonstrates so completely the absurdity of that snobbish assumption that three or four private establishments near the Atlantic seaboard are the only great universities of America as a visit to one of these institutions. The Universities of Michigan, Wisconsin, Minnesota, are well known; though I confess ingenuously that I had never heard of the University of Oklahoma until I met some of its delightful undergraduates at San Diego. And the University of Washington, at Seattle, is developing magnificently, a worthy sister of those named above. Some of its buildings are temporary only, survivals of the exposition held there a few years ago; but they are being replaced by dignified structures worthy



MULTNOMAH FALLS

of their setting. A group of handsome chapter-houses adjoins the campus, in one of which I was glad to find the diamond-shaped pin that has meant a survival of eternal boyhood to me.

Cities are much alike, after all; but whatever New Englander finds himself in a bit of primeval forest among gigantic Douglas firs knows that he has reached another region than his own. I saw the California sequoias only at Santa Cruz, where I believe that great tree does not appear at its best. But to motor for miles through almost untouched regiments of gigantic Douglas firs, as one can do in Kitsap county, just across from Seattle, is an experience not to be forgotten for the glory and beauty of it. The soil seems poor, thin, and stony; and the little clearings, where the farm-house is overtopped by stumps the farmer has not yet had time to blast, do not look particularly fertile. But the orchards thrive; and on every side (so it appears) one is sure to come to inlets from the Sound, where little steamers take the place of railways. I was surprised to learn the price set on such land, however: far more than will buy rich fields in certain Middle States I know. Evidently the Pacific Coast is no place for a pioneer to-day unless he is well equipped with capital; otherwise, he will sink to the casual day-laborer level.

The Navy Yard at Bremerton shelters large war-vessels alongside its wharves, with no difficulty as to their draught; and, in view of possibilities suggested by the Culebra Cut slides, it is likely to gain in importance. Certainly one essential factor in national preparedness must be an effective supervision over the appropriations made, so as to eliminate local self-interest. A Southern Congressman is reported as having recently told his constituents frankly that he had got them a \$60,000 public building when one of \$6,000 would have served all their need. Bad business for the Government, "but," he added, "whenever one of those Northern fellows gets a ham I'm going to get a hog!" The development of the Bremerton Navy Yard is not on that footing.

Seattle profits by the islands and wooded peninsulas that are so easy of access, to multiply summer colonies, much like those of the West Arm at Halifax, similarly placed. What a contrast between the intolerable racket of a Seattle hotel (with a cable-car on the side street, trolley-cars in front—all with flat wheels—and a cabaret over the way) and the hushed and fragrant silence of Vashon Island, half-way to Tacoma! There, surely, peace is to be found if outside influences can bring it. But the hurrying traveler, three thousand miles from home, can not linger even in woody havens like that, and must press on to British Columbia, half a day's sail northward.

#### "VIDE MANUS MEAS"

(St. John 20 : 27.)

My Saviour's blessed, bleeding hands  
Have smoothed life's burning, barren sands;  
For none can harm or mar the calm  
Of him who clasps a nail-pierced palm.

My Saviour's hidden, holy hands  
Write my poor name, and lo, it stands  
Where angels tend each spotless thing,  
On faultless records of the King.

My Saviour's white and wounded hands  
Are waiting on life's farther strands;  
Oh, scarlet scars of Calvary,  
Stretch forth and intercede for me!

EMILY BEATRICE GNAGEY.

THE SOUL'S value is measured in a Christian's judgment by the stupendous truth of the incarnation and death of the everlasting Son; by the gift and energies of the Divine Spirit; by the perpetual intercession of Christ in heaven; by the grace and power of the Sacraments; by the prospects which open to faith's eye beyond the grave—upwards into an illimitable heaven, downwards unto a fathomless hell.—Liddon.

## BISHOP OF OXFORD ON RESERVATION

"Shall Be Ordered by Lawful Authority"

### NOMINATION TO THE SEE OF NEWCASTLE

The Living Church News Bureau }  
London, October 4, 1915 }

IN his further instalment of "Notes on Church Questions" in the *Oxford Diocesan Magazine* the Bishop of Oxford deals this month with "Reservation of the Blessed Sacrament in the Church of England."

It is plain, he says, that the first Prayer Book in English, 1549, intended to abandon the previous practice of permanent Reservation, and made provision for carrying the Blessed Sacrament to the sick after the open Communion in church. This corresponded with the most ancient practice of the Catholic Church as described by St. Justin Martyr. In the book of 1552 this practice was abandoned, and the rule and practice of a clinical celebration of the Holy Sacrament, then provided for, alone survives under the present Prayer Book, 1662. Although it is probable, he says, that the rubric directing the immediate consumption of the consecrated species after the Blessing was directed not against Reservation but

against profanation, yet the rubric "could hardly have been worded as it was if Reservation had not been quite outside the purview of its compilers." He holds, therefore, that an individual priest has no right under the Prayer Book, as it stands, to make Reservation of the Blessed Sacrament on his own authority. But the Bishop proceeds to point out that there is an exception in the undertaking to obey the directions in the Prayer Book, as thus expressed: "except so far as shall be ordered by lawful authority." He is disposed to believe that this exception was couched in terms intentionally vague: "And



THE BISHOP OF OREGON

"flanked by two Oregon products that cannot be bettered anywhere"

nobody who, however generally, accepts the tradition of the Catholic Church can doubt that any presbyter may accept the authority of his own Bishop as lawful ground for doing what it is not the clear intention of the Church to prohibit. The fact that the normal canonical action of the Church has been suspended so long among us, while circumstances and needs have utterly changed, renders it necessary to make the most of the authority inherent in the episcopate." The Bishop of Oxford therefore thinks it competent for a Bishop to allow Reservation for the sick; because

"(1) The rule which strictly excludes it, the rule which requires the total consumption of the consecrated species after the Blessing, does not appear to have been intended as anything else except a safeguard against irreverent treatment of the sacred elements; (2) the needs described at the beginning of the paper are real and urgent; (3) the practice of our Prayer Book in this matter differs from a 'practice of the whole Catholic Church of Christ' [expressly endorsed in the Preface to the Prayer Book], and has no larger authority than that of our own Convocation behind it; and (4) the present intention of our Province is to alter the practice by reverting approximately to the use of 1549."

The Bishop concludes that the practice of Reservation can be lawfully revived under certain conditions. This means that the Clergy must use the present Office for the Communion of the Sick when they can and the sick person wills. It means also that there is not sufficient ground for allowing permanent Reservation except in large towns. In large towns the discretion of the Bishop extends to allowing Reservation to be permanent, but not as an object and centre of devotion. About the Western development of the extralitururgical cultus of the Blessed Sacrament the Bishop of Oxford says he has spoken, from a theological point of view, in his book entitled *The Body of Christ*. As far as his own feelings go, he recognized the attractiveness of this devotion to the full:

"But it must be acknowledged that this later Western use of the reserved Sacrament as a permanent centre of devotion has not behind it either Catholic or ancient authority. The Eastern Church does not know it and the ancient Church did not know it. It has not the sanction, of our own part of the Church, the Church of England."

Perhaps, the Bishop adds, there is no line to be drawn between directing devotions to our Lord in the permanently reserved Sacrament and "Exposition" of the Blessed Sacrament, and perhaps

"Exposition" and also "Benediction" would follow upon Reservation in the open church. He is not discussing this or reflecting upon it. But he feels convinced that if a current practice amongst us, even within a restricted circle, be found to outrun the provisions of the proposed rubric before its enactment, "we shall infallibly lose what I think would be the immense gain of a restoration of Reservation in the Church of England to-day by synodical authority."

The Crown nomination to the see of Newcastle has been well received in Church circles, and has come indeed as quite a welcome surprise. Archdeacons seem to be just now in the way of promotion, for the appointment of the Archdeacon of Birmingham to the deanery of Ripon has been followed by the selection of the Archdeacon of Nottingham for the Northumberland see.

The Ven. Herbert Louis Wild, who is fifty years of age, was educated at Charterhouse House and Exeter College, Oxford, where he took his B. A. degree in 1888. He was not ordained till 1895, when he became vice-principal and chaplain of St. Edmund Hall, Oxford. In the preceding interval after his graduation he was lecturer at Durham University (so he is not unknown in that part of the North Country), at his old college, and also at Queen's, Oxford. Some of his best work is said to have been done at St. Edmund Hall, "where he revived the spirit of belief among the men and raised the whole spiritual tone." After successive incumbencies at Woolton in Northamptonshire and Carrington, he became vicar of St. Giles', Oxford, where he did something to restore Eucharistic worship in St. Hugh of Lincoln's famous Oxford Church. About two and a half years ago he went to Southwell to become rector of the Minster, and the Bishop of Southwell also thought so much of him as to make him Archdeacon of Nottingham and one of his examining chaplains. Among other offices Archdeacon Wild has held are those of Prebendary of Wells and select preacher at Oxford. It may safely be predicted, I think, that the Bishop-designate of Newcastle, when consecrated, will shape his policy more on the lines of Bishop Lloyd's administration of the diocese than on those of the late Bishop's.

The Bishop of London has addressed a pastoral to his diocese in which he deals chiefly with the danger of an "inconclusive peace" in the present great War. What the first year of the War has done for him in his reading and thought is to convince him with a deeper conviction than ever "that *one* country, and *one country only*, is to blame for this War, and that our only fault has been an unwillingness to believe that so great a crime was really contemplated."

We have no right, the Bishop goes on to say, to leave the task of saving the freedom of the world to our children; we have begun it; many of our best and bravest have died already for it; "we must see it through to the end." There must be a kind of glorying in London, continues the Bishop, at being allowed to take our little share of danger in the Zeppelin raids. Cowardly and brutal as they are, and carried out contrary to all international law, they have this advantage. As a gallant old priest said after one of the raids,

"One of their fuses, weighing 1 lb. 5 oz., fell six feet from my front door, just where I had stood, and it was hot when I carried it in. It [the raid] was a terrific but very splendid sight, and it has had for me something exhilarating in it; for, like most old men, I have felt so selfish in being comfortably at home out of danger, and now, at any rate, one is allowed to feel that we may take our share a bit after all."

That is the spirit, says the Bishop, in which to face the danger of these coming nights.

News has at length been received of the interned U. M. C. A. missionaries in German East Africa, as announced in *October Central Africa*:

**Missionaries in East Africa** "The long silence, lasting over a year, has been broken at last and we have permission to print parts of some of the short letters received by the relatives of our forty-two missionaries interned in German East Africa.

"The information, it will be seen, is of the scantiest; names of all places were censored, even postmarks obliterated; while there is still no word of our Africans. In all probability our missionaries themselves have no means of hearing of them, or if they have, were not allowed to write about them, for they would certainly know the great anxiety which prevails concerning them. We must be thankful that our friends are well in health, are able to fill their days, and are not uncared for.

"For the rest, we must continue to pray unceasingly that in God's good time this burden of anxiety may be lifted and altogether removed.

"The letters are all dated June 11, 1915, and were received at the end of August."

The family of the late Dr. Illingworth intend to publish a selection of his letters. Mrs. Illingworth writes that she will

Letters of  
Dr. Illingworth  
Farringdon (Bucks),

be glad if any one possessing such letters will lend them for that purpose, addressing them to her at Longworth House, "to be forwarded." J. G. HALL.

## DR. BERNARD ELECTED ARCHBISHOP OF DUBLIN

The Living Church News Bureau )  
London, October 12, 1915 )

AT a meeting of the Bench of Bishops of the Church of Ireland, held in Dublin on Thursday last, the Rt. Rev. Dr. Bernard was elected Archbishop of Dublin, in succession to the Most Rev. Dr. Peacocke, resigned. The Bishop of Ossory, who before his elevation to the episcopate was Dean of St. Patrick's Cathedral, Dublin, is now, therefore, to return to that diocese as its Archbishop.

Dr. Bernard was the choice of the clergy of the Synod at the recent meeting for the election of a new occupant of the See, while the Bishop of Down (the Rt. Rev. Dr. D'Arcy) was the layman's candidate. The Bishop of Ossory's translation to the Dublin Archbishopric is quite the best piece of ecclesiastical news that has come to us across the Irish Sea within living recollection. I think, and surely none of us need to despair of the Irish Church when so definite and devoted a Churchman as Dr. Bernard has been elected by the Bench of Bishops to the most influential See in Ireland.

The new Archbishop of Dublin was born in India in 1860, his father being engaged out there as a civil engineer. He had a brilliant career at Trinity College, Dublin, and after winning many academic prizes and obtaining a fellowship in his college, he was ordained in 1886 and became chaplain to the Lord Lieutenant of Ireland. He was for many years Archbishop King's lecturer in Divinity at Trinity College, and became Dean of St. Patrick's Cathedral, Dublin, in 1902, and was consecrated Bishop of Ossory in 1911. He is probably better known in England than any other Irish prelate, especially in connection with the Church Congress, and has several times been select preacher both at Oxford and Cambridge. He is a learned and brilliant scholar and one of the most accomplished of men, and is well known to the world of letters as the author of a number of valuable theological and philosophical works. His edition of Bishop Butler's Analogy and Sermons is perhaps now the standard one. In conjunction with Professor Atkinson he edited the *Irish Liber Hymnorum*. Among other works are his Psalter in Latin and English and his edition of the "Pilgrimage" of St. Silvia of Ajutania, and he is also the author of various memoirs in the Transactions of the Royal Irish Academy. A recent address of his to the Ossory Synod has attracted general attention for the hopeful way in which he spoke of the effect of the war on the political condition of Ireland. The Bishop dismissed the idea of civil strife as unthinkable. He pointed out how the Northern regiments and the Irish Guards, the Dublins and the Munsters and the Inniskillings have fought as brothers and died in the same trenches for us and for each other. "In Churchmanship as well as statesmanship the "New Archbishop," to quote from "Church Notes" in the *Morning Post*, "has shown much broader sympathies than those generally entertained by the Irish episcopate, and Ireland generally, as well as the Church of Ireland, has every cause to feel pride and confidence in the selection which has been made." J. G. HALL.

## MY LITTLE HOUSE

Oh, just a little house, a very little house  
By the side of the road, would satisfy me;  
And there I would live as snug as any mouse,  
And there would my hope and my happiness be:  
And a sweet little space  
For a garden-place:  
A gate with a latch, and a maple-tree.

Oh, just a little door, a very little door  
To my quaint little house would make it my home;  
A hearth and a chair, and very little more,  
But never a fear that I'd e'er again roam:  
Then a table all white,  
And a lamp to light,  
Some tea and a book, and the eve's soft gloam.

Oh, just a little nest, a very little nest  
Near the end of the road, where grasses grow high;  
The sun sinking down all golden in the west,  
And one silver star shining deep in the sky:  
Then a soft-pillowed bed  
Where to lean my head,  
And dream of your voice in the By-and-By!

LILLA B. N. WESTON.

BEWARE, so long as you live, of judging men by their outward appearance.—*La Fontaine*.

## SCHOOL PROBLEMS PRESENTED AT SYNOD HALL MEETING

Numerous Addresses by Expert Speakers

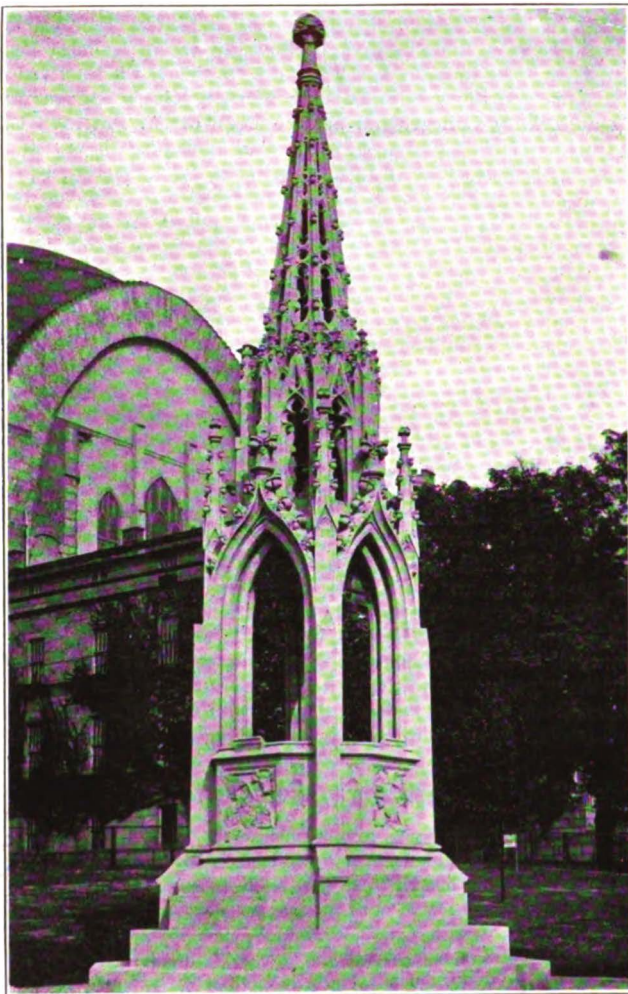
DR. ETTINGER AND SUPERINTENDENT WIRT ANSWER QUESTIONS

New York Office of The Living Church }  
11 West 45th St.  
New York, October 25, 1915 }

**S**YNOD HALL on the Cathedral grounds was crowded with an intelligent and interested audience Friday evening, October 22nd. The people in the galleries and main floor had come from all sections of New York City, Long Island, and New Jersey, and they listened for more than two hours to expert speakers on the general subject of "The Public Schools and Religious Education."

Bishop Greer presided and made an opening address. Bishop Burch also made an address. Other speakers and their subjects were: "The Demonstration Church School,"

**The Programme** the Rev. Lester Bradner, Ph.D.; there were two addresses on Week-day Religious Instruction, the first being "Through Utilization of the Gary Plan," by the Ven. William H. Pott, Ph.D., and the second "Through Utilization of the Ettinger Plan, and in Connection with the Demonstration Church School," by the Rev. John Wallace Suter, Jr.; "How Can We



THE STOKES PULPIT  
In Close of Cathedral of St. John the Divine

Coöperate?" by the Rev. H. P. Nichols, D.D., Mr. William Edmond Curtis, and Mr. Louis O. Mornly.

It is a matter of regret that space will not permit a full report of all the interesting speeches. The readers of THE LIVING CHURCH will be best served, perhaps, by the extended report of the speeches made by Dr. William L. Ettinger, assistant city superintendent of the New York City schools, and Superintendent William A. Wirt of Gary, Indiana. These gentlemen and practical educators are the exponents respectively of the so-called "Ettinger Plan," and the "Gary Plan."

Among other good things, Mr. Wirt said:

"Every church in Gary is giving religious instruction to children in the extra hours which are not used in the classroom. The children have come to regard it in a very matter-of-fact way as a regular part of their daily lives. They would be surprised

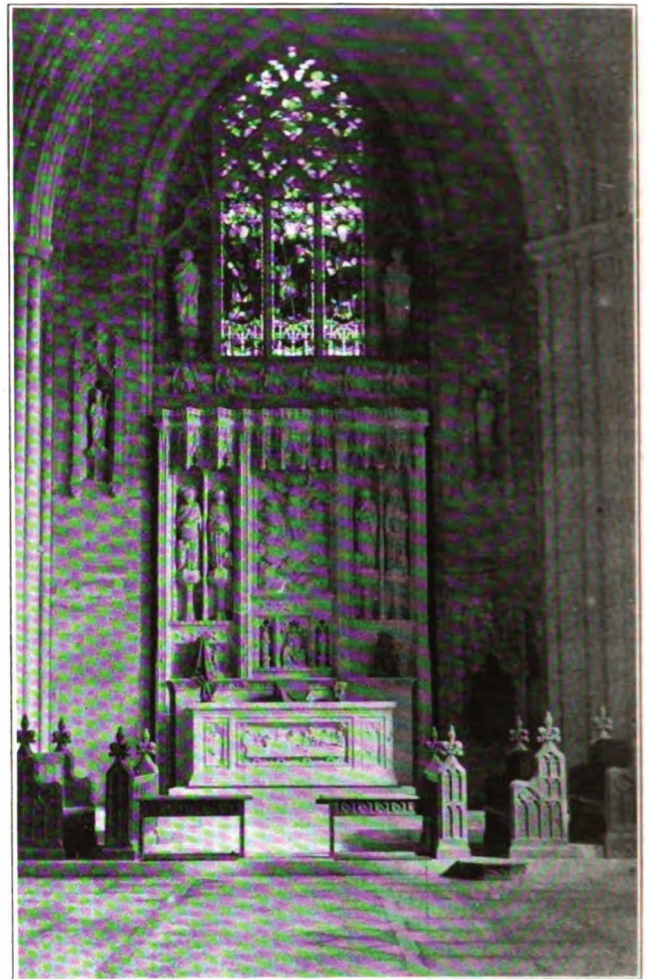
Mr. Wirt and  
the Gary Plan

to learn that there were children in other cities who had no religious instruction on weekdays.

"I have not been able to find the slightest mark of sectarianism on any of the children or the least trace of ill-feeling between the Churches over the question of education. There is not in the religious instruction they receive daily at the various churches any teaching apt to produce such results. They are not taught much about creeds or the differences between denominations.

"I do not say that a religious teacher could not get them excited over the differences between Churches, but I cannot imagine a Church employing such a teacher. I cannot see that it is a strong argument against a good thing to say that it might be done badly. It is our business to see that it is done well."

One of the questions put to Mr. Wirt was how the school authorities, under the Wirt system, could deal with ignorant and illiterate



INTERIOR POTTER CHAPEL  
Cathedral of St. John the Divine

parents who would seek to have their children work in sweatshop or at home during the extra hours outside of the school building.

"The average time that a child is occupied in the schools on each day of the 365 days of the year is two and a half hours. Our plan is to keep children more fully occupied during the day in play, in work with the hand, and with religious instruction. There must be a coördinating agent which will join the activities of children outside of school with those in the school. The plan will not run itself. There will have to be adjustments in different portions of the city. We must somehow get the coördinating done, if the men and women of to-day want the school children of to-day to be turned out of as good a type as they were."

Mr. Wirt said he would have no objection, for instance, if a child should put in an hour of the extra time in the morning in working for her mother, if the mother needed help. The right kind of a mother, he said, could teach housekeeping, for instance, better than it could be taught in the schools.

He said that two generations ago men and women, who lived in cities less congested than those of to-day, had a chance to play in the open and to do chores and other work, so that their time was fully occupied. A generation ago, the children in the big cities had less open space and lived more and more under conditions which cut them off from the play and occupation of an earlier time, and to-day these conditions are worse. He told a story of an old man who had retired from business and interested himself in the education of his grandchildren.

"He soon found out the disadvantage which school children to-day had in comparison with those of two generations ago," said Dr. Wirt. "The difference is not so apparent to many parents, who are so occupied in their own work that they have not the

time to study these conditions, and it can be said that to-day a man often has to become a grandfather before he understands rightly how to be a father."

Dr. Ettinger, replying to a question as to the danger of sectarianism in the Ettinger plan, said that there was no reason to expect it, but he added:

"I think the greatest mistake that can be made would be to establish a point of contact between the school system and the Churches. Parents have a full right to send their children to churches during the extra hours under which they are not under the control of the department of education. If any plan were established, however, under which the children were directed by teachers or principals to go for religious instruction, or under which the school authorities delivered over the children for religious instruction, such a point of contact would be established, and the danger would then be present. The work of the school system must be over when the children leave the schools. The parents of the children, working with the Churches, must then take charge of the religious instruction."

**Dr. Ettinger's Plan**

Bishop Greer, who presided over the meeting, said that, as far as he had been able to investigate them, the Wirt and Ettinger systems appealed very strongly to him, as providing for the development of the individuality of the child and for the development of the self-control as well as the mentality of a child.

One rarely attends a meeting now-a-days where keen interest is sustained for so long a period.

**Diocesan Convention**

The clergy and laity representing some 94,000 communicants in the diocese of New York will meet November 10th for the 132nd diocesan convention in Synod Hall on the grounds of the Cathedral of St. John the Divine. Although formerly confined to two days it has been arranged that this year, if necessary, the convention will be continued into the third day. A new and notable feature of this year's convention is a monster exhibit which is being prepared in old Synod Hall, where the City Mission Society, the Social Service Commission, the Seamen's Church Institute, the Church Mission of Help, and at least twenty other agencies of the diocese will place exhibits of their work.

Invitations have been issued for the dedication festival of the memorial chapel of the Good Shepherd, and the matriculation services at the General Theological Seminary on All Saints' Day. Morning Prayer will be said at eight o'clock. Immediately following the choir office, there will be a celebration of the Holy Communion, commemoration of founders and benefactors, and matriculation.

**Dedication and Matriculation**

The second annual exhibition of the St. Hilda Society for making church vestments will be held this year in the attractive offices of Mr. Bertram Grosvenor Goodhue, architect, one of the patrons of the society, at No. 2 West Forty-seventh street, New York,

**Exhibition of Vestments**

Wednesday, Thursday, Friday, and Saturday, November 3rd, 4th, 5th, and 6th, from nine until six o'clock. The object of the society is to produce the best work as reasonably as possible, always using the historical Roman and English models, the work being done in the spirit of past ages, but striking a thoroughly modern note.

Among the vestments to be exhibited are a red cope, an eighteenth century Roman mass set of green damask, and a Gothic mass set of Roman purple. These articles have recently been returned by the American Federation of Arts from their exhibition in the National Museum at Washington.

WISDOM is no less necessary in religious, and moral, than in civil conduct. Unless there be a proper degree of light in the understanding, it will not be enough that there are good dispositions in the heart. Without regular guidance they will often err from the right scope. They will be always wavering and unsteady; nay, on some occasions, they may betray us into evil. Let us study to attain a regular, uniform, confident character, where nothing that is excessive or disproportioned shall come forward to view. Thus, we shall, as far as our frailty permits, approach to the perfection of the human character.—*Rev. Dr. Hugh Blair.*

BEWARE ALSO of him who flatters you, and commends you to your face, or to one who he thinks will tell you of it; most probably he has either deceived and abused you, or means to do so. Remember the fable of the fox commending the singing of the crow, who had something in her mouth which the fox wanted.—*Hale.*

**DINNER OF BOSTON EPISCOPALIAN CLUB**

Addressed by Police Commissioner of New York

**REMOVAL OF HEADQUARTERS OF BROTHERHOOD OF ST. ANDREW**

The Living Church News Bureau }  
Boston, October 25, 1915 }

THE Episcopal Club had its first meeting of the season St. Luke's Day at the Copley-Plaza Hotel. This club of laymen annually invites all the clergy of the diocese to an annual dinner, and the meeting is always enjoyable. About six hundred men were present. The topic of the evening was "Religion and the Police Power," and the speaker was Arthur Woods, Esq., police commissioner of New York City. He was introduced by Bishop Lawrence, who spoke of the police in general, but especially of Boston, in terms of the highest praise. "The policeman," the Bishop said, "is usually regarded as a man on the corner of the street with nothing to do. The police are a fine body of men. There is not one of them in Boston who will not give his life for any one of us. We are prone to criticize. Are we prone to support? Do we give the police our sympathetic support in every effort they make for right, and to their officials for every effort they make for the upbuilding of the police force?" These words were the key-note of the intensely interesting talk by Mr. Woods, who was referred to by the Bishop as a "Boston boy." He told of his work in New York and of his remarkable activity in instilling a new and better morale into "the force," and a better conception of what the police stand for into the minds of the people at large. Especially interesting was his account of the effort to prevent the manufacture of criminals by the coöperation of the police with school authorities and by direct and friendly contact between the police and the boys and girls of the city.



SANCTUARY OF EMMANUEL CHURCH, WEST ROXBURY  
[See Boston Letter of October 23rd]

In addition to his remarks on the police, the Bishop made a striking plea for better business methods in Church work. "We waste an enormous amount of time and money in the Church," he said, "by putting men to do work for which they are not trained. Set your rector free for better work by giving him an assistant to do the routine of office work, statistics, etc., which is properly a layman's work. There are hundreds, probably thousands, of communicants lost to the Church every five years by the redistribution of population. The rectors of different parishes have lost the addresses of many of their people and are running here and there trying to find them. A political organization keeps tab on everybody, but we have no unity of administration. We need a central bureau of registration, officered by competent laymen, for the metropolitan district of Boston, whereby all our communicants should be registered and the different parishes kept informed of the whereabouts of their people."

The president of the club, Joseph H. Woods, Esq., presided. Mr. Henry J. Ide announced the meeting of the Laymen's Missionary Convention in Boston, for three days, beginning on November 14th next, and urged that the field quota of seven hundred Churchmen should register and attend the sessions, as this missionary movement has been productive of much enthusiasm and intelligent work for missions by laymen of all the bodies of Christians who participate. Several members of our commission, including the Bishop of Southern Brazil, are among the speakers at the convention, as well as many others, who can tell eloquently of the work of spreading the gospel.

After a residence here of several years, the headquarters of the National Brotherhood of St. Andrew are to be removed, going to Philadelphia. This means that to the great regret of all friends and members of the Brotherhood, Dr. Hubert Carleton, the general secretary, and Mr. George H. Randall, the associate secretary, will also leave this city. The change is made as a matter of business expediency, Philadelphia being a more central location. Incidentally the president of the Brotherhood, Edward H. Bonsall, Esq., lives there. The work of the Boston local assembly was never in better condition and will not be affected in any way by the removal of the national headquarters. On Thursday, October 7th, the Boston Local Assembly gave a farewell dinner to Dr. Carleton and Mr. Randall.

President Kneeland of the local assembly presided at the dinner and addresses were made by the Suffragan Bishop, the Dean of St. Paul's, Dr. Carleton, and Mr. Randall. On behalf of those present, Mr. Charles M. Ford, first vice-president of the Boston branch, presented the departing national secretaries with tokens of the esteem of the Boston members. Mr. Ford has prepared an extensive programme for the social assembly's season. The fall meeting was held October 21st at Christ Church, Hyde Park, with a conference on "The Campaign led by Mr. Henry S. Bowen, and a devotional service, with an address by the Rev. W. H. Pettus, rector of St. James' Church, West Somerville. The next meeting, November 11th, will be a joint senior and junior occasion at St. Stephen's Church, Boston. An address will be given by the Rev. Arthur Ketchum, rector of Christ Church, Hyde Park, and the conference leader will be the Hon. Frederick W. Dallinger, on "The Boy and the Man in Church."

Sunday, October 31st, at 7:30 P.M., there will be a service in the Cathedral in memory of the men of the British forces who have died during the war, with an address by the Dean. Beginning Monday, November 8th, there will be an address every day but

**At the  
Cathedral**

Saturday at the noonday service at the Cathedral and the following speakers will be heard that week: November 8th to 13th (except the 10th), the Rev. Dr. Floyd W. Tomkins, of Philadelphia; November 10th, the Rev. Dr. A. P. Fitch. All Saints' Day there will be three celebrations of the Holy Eucharist, matins and evensong, and two sermons by the Dean. It should be generally known that the divine Sacrament of the Altar is celebrated at St. Paul's Cathedral at least once every day in the year (except, of course, on Good Friday), and that every Sunday there are at least two celebrations, and on Christmas and Easter there are four. When one realizes all that this means, one can with heartfelt thanks say *Laus Deo*.

Sunday, October 24th, the annual service of welcome to the women students of Boston was held in Trinity Church at 4 o'clock.

**Service of Welcome  
to Women Students**

The address was by President Faunce of Brown University. All women students are cordially welcome and the floor of the church was reserved for them. St. Hilda's Guild of Trinity was organized to bring together the women students of the Church and all others who attend Trinity while studying here. The aim of the guild is primarily religious, for it exists to help these young women to realize the place that the Christian Church should hold in their lives. The guild has found favor elsewhere and similar ones have been established at Wellesley College, Northwestern University, and Chicago University. Trinity Church is doing an admirable work among the vast student population of Boston, both men and women. The first meeting of St. Hilda's Guild was in Trinity parish house, Sunday, October 17th. Supper was served, the guild office was said, and Dr. Mann made an informal address.

The northeastern district of the Massachusetts branch of the Woman's Auxiliary will hold a conference Thursday, October 28th, in Emmanuel Church, Wakefield. Addresses

**Woman's  
Auxiliary**

will be made by Mrs. Francis C. Lowell, president of the diocesan branch; Mrs. D. F. Slade, diocesan treasurer of the United Offering; and Dr. W. H. Jefferys, of St. Luke's Hospital, Shanghai, on "The Shuffling Coolie."

In St. Thomas' Church, Taunton (Rev. Malcolm Taylor, rector), the Greek residents of the city have recently held two services, consisting of Baptism and the Divine Liturgy, according to the use of the Holy Orthodox Church. At the latter service,

**Holy Orthodox  
Church**

about forty men and twenty women were present.

The many friends of the Very Rev. George Hodges, D.D., Dean of the Episcopal Theological School, at Cambridge, will be glad to know that he is feeling better than he has for some time since he over-exerted himself last summer while at his summer home in

**Dean Hodges**

New Hampshire. He is, however, not entirely recovered, and as he has a year's leave of absence from the Cambridge School he plans to spend this winter in California. There he will speak and preach frequently, but will none the less be able to recuperate more rapidly than if he were occupied in his usual duties in Cambridge.

J. H. CABOT.

TO PRAY to God is a very solemn act. It is asking an infinitely holy being, the King eternal, immortal, and invisible, to turn aside from His omnipotent doings, and listen to a single sinner. God's eye is always on us, but here we are beseeching Him to fix it on us. A holy creature would pray to God with the greatest solemnity. How much more, then, should a sinful creature tremble to enter into the presence of God! Man's sin and folly is most conspicuous in the indifference with which he approaches God.—*George Wilson*.

GO TO THE bedside of the dying saint, whose spirit may be oppressed with gloomy doubts and fears, and with whom it may be the hour and power of darkness. In his ear let us whisper these simple words, "Only believe," and the thick cloud will disperse, the scales will fall from his eyes, faith will resume her throne, and again will all be peace. This, verily, is the antidote to every care, the cure for every sorrow.—*Selected*.

## MISSIONARY WEEK IN PHILADELPHIA

### Special Services at Church of the Atonement

#### REV. ELLIOT WHITE VOLUNTEERS AS MISSIONARY

The Living Church News Bureau }  
Philadelphia, October 25, 1915 }

**B**EFORE the Nation-wide Preaching Mission had been decided upon, the Church of the Atonement, West Philadelphia, had arranged for a "Missionary Week" to be held in that church. The rector enlisted the interest of all the clergy of West Philadelphia, who decided to direct their congregations to the services and aid with their choirs and in every way possible. These services began Sunday of this week and continued until Wednesday evening. Bishop Rhinelander and other prominent clergymen and laymen were the speakers. Bishop Garland was also to assist, but owing to severe illness he has been advised by his physician to rest for several weeks. The subjects which the several speakers treated were Philadelphia, United States, Alaska, China and Japan.

The programme for the West Philadelphia Sunday school institute which is to be held in Calvary Church, November 11th, has been completed. It will begin with supper at 6:30, followed by the business session and election of officers at 7:30. At 8:00 addresses will be made by the Rev. Charles S. Lewis of Burlington, N. J., on "The Parent's Influence; How he may help or hinder the child's interest in the Sunday school"; and the Rev. Harvey P. Walter of Reading, on the new series of lessons compiled by the General Board of Religious Education. An opportunity for discussion is usually given and no doubt will be at this session.

**Sunday School  
Institute**

The Brotherhood of St. Andrew local assembly has issued a card announcing the schedule of meetings for 1915-1916. The first of these

**Brotherhood of  
St. Andrew**

was the chapter officers' conference in the Church Club rooms in the Church House, Wednesday, September 29th. Thursday, October 28th, there is a general meeting and reception to national secretaries at the Church of St. Simeon. Sunday, November 28th, there will be men's Communion services in the respective parishes; Tuesday, November 30th, afternoon and evening, annual meeting of the local assembly in the Church of St. Jude and the Nativity. Friday, January 14th, a general conference will occur in the Church of the Saviour. Saturday, February 12th, afternoon and evening, there will be a general meeting for Churchmen at Holy Trinity parish house. Tuesday, March 14th, the junior directors meet at St. Stephen's parish house, and Saturday, June 3rd, afternoon and evening, the annual spring meeting of the local assembly will take place at St. John's Church, Lansdowne. A junior Communion service will be held, but date and place has not yet been decided on. A special announcement on the card is that while all these services are under the auspices of the Brotherhood of St. Andrew all Churchmen are most cordially invited.

The rector of St. Mark's Church, the Rev. Elliot White, has been hailed as a "hero among the clergymen" by a writer in the religious columns of a local paper. It says that it

**Rev. Elliot White**

has just come out that Mr. White had offered himself as a missionary to the savages in the Philippines, but that his generous and self-sacrificing offer has been declined on account of his physical condition. Mr. White is reported to have said: "It was in the middle of last August that I made the offer to go to the Philippines in view of the special needs of the mission at Bontoc, Island of Luzon, among the Igorots." The offer has commanded the admiration of the people of this city especially because he is the rector of one of its largest and most influential parishes.

It appears that the Pennsylvania Society, Colonial Dames of America, do not intend that the memory of Martha Washington shall

**Martha Washington  
Memorial Window**

fade. At a meeting in Independence Hall last week it was decided that the first "first lady of the land" was not getting sufficient recognition for her part in the building of the nation. So the society will place to her memory a rose window over the altar in the memorial chapel at Valley Forge.

The Church Club of Pennsylvania has sent out a letter to the clergy of the diocese of Pennsylvania and to the students of the

**Church Club  
Calendar**

Divinity School enclosing a calendar of events for the year and inviting them to attend. In the letter it says that it is about to start its twentieth year of activities. The card has the club nights printed in red, and the topics which are to be discussed are indicated. The calendar also points out all the Church days and secular holidays. The opening night was Monday, October 25th, when Mr. H. D. W. English of Pittsburgh, the chairman of the Pittsburgh Survey, addressed the meeting on "The Churchman as a Citizen."

The Philadelphia Sunday school association, of which a few of our schools are members, held its annual meeting in this city last

**Sunday School Association**

week. A feature of the week was the presentation of a religious pageant by 2,500 children and adults in Convention Hall Friday evening. Its object was to explain in dramatic form the rise of the Sunday school movement. Divided into four periods, The Hebrew, the Christian Era, the Modern, and the Graded Sunday School, the costuming of the pageant was most elaborate. All the colorful garments of the Orient were reproduced with striking fidelity. As an aid to the musical effects there were stationed at the back of the stage a choir of men and one of women. The two choruses totaled nearly 5,000 voices. The large convention hall was filled to its capacity.

Several of the ministers of West Philadelphia, among whom the Church was represented by the Rev. Edward James McHenry, came together last week and made arrangements

**Sunday Afternoon Service for Men**

for holding services for men in one of the theaters each Sunday afternoon at four o'clock. The first of these services is to be held on Fifty-second street, a main business thoroughfare of that section of the city. It has been observed for some time that large numbers of men roam aimlessly up and down that street each Sunday at about the time the services have been arranged for. Prominent speakers are to be secured and men from each of the congregations are to act as ushers. Literature pointing out the need of the Church in the life of men will be distributed. Also circulars bearing the signatures of all the clergymen who are interested will be issued giving the location of each church service in the neighborhood and inviting the men to attend. This movement has the backing of the Y. M. C. A. of that district, whose secretary has volunteered to secure the names of the men who attend, so far as possible, and give them to the clergy. If this is successful, effort will be made to hold services on other business streets where conditions are similar.

For some months the men belonging to the non-Roman communions in Philadelphia have been organizing for the purpose of promoting the interests of those bodies. One of the chief objects has been to better the conditions of the city by the election of men to office

**Non-Roman Organization**

who are in sympathy with the advancement of the city rather than the interests of the bosses. In this movement almost all the Christian bodies have become interested. Last Saturday night a parade of those who are interested was held when it is estimated about 100,000 men were in line. This movement has aroused considerable criticism because it mixes religion with politics.

At St. Alban's Church, Olney, the very beautiful marble altar and reredos, made in the French decorated style, is now completed

**Unveiling of Altar and Reredos**

and will be unveiled Sunday, November 7th, at 10:30 A. M. The altar and reredos of the lady chapel have been artistically decorated in color and gold; and many memorial gifts have been presented to the new church. A new impetus has been given to the work at Olney and a great deepening of the spiritual life is hoped for.

During the absence of Suffragan Bishop Garland from the diocese on account of ill health, Bishop Van Buren will assist Bishop Rhineland. The hope is that about eight weeks rest will restore Bishop Garland to his usual good health.

**Bishop Van Buren**

The Rev. Dr. Fosbroke of the Cambridge Theological School will hold a devotional service for the Pennsylvania branch of the Woman's Auxilliary, Wednesday, November 3rd, from

10 A. M. to 1 P. M. In the afternoon a conference will be held at the Church House, Walnut and Twelfth streets, from 2:30 to 4:30 o'clock.

**Rev. Dr. Fosbroke**

EDWARD JAMES MCHENRY.

**IN THE NORTH WOODS**

God's open country,  
 Lake and wood and sky;  
 Where, in all His universe,  
 Cometh He so nigh?  
 Far from fevered cities  
 And the crowded ways of men,  
 Comes His peace upon our souls—  
 And we are whole again.  
 O Earth, so full of beauty!  
 O Heaven, of which we dream!  
 Perchance the paths between you  
 Are shorter than they seem.

CLARA R. McLENEGAN.

**CHICAGO CLERGY GIVE MAYOR A RECEPTION**

**Addresses Are on "Dry" City**

**MEETING OF DIOCESAN SOCIAL SERVICE COMMISSION**

*The Living Church News Bureau*  
 Chicago, October 25, 1915

WHEN the Injunction and Abatement Law went into effect on July 1, 1915, it seemed unbelievable that the notorious Red Light district on the South Side could be broken up, and that prostitution throughout the whole city could be limited, if not suppressed. Both of these results, however, have come to pass. And now people are talking of a "Dry Chicago" in 1916, and because of what has been done this seems quite possible. Nearly half of the total area of Chicago is now prohibition or local option territory, made so by nearly fifty years of persistent fighting. About two weeks ago Mayor Thompson gave his famous order to close the saloons on Sunday, which Chief of Police Healey says has been generally obeyed. At a meeting of the men's club of the Church of the Redeemer, Hyde Park, on October 20th, the chief said that only five saloons in the city were found actually selling liquor on the two Sundays following the mayor's order. He said that on the first Sunday after the order was given he drove 112 miles within the city limits and found none he could prosecute. The chief called this a wonderful record for Chicago.

Mayor Thompson returned on Tuesday, October 19th, from his western trip, and was given an enthusiastic reception by the "drys." The most impressive meeting held on the day of the mayor's return was at the Auditorium Hotel by nearly five hundred clergy of all bodies. The Rev. Charles Bayard Mitchell, who had just been elected a Bishop of the Methodist Episcopal Church, presided. He announced that a new era of politics had come for Chicago and for the whole country when the decent citizens declared themselves against the men who said, "We won't vote for you unless you break the law."

The Rev. Professor Shailer Matthews described the present situation in Chicago as "a simple and elemental question, between obedience to law or anarchy." If we go to the people with this proposition we shall have their support. This is no orgy of reform on our part; we are determined to put this issue through; we propose the observance of the law. Secondly, we must have a constructive programme; i. e., we must first put the evil out, and then must give a substitute for the saloon; we must get a committee to correlate and study the forces for good in Chicago, as the Vice Commission did the forces for evil.

The Rev. Charles F. Wishart of the Presbyterians said that the meeting represented, besides the Churches of the city, the scientific, the sociological, and the medical forces. Again and again, said he, we come back to the question, Are the laws to be observed? A mayor with the law back of him is better than a mayor with the law against him. The men who say now, "Put this question before the people," were the men who went to our legislature and tried to prevent the question coming before the people. The law is on the statute books, not to be broken, but to be enforced.

Bishop Fallows of the Reformed Episcopal Church said, "We are here for one purpose, to strengthen the determination of the mayor to continue to do what he has done."

The Rev. Joseph MacNamee, pastor of St. David's Roman Catholic Church, said, "This is a providential turning of affairs. Violation of law is our greatest national evil. People who come from the old countries where the law is enforced are apt to ask at first what all this fuss is about. Mr. Thompson has so far been mayor of Chicago. Now he is a national character because of what he has done." In advocating innocent Sunday amusements, Father MacNamee said, "Don't tie the jacket too tight! Let me tell the mayor that the women voters are with him as a result of his order. Let him go ahead in the name of God; withdraw the licenses of those who disobey the law, and show that prohibition does prohibit."

Bishop Anderson said, "We are not here to review the past, or to approve or to endorse the past, but we are here to endorse Sunday closing. Let us regard this progressive step as one of a series. It can't stand alone; it can't leave other departments of the city alone. There must be a process of housecleaning in the city all along the line. Secondly, the citizenship of Chicago that has been so often betrayed must see that distrust and suspicion is removed. The mayor must cling to this progress so that general distrust must vanish. Thirdly, Chicago has inaugurated a movement throughout the whole land. We are thinking of bringing a great city out into the light of democracy, not thinking of making a Utopia. If both the mayor and ourselves live up to the new standard, we shall begin a movement for better municipal government throughout the country."

Mayor Thompson, who was loudly cheered, said in part: "Let me reassure you that I did not take this step quickly or carelessly, but after mature consideration. This is a fundamental question, namely, Shall a public official keep his oath and enforce the law?"

It is a perception of the beauty of God, a delight in it, a desire after it, which distinguish the spiritual man from others. They may feel that God is great and right; he feels that God is beautiful. Hence it delights and soothes and refreshes him to think of God. It is a sense of the beauty of God that inspires devotion, that makes the Bible full from beginning to end of the aspirations of the saints of God, and enriches it with outbursts of jubilation.—Leckie.

If I stood alone, I wouldn't change one iota of what I have done, and I believe I am in the right. It isn't a question of whether Thompson shall rise or fall, but whether the better elements shall prevail." The mayor then read a written statement in which he replied to his political critics and others, who said that he had broken his prelection pledge to them not to enforce the Sunday law because it was obsolete. The mayor said that the expression of his personal opinions did not imply that he would not live up to his oath of office. In conclusion the mayor said, "The fight is on; you need not fear; I'll do my duty. I shall give the saloonkeeper a chance to observe the law. I was mild first in giving the order, and my force shall increase as necessary. I think, gentlemen, we understand each other."

The first meeting for the fall of the men's club of the Church of the Redeemer, Hyde Park (Rev. John Henry Hopkins, D.D., rector), was held at the parish house on Wednesday evening, October 20th. Addresses were made by the Hon. Charles C. Healey, general superintendent of police, and Captain P. D. O'Brien, chief of the bureau of detectives, on "The Policing of a City," and by Mr. Arthur Burrage Farwell, secretary of the Hyde Park Protective Association, and president of the Chicago Law and Order League, on "A Quarter of a Century's Enforcement of Law." Chief of Police Healey in speaking of what he characterized the "wonder-

formation of the violation of the same law in many of the towns in Cook county; therefore be it

*Resolved*, by the board of directors of the Chicago Law and Order League, That we request the administrative officers of the several towns or villages in Cook county to enforce the law within their jurisdiction, and that all law enforcement organizations in Cook county, or persons interested in such enforcement, be and are hereby invited to join with this League in the formation of a county organization for the purpose of investigation, education, and procuring enforcement of the Sunday closing and other laws, to the end that much good may be accomplished in the county as has been done within the city of Chicago."

The Western Theological Seminary has ruled that students, present and future, resident there must refrain from entering a saloon, from consuming alcoholic drinks in a public café or restaurant, and from bringing any such article into the seminary premises. The penalty is unconditional expulsion.

**Wet and Dry at the Seminary**  
The diocesan social service commission opened the fall season with an enthusiastic meeting at the City Club on Thursday, October 7th. Present, the chairman, W. C. Graves, the Rev. Messrs. Pond, Randall, and Waters, Mrs. C. Gurnee Fellows, Miss Carrie Menge, and Messrs. Chenery and Roden. Mr. C. D. Blachly, a young

**Social Service Commission**  
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SCENE FROM "THE GREAT TRAIL"  
[Presented three times in Chicago during sessions of Synod]

ful" observance of the mayor's Sunday closing order, said, "That's what we want in the enforcement of all law." The chief described himself as a total abstainer, and as knowing by long experience in the homes and the courts of the city what misery drink had brought.

Mr. Farwell is perhaps the best known aggressive fighter for law enforcement that Chicago has had. Mr. Farwell has been actively engaged with the Hyde Park Protective Association since its organization in July, 1890. Its principal work has been the enforcement of the law. Since the association began it has been responsible for carrying eleven cases to the supreme court of the state of Illinois, ten of which have been won. "The experience of this association," said Mr. Farwell, "has shown that it is possible to attack successfully some of the worst evils (e.g., the notorious road houses of the city) known to the race and to continue such a contest for over a quarter of a century. It shows, also, the power of public sentiment in standing by a defense of the homes, schools, and churches of the people against those forces of evil which would destroy humanity for the sake of gain. By those forces of evil I mean those who sell intoxicating liquor, including the keepers of saloons, beer gardens, road houses, etc.; keepers of houses of ill repute, and gamblers." The history of this association should be an inspiration to the citizens of every locality and city in the United States, and an example of what persistence and public sentiment will do in great fights against evil and for the enforcement of law. The district known as Hyde Park includes more than one quarter of the total area of the city of Chicago.

The Chicago Law and Order League, which has some Churchmen on its board of directors, passed the following resolution on October 18th:

**Law and Order League**  
"WHEREAS, The mayor of the city of Chicago has ordered the enforcement of the law requiring the closing of saloons in the city of Chicago on Sunday; and

"WHEREAS, The officers of the organization have reliable in-

formation of wide experience and training in social and civic work, was appointed field secretary. An outline of a working programme for the year was presented and thoroughly discussed. Under the four general heads of Information, Education, Investigation, and Action, the whole field was exhaustively considered. The commission proposes to place itself at the disposal of all of the parishes of the diocese, to organize lecture courses, study clubs and institutes, to supply speakers and literature on social topics, to promote coöperation with local social agencies, especially with the diocesan institutions, to formulate policies with reference to current social and civic problems, and in general to bring the claims and importance of Christian social service definitely to the attention of the clergy and laity. A budget was adopted, based on the appropriation made by the convention last May, and, by invitation of Dean Pond, the office of the field secretary was opened in the clergy house of the Cathedral, 117 North Peoria street, to which address all communications should be sent. Office hours of the field secretary for consultation or communication will be announced as soon as fixed, and an effort will be made to arrange for his presence at certain hours during the week in the Church Club rooms, as being more centrally located. The parochial social service committees, where such have been organized, will be called upon for active coöperation, and parishes still unorganized in this respect will be invited to appoint committees at once. The commission thus enters upon a clearly outlined campaign of widespread activity, the results of which will be manifested in many directions.

On Monday, October 18th, the Round Table held a most interesting meeting at the Church Club. Dr. Hopkins and Dean De Witt made excellent addresses on the work of the Synod, and the Bishop contributed some illuminating comments. This was followed by a speech from Bishop Kinsolving of Brazil on the moral conditions of Latin America—very eloquent—and by a short address from Dr. Teusler on the effort he is making to build St. Luke's



## SECOND SYNOD OF THE PROVINCE OF SEWANEE

Held at Sewanee, Tenn., October 19 to 21, 1915

SEWANEE, TENN., October 21, 1915.

THE Synod opened with a service in All Saints' chapel, Sewanee, at 8 p. m., with all the dioceses of the Province represented in both orders and with thirteen Bishops in attendance. The address of welcome was made by the Bishop of Tennessee, chancellor of the University of the South, in which he dealt largely with the necessity of Christian education. Bishop Lloyd, president of the General Board of Missions, spoke on the subject of Christianizing North America for the Sake of the World, in which he emphasized the fact that this country could not do much until she had Christianized herself. Bishop Knight, in charge of the Panama Canal Zone, former Bishop of Cuba and now vice-chancellor of the University of the South, spoke on What America Can Do for the Older Civilization of South America. He stated that the civilization of Latin America was largely established before the Reformation; that there were but two classes in South America, the aristocratic and the peasant. He asked the question, which represented the civilization of the land? The upper class, as in much of Southern Europe, was permeated with free thought, infidelity, and atheism. He urged a Monroe Doctrine in religion as well as in political relations.

Wednesday morning at 6:45 occurred the corporate celebration of the Holy Communion, celebrated by Bishop Nelson of Atlanta, the president of the synod. The formal organization took place at 9:30 a. m. Dr. Mercer P. Logan of Tennessee was elected secretary and the Rev. John H. Brown assistant secretary.

On the completion of the organization the only Bishops found to be absent were the Bishops of Alabama and East Carolina. Thereafter reports of officers of the Synod were received.

The Rev. Robert Patton, the Provincial Secretary, made a most optimistic presentation, having visited all dioceses in the province except Kentucky and Southern Florida, besides Pennsylvania, Virginia, and others, at the request of the Board of Missions. He reported that the province had overpaid its apportionment by \$2,000, though some dioceses failed to meet theirs, while others exceeded their quota. The treasurer, Mr. T. H. Nickerson, reported a balance of some \$1,200 on hand.

The Bishop of Mississippi read the report of the committee on missions, announcing a gift of \$1,000 towards the salary of a man to visit universities and colleges seeking men for the ministry.

At the afternoon conference, the Bishop of Mississippi led on the subject, "How to Correlate the Board of Missions and the Province of Sewanee for their common tasks."

At the business meeting, Mr. T. H. Nickerson of Athens, Georgia, was re-elected treasurer. The Provincial Board of Missions was re-elected. Other elections resulted as follows:

Board of Religious Education: Rt. Rev. A. W. Knight, D.D.; Rev. M. P. Logan, D.D.; Rev. Messrs. Walter Mitchell, John H. Brown, J. M. Maxon; Messrs. B. F. Finney and W. P. Johnson.

Board of Social Service: Rt. Rev. W. A. Guerry, D.D., Rt. Rev. L. W. Burton, D.D.; Rev. Messrs. H. D. Phillips, G. S. Whitney, J. Craik Morris, D.D., G. Croft Williams; Messrs. Joseph C. Logan, J. Nelson Frierson, Dr. Mary J. Brewster, Miss Kate Cheshire.

The Rt. Rev. Joseph B. Cheshire, D.D., the Rev. W. H. Milton, D.D., and Dr. J. H. Dillard were elected as the provincial members on the General Board of Missions.

The report of the provincial board of religious education was read by Bishop Knight, who quoted Andrew Carnegie's testimony that the University of the South was the best of the smaller universities in the country.

Thursday morning, Dr. Gardner, secretary of the General Board of Religious Education, told "How to Apply the Principles and Methods of the General Board of Education to the Province of Sewanee." He explained many of the new methods of religious education, as the Gary plan, etc.

The resolutions recommended by the provincial board of education were adopted, including a request that the clergy preach on the ministry and urge its claims on the Third Sunday in Advent: that the theological schools devote some time to the study of social service and to a larger study of the English Bible; and the appointment was urged as soon as possible of a field secretary to visit universities and colleges.

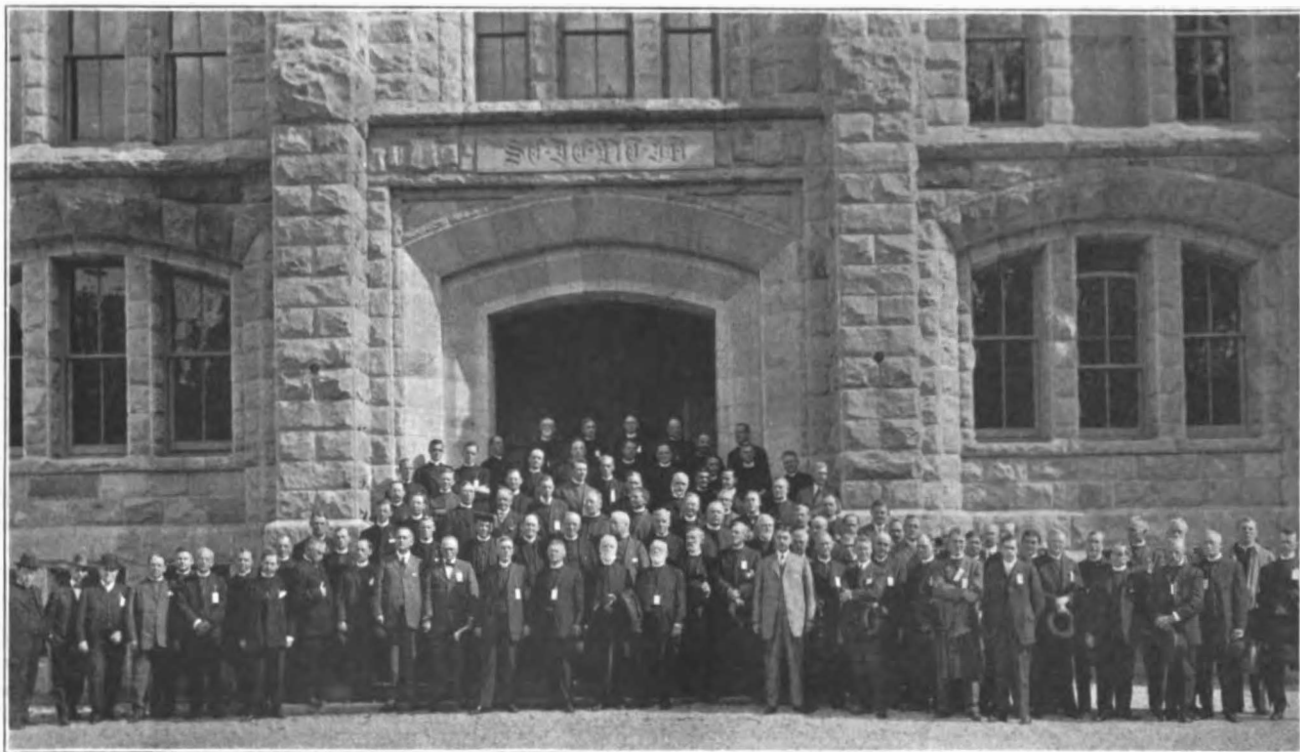
Minor changes were made in the ordinances.

Bishop Guerry made the report on social service for the commission, which confined itself largely for effectiveness to one subject, and a general survey of the treatment of prisoners and the special study of the system of Chatham County, S. C. The commission recommended the abolition of the fee system in criminal practice; the separation of youthful prisoners from adults; the probation system; greater attention by our clergy to religious services in jails and prisons; a social service committee in each parish; reformatories for both races; special wards for sick prisoners; and the study of social service in Sunday schools.

The Synod adopted the training school at LaGrange, Georgia, as the provincial school for mill workers only, and adopted a resolution that the Sewanee theological students be required to attend the school in vacation, unless otherwise instructed by their Bishops. The closing service was one in the interest of social service, Bishop Guerry of South Carolina pleading for the redemption of society as a whole in contrast to the redemption of the individual, the redemption of the bodies of men and their minds as well as their souls. It was a most uplifting address. The Bishop of Kentucky spoke on the Christianity which will conquer the world.

The invitation of the city of Charleston for the next meeting of the Synod was accepted.

Wednesday night a reception was held in the University library at which addresses were made by the Rt. Rev. Albion W. Knight, vice-chancellor, presiding; on "The College and the Province," by the Rev. William C. Rodgers, D.D., and "On the Snow Trails and Rivers of Alaska," by the Rev. Hudson Stuck, D.D., just elected Professor of Ecclesiastical History by the board of regents of the University at Sewanee.



MEMBERS OF SECOND SYNOD OF THE PROVINCE OF SEWANEE

## CONSECRATION OF RT. REV. DR. STEARLY

**I**N St. Luke's Church, Montclair, N. J., on Thursday, October 21st, the Rev. Wilson Reiff Stearly, D.D., was consecrated Suffragan Bishop of the Church in the diocese of Newark.

Conforming to the rubric, all the Bishops present—twelve in number—united in the imposition of hands.

It was a beautiful autumn day, and the long procession moved across the lawn from the parish house to the church in the following order:

I. Assistant master of ceremonies—the choir, wardens and vestrymen of St. Luke's parish (Montclair), lay members of the Cathedral chapter, the assistant treasurer of the diocese, the treasurer of the diocese, the chancellor of the diocese, lay members of the Standing Committee.

II. Assistant masters of ceremonies—Visiting clergy, clergy of the diocese of Newark, the Archdeacons, clerical members of the Cathedral chapter, clerical members of the Standing Committee, the secretary of the diocese, the deputy registrar.

III. Master of ceremonies—The visiting Bishops, the Right Reverend the preacher, the Suffragan Bishop-elect and attending presbyters, the presenting Bishops, the co-consecrators, the Bishop presiding. The officiants named in the Presiding Bishop's commission for consecration were:

The Bishop presiding: the Bishop of Newark.

Consecrators: the Bishop of Newark, the Bishop of Ohio, the Bishop of Pennsylvania.

Presenters: the Bishop of Bethlehem, the Suffragan Bishop of Pennsylvania.

Preacher: the Bishop of Michigan.

Attending Presbyters: the Rev. David F. Davies, D.D., the Rev. Barrett P. Tyler.

Master of ceremonies: the Rev. Charles L. Gomph.

Those appointed by the committee of arrangements were:

Assistants: the Rev. William T. Lipton, the Rev. David N. Kirby, the Rev. James T. Lodge.

Deputy registrar: the Rev. Frederick B. Carter.

The Rt. Rev. David H. Greer, D.D., Bishop of New York, was a presenter, in place of Bishop Garland, who was ill and unable to be present.

The Standing Committee of the diocese had appointed the following committee of arrangements: Archdeacon Carter, the Rev. John Keller, the Rev. Charles T. Walkley.

Long before the procession came into the church, the seating capacity of the large edifice was taxed to the utmost. Wardens and deputies from parishes and missions throughout the diocese, deaconesses and sisters of religious orders; candidates for holy orders, official representatives of commissions, committees, hospitals and other institutions of the diocese; delegations from Dr. Stearly's former parishes in Cleveland and Philadelphia, his family and personal friends, the mayors of Newark and Montclair, were given reserved seats. The vested choir was composed of fifty mixed voices, and the vested clergy numbered 160 priests and deacons.

The processional hymns being ended, Bishop Lines began the Communion office. The Bishop of Pittsburgh read the Epistle; the Bishop of Springfield read the Gospel.

The Bishop of Michigan preached from St. Mark 10: 42-45.

After the presentation of the elected Bishop, the canonical testimonials were read in the following order:

The certificate of election was read by the Rev. John Keller, secretary of the convention.

The canonical testimonial was read by William Read Howe, Esq., chancellor of the diocese.

The certificate of ordination was read by the Rev. James A. McLeary, diocesan Archdeacon.

The consents of the Standing Committee were read by the Rev. David S. Hamilton, president of the Standing Committee.

The consents of the Bishops were read by the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey.

The commission for consecration was read by Mr. Decatur M. Sawyer of St. Luke's Church, Montclair.

Bishop Courtney read the litany after the Bishop-elect had made the Promise of Conformity.

The ordaining or consecrating of the elected Bishop by the Bishop presiding and other Bishops present was done at the entrance to the choir, in full view of all the congregation.

At the offertory, Sir John Stainer's anthem, "O clap your hands, all ye people," was sung. The offerings were for Church extension in the diocese.

The clergy and others officially invited to the service were afterwards entertained by the people of St. Luke's parish at luncheon in the Montclair Club.

An informal reception was held later in the parish house, and was largely attended. Congratulatory addresses were made by Bishop Lines, Bishop Whitehead, Bishop Talbot, and Bishop Courtney. Bishop Stearly also spoke.

The Bishop Suffragan received a number of beautiful gifts from members and societies of the parish and the clergy of the diocese.

Dr. Stearly officiated in St. Luke's on the Sunday following his consecration. He will live in Newark and his new address will be 60 Berkeley avenue.

In addition to the Bishops named in the foregoing report, the Bishop of Harrisburgh and the Bishop Suffragan of New York were also present.

## CHICAGO CLERGY GIVE MAYOR A RECEPTION

(Continued from page 944)

Hospital, Tokyo, on the superb site recently acquired. Incidentally something was said about the Japanese attitude towards this country and the persistent propaganda of distrust which the building of this hospital by American capital will do much to counteract.

The Round Table passed resolutions of sympathy for the Rev. Dr. Rogers of St. Mark's, Evanston, in the grievous accident he had more than a fortnight ago. On Friday, October 21st, he returned home after seventeen days in the hospital. He will have to use crutches for a long time, and will always be lame after he walks without any crutch, for the arch of his foot is gone. Dr. Rogers in the short time that he has been in the diocese has endeared himself to all by his unflinching kindness and courtesy.

The patronal festival of St. Luke's, Evanston, was observed on the Eve of St. Luke's Day, Sunday, October 17th. There were four celebrations of the Holy Eucharist, the rector being the celebrant at eleven o'clock and the curate from China, the Rev. Frederick G. Deis, the preacher. Mr. Deis also addressed the Sunday school at their Eucharist at 9:30, and the university class at ten o'clock. There was a large attendance at the services of the day.—

The Rev. Charles A. Cummings, who resigned from the Cathedral staff some months ago, formally withdrew on October 1st, after seven years of faithful service. Mr. Cummings is an excellent preacher, a faithful visitor, an experienced confessor, and a skilled missionary at the city institutions. After the morning service on Sunday, September 26th, many of the parishioners of the Cathedral met him in the parish hall and presented a well-filled purse of gold.— Bishop Anderson has consented to the placing of a worthy memorial to Bishop Toll in the Cathedral. It is planned to place a new window over Bishop Toll's chair in the sanctuary. The cost will be about \$200. Contributions for the memorial may be sent to the Dean.

H. B. GWYN.

### Miscellany

## HERALDS

The lift of wings across the cloudless blue,  
The brave upstanding of the golden grain,  
The free wind blowing through the tree tops high,  
The gorgeous sun, quick-shining after rain—  
These are His messengers. Awake, my heart!  
And be ye lifted up, ye doors of sin!  
The King of Glory draweth very nigh—  
Open the gates, my Soul, and let Him in!

WINIFRED RIPLEY DE FOREST.

## CHANGING IDEALS

*Commerce and Finance* says that America is experiencing an undoubted change as to business ideals. There is a growing belief, it remarks, "that great fortunes are a nuisance to those who have them, and a menace to those who haven't, . . . that the ambition to be enormously rich is an unworthy ambition, and that honorable purpose, intelligence, and ambition can be better employed than in the pursuit of money—or at least, more money than is required for simple comfort."

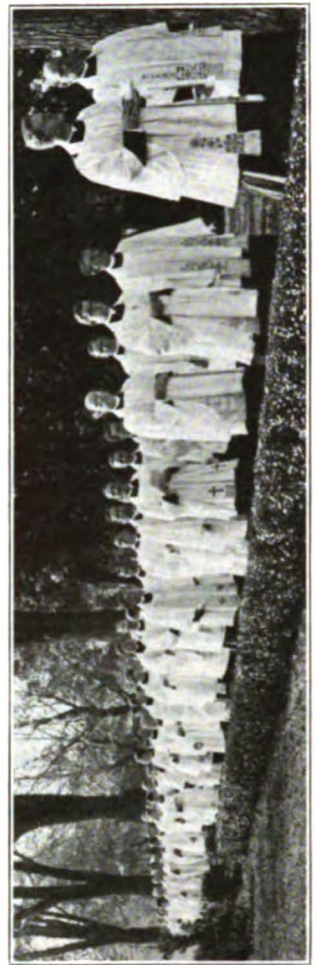
This, from a financial publication, is interesting reading. Those who possess money know better than anyone else how little mere money-getting truly rewards purpose, intelligence, and ambition. The bigger a man's heart and soul and mind are, the less can money content him.

The man who makes his community a better place to live in is the man whose life is worth living. He may be rich or poor—that does not matter. A rich man may be a blessing to a town and a poor man may be a curse, or vice versa. It all depends upon the individual character of the man, whether he lives for the common good or against it. When a man's ambition and purpose is to do justly, and to love mercy, and to walk humbly with his God, then, poor or rich, he is on the road of life's deepest satisfactions and values.

There has been, in the last twenty years, an overwhelming emphasis put upon riches and the power of riches, that has hurt the souls of many men. To-day, young men are beginning to have a clearer vision. They see increasingly that an ideal which includes greed of money is no ideal at all, but only a collection of selfish desires. The apostle Paul wrote to a young man once: "They that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition"—and what was true in Timothy's time is equally true to-day.—*The New Guide*.



**CONSECRATION OF BISHOP STEARLY**  
 Section of the Procession showing the Bishop-elect with his Attending Presbyters; the Bishop of Michigan at the right.  
 [Photo by courtesy of the Newark Evening News]



**CONSECRATION OF BISHOP STEARLY**  
 Sections of Clergy in Procession: Visiting Clergy at top, Diocesan Clergy at bottom  
 [Photos by courtesy of the Newark Evening News]



**CONSECRATION OF BISHOP STEARLY**  
 Section of the Bishops in Procession  
 [Photo by courtesy of the Newark Evening News]

## PROGRESS OF THE NATION-WIDE PREACHING MISSION

BY THE REV. JAMES E. FREEMAN, D.D., *Secretary.*

THE action of the Synod of the Mid-West at its recent meeting in commending the Nation-wide Preaching Mission to each one of the several dioceses there represented, and setting forth the urgent reasons for participation, is an index to the progress of the mission as it has moved across the continent. As secretary of the Commission I have, to date, fifty-two dioceses that have advised me of their readiness to participate in the mission and whose local diocesan committees have been duly organized. The dioceses are as follows: Pennsylvania, Southern Ohio, Wyoming, Lexington, Central New York, Nebraska, Atlanta, North Carolina, Asheville, Minnesota, Pittsburgh, Kentucky, Iowa, Erie, Montana, Quincy, Harrisburg, Missouri, Arkansas, Western Michigan, Maryland, Western Colorado, Sacramento, South Dakota, Ohio, Nevada, Colorado, Washington, Connecticut, Albany, Delaware, Mississippi, Kansas, Oklahoma, West Virginia, South Carolina, Georgia, Dallas, North Dakota, San Joaquin, California, New Mexico, Bethlehem, Western New York, Utah, Massachusetts, Duluth, Indianapolis, Long Island, Newark, Michigan City.

I am also in receipt of advices from at least ten more dioceses apprising me of the fact that they are contemplating plans for the mission in either Epiphany or Lent.

Difficulties that at first seemed insuperable have been surmounted and in many of the dioceses the whole work is to be done by the local diocesan clergy and splendid plans have been effected for a widespread interchange.

In some cases the mission has been divided into two parts, the first half being devoted to cities and the larger towns, the second to the villages and more remote places. By this plan the city clergy are able to lend themselves to the country. In many of the larger centres a number of outside missionaries are to preach, and we are advised by the diocesan committees of a hearty response to their appeal for extra-diocesan aid.

The method of prosecuting the mission varies somewhat over the country, but there is a striking unity about all the programmes and the great note of the Gospel's call characterizes them all. The Commission has in press a Manual which has been carefully prepared by Bishops, clergy, and laymen, who have written chapters dealing with various aspects of the mission's enterprise. This manual has unfortunately been delayed, but will be in the hands of the clergy by mid-November. The Commission has also placed with The Young Churchman Company material for tracts, announcement cards, and posters, and such other literature as may be needed in the parishes.

The response of the Bishops and clergy has been inspiring and the wisdom of our Church in pressing, at this critical time, this emergency appeal for a fresh accent upon the preaching of the eternal word of the Gospel is amply demonstrated. In many cases where at first doubt was expressed, not as to the wisdom, but as to the expediency of undertaking so large a work as a nation-wide campaign, a later consideration of the subject has resulted in an enthusiastic acceptance of the plan and a splendid development of diocesan programmes.

In a large majority of the diocesan reports in hand we find that the approaching Advent season is to be recognized as the period for the preaching mission. Probably thirty-five of the dioceses to date will hold their missions in Advent. A large number of the others will hold missions in Epiphany or Lent. Many of the Bishops are accepting appointments as special missionaries. The need of adequate preparation cannot be over-stated. Not only committees, well organized and active,

but devotional meetings held in churches and private homes are imperatively needed in the interests of a deepened and quickened spiritual life, which is the supremely important thing if the mission is to leave a deep and permanent impression upon the life of our Church.

The Commission feels that the value of the mission will be lessened, if not lost, if it resolves itself into an unprepared and uninspired attempt to stir the surface waters of our parochial life for a brief space of ten days or two weeks. My correspondence with Bishops and clergy would indicate that no such ephemeral or sporadic plan is contemplated.

I shall be glad to be advised of any diocesan committees, record of which I have not in hand.

## DEATH OF BISHOP BILLER

ON Friday evening, October 22nd, at St. Mary's School on the Rosebud Indian Reservation, George Biller, Jr., third



REV. GEORGE BILLER, D.D.  
Late Bishop of South Dakota

Missionary Bishop of South Dakota, passed from this life. There had been no indication of illness on the Bishop's part, except that he had come in to the school from one of his trips around the reservation, visiting the many Indian chapels, in an exhausted condition. Not until an hour before his death was there any sign of trouble. He suddenly became unconscious and died of heart failure, almost without regaining consciousness. The priest in charge of the Rosebud missions, the Rev. A. B. Clark, was with him at the time, as were also Mrs. Clark and the principal of St. Mary's School, Miss Bridge.

The body has been brought to Sioux Falls, and the funeral services will be held in the Cathedral on Wednesday morning at ten o'clock.

George Biller was consecrated Bishop of South Dakota on September 18, 1912, scarcely more than three years ago. In this short space of time he had gained not only a thorough knowledge of conditions in this most difficult and trying field, but he had become complete master of the situation, and had won the confidence and love of his clergy and lay folk. Besides his ability as an efficient administrator, he had a strong personal interest in all who worked with him. His thoughtfulness and kindness to his clergy especially were remarkable for a man with so many problems and questions to think of. Not only was he the Bishop among his clergy, but he was their friend and companion as well. Nothing pleased the Bishop and his good wife more than to have the clergy frequent visitors at the episcopal residence, and few experiences were pleasanter for the visitors. These two seemed to be constantly thinking of what they could do with the opportunities given to them to make others happier.

As for his work, it is needless to say that it was tremendous. One has only to read his Journal published in the October number of the *South Dakota Churchman* to see the amount of work that the man accomplished. Constantly on the road, traveling either in a coach, freight train, buggy, or automobile, often in the worst sort of weather possible, he never complained of conditions, but bore the trials of the journeys without a murmur. Especially has the traveling been difficult the past summer over the Indian Reservation on roads that were actually lakes of mud and water. But hardship never kept him from his duty, and it was this work for his Lord and Master to which he literally gave his life.

Bishop Biller leaves a widow, who was closely with him in every part of the work of the district. She did not merely take an interest in his work, but actually entered into it and took her share of it. To her will go out in her bereavement the most heartfelt sympathy and prayers of all the Church in South Dakota.

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

## SOCIAL SERVICE IN THE PROVINCE OF WASHINGTON

THE secretary of the Social Service Commission of Washington has communicated with the Bishop of every diocese included within the Province asking for any special data which might enable him to render an adequate report of social service developments within the Province up to this time. From the responses received, it is evident (as was to be expected) that the Church's activity in the direction of social service takes most definite form in the larger cities.

In the diocese of Pittsburgh, the commission reports regular meetings held at which questions of local public welfare are carefully considered, as for example, suppression of obscene literature, pictures, and the like; legislation concerning child labor; local option, reform court bill, moving picture censorship. Progress is reported on the subject of social hygiene. It is stated that health certificates at the time of marriage are in most districts being requested and produced.

In the diocese of Maryland the commission reports that it has made a partial study of the unemployment problem; organized committees on the relation to other social service committees and agencies; on rural work, on industrial conditions and regulations and on publicity and education. A movement has been made to secure a field secretary for the diocese, but it has not yet been effected.

In the diocese of Virginia, the commission reports that their work progresses slowly, but that an increasing number of parishes are definitely engaged in some form of social work. Social hygiene has been to them a subject of special interest, and the Virginia Hygiene Association has for its president a priest of the Church.

In Southern Virginia, the commission reports that it is impressed with the Church's wide opportunity and with the apparent lack of interest of all clergymen in the profoundly important application of the principles of Christianity to economic conditions throughout the diocese. They consider that no work has been done worth reporting, but include in their report a very clear statement of the purposes of their organization.

The report from the diocese of Washington was most satisfactory and interesting. The report contains the encouraging statement that the Episcopal Church is the strongest and most numerous Christian body in the District of Columbia. It describes social service as including all organizing undertakings for the improvement of conditions under which men and women live. The commission has organized social service conferences which are held fortnightly from October to June and are open to the public. The attendance is reported as unsatisfactory owing to the absence of interest on the part of a large number of Washington parishes. The commission has largely concentrated its efforts upon a specific work, the Satterlee House, which has been established in one of the most degraded negro residential sections in the District with a view to its regeneration. They issue a handbook of local charities in Washington. They recommend the establishment in the various parishes of mothers' meetings, guilds, clubs, and other organizations for social purposes. They suggest the establishment of study halls to take children off the street and out of houses where there is but one warm room for family occupation. The report gives evidence of keen interest on the part of the members of the commission in the work for which they are organized.

From Easton comes a brief and characteristic letter from its excellent Bishop as follows: "There is no social service here save of the old sort and no prospect of any other." This report, Dr. Kirkus adds, "is by no means equivalent to 'nothing doing,' but contains to my mind a valuable hint that we should not deceive ourselves into thinking that the Church has waited until the twentieth century to take up social service."

In Delaware the commission reports that there is little scope for any work other than emphasizing and probably guiding the work which the churches are already doing along social service lines.

The diocese of Bethlehem has been very actively pursuing an educational campaign and has exerted itself to influence legislation bearing upon the child labor question and county local option.

All the reports contain allusions to the difficulties of organizing and financing specific social service movements. Several of the reports refer under the head of social service to parish house activities and other agencies which have for years been classified as institutional movements. In the dioceses containing very large cities, as Pennsylvania, there is evidence of splendidly organized neighborhood agencies for the uplift of the people.

In concluding, Dr. Kirkus in his report said:

"We hear from many diocesan conventions of resolutions approving and endorsing civic measures relating to temperance, child labor regulations, shorter hours for women, improved marriage laws, and various other important legislative measures.

"The apparent lack of social service activity in the small dioceses is explained by the obvious impracticability of the Church acting as a separate entity in pursuing these great enterprises, but for Delaware I can say that every social service movement of importance during the last ten years has been largely fostered and furthered by good citizens who are loyal members of our own and other churches. That, it seems to me, is genuine social service, even though it be not strictly under Church auspices; and in every diocese, no doubt, there is plenty of the same sort. In fact, a conspicuous effect of the present movement has been a re-classifying of old work, that things done formerly under a different name may be reported under the new designation."

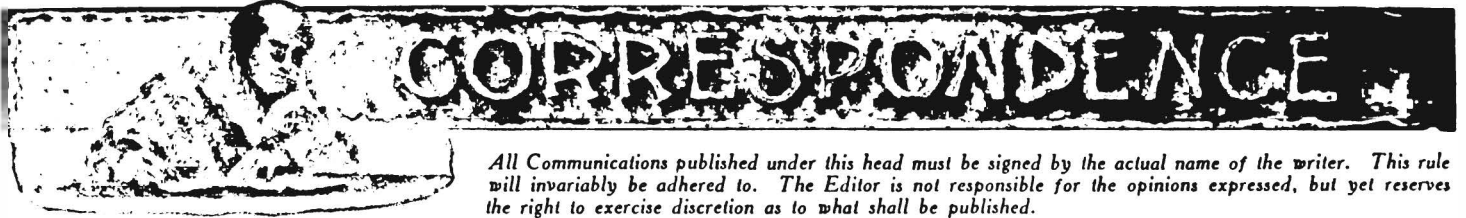
## STRIKING PUBLICATION OF PHILADELPHIA PARISH

"The Neighborhood House of Christ Church, Philadelphia, with a Social Survey of its District," is one of the most striking publications thus far issued by any American parish. It is the outcome of the splendid efforts of the Rev. Dr. Louis C. Washburn, rector of the "old mother church" in Philadelphia, who has been one of the leading spirits in the activities of the Social Service Commission of the diocese of Pennsylvania. I shall want to quote at length from this splendid pamphlet, which ought to be in the hands of every Churchman as an illustration of what needs to be done and can be done where the spirit is willing, but for the present I am only allowing myself the opportunity of quoting the opening paragraph, which is significant of the whole work:

"The charge that the Church is making no appreciable contribution to the relief of the social needs of the community is all too frequently made by ill-advised or ill-disposed critics; and those who credit it are apt to misdirect their zeal into transient and unsatisfying experimentation. The Church has been markedly training men and women of vision and spirit, who have been and are the leaders in and supporters of the manifold philanthropies that dignify our civilization. Moreover, in its diocesan and parochial groupings the Church has been and is making notable contributions to the community welfare. Any one of a number of the parishes of this city is developing its social activities quite as vigorously as is the old mother Church; so that her report is but a modest example of what is being duplicated in many sections, with wise variations. Of course, any sketch of what has been done or what is being done here or elsewhere, that should imply such a measure of success as to warrant boasting, would discredit itself; yet we should be unworthy of our stewardship if we failed to gratefully acknowledge the blessings which have been vouchsafed."

EUGENE E. SCHMIDT, the malodorous mayor of San Francisco, sought to "come back" at the recent primary, but he was decisively defeated; which leads the *Chicago Herald* to remark that it is "getting harder and harder for the discredited official to come back to public office and public confidence."

THE ILLINOIS public utilities commission has ordered a seat for everybody except in rush hours, seats for seventeen out of twenty passengers in the height of rush hours and seats for eighteen out of twenty in the remainder of the rush hours and orders the use of "trailers" in rush hours.



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.

### THE PANAMA CONGRESS

To the Editor of *The Living Church*:

**A**FTER reading many letters *pro* and *con* concerning the proposed Panama Conference or Congress I am constrained to believe that it will all turn out to be a "tempest in a teapot." Notwithstanding some (perhaps) unfortunate expressions applied to Latin-American Christianity I can hardly believe that our Board of Missions will deliberately do anything prejudicial to the American Church. Bishops, priests, and laymen who are sound and unqualified Churchmen have written justifying representation in this proposed conference. As one much interested in the Catholic position of our Church and who would not wish official "entangling alliances" with the modern Protestant bodies I see no reason why we should not have conferences with our own brethren and study conditions on the ground. This is the only way true Christian unity can be effected. There is no reason why we should pay any attention to the letter of the Roman Catholic Bishop of Panama. We have certainly more to be hoped for from the side of Protestantism than from Romanism. Rome has burnt her bridges behind her. She denies our priesthood or that we are a part of the Catholic Church, and is constantly teaching her people that we only go back to Henry VIII. Why should we be so considerate for the feelings of Romanists? Why should we constantly handle them with kid gloves? Our own priests who have repudiated the Roman priesthood tell us (and we know it is true) that Rome is opposed to freedom of conscience, freedom of the press, and free public schools. These are the bulwark of our liberties. Gladstone, the Premier of England, said: "No more cunning plot was ever divulged against the intelligence, the freedom, the happiness and virtue of mankind than Romanism." Prince Bismarck said: "The Pope had he the power would employ fire and sword against us. For this reason I expel the Jesuits from Germany." The German Kaiser has very properly forbidden the infamous papal decree *Ne temere* to be issued in Germany. This decree declares we are not married and our children are illegitimate. Rome has not hesitated to introduce her episcopate in England, Canada, Australia, America, and everywhere else, and denies our jurisdiction. She is proselyting all of our people she can. Why then should we not carry a purer Catholic Faith throughout the world, in any country? We know from evidence that cannot be denied that political Romanism has ever been a world-wide menace to freedom and liberty and that spiritual Romanism wherever dominant has kept her people in ignorance, slavery, and superstition, and I for one am very tired of our kid-glove policy toward Romanism. If we have the New Testament government and Faith then let us endeavor to give it to the world. It would appeal to the people of the so-called Roman Catholic countries. When Rome shows sorrow for her sins then will be time enough to treat with her! Let us stand loyally by our Prayer Book, with no "entangling alliances," but let us turn our faces and our hands toward our Protestant and Greek brethren.

HOWARD G. ENGLAND.

Washington, D. C.

To the Editor of *The Living Church*:

**T**HE duty of the Church is twofold: to preach the Gospel to and convert the heathen; to teach Christian people the Catholic faith and to administer the Sacraments. For which of these purposes are we as a Church in the Latin-American countries? To the Protestant bodies the call for work in South America is the call of converting the heathen, but is this for us? I have been told by the authorities in New York that we are not in Cuba and Brazil for the purpose of proselyting. Then we are there to teach the Catholic Faith. If this is so, how can we join with the Protestant bodies in their work there or confer with them as to the methods of doing this work? Do the Protestant bodies *collectively* teach the Catholic Faith? I admit that some do teach authoritatively, and many ministers do individually, much of it, but do *all* teach *all* of it? I have been interested for some years in a practical study of *modern* Protestantism as portrayed in their pamphlets and books, and I am at a loss to know what it is.

On what do *all* Protestants agree? I do not know, and I should very much like to know. Perhaps some of the Protestants can tell me.

Now, is it not a very hazardous thing to do—this joining with so vague, indefinite, and amorphous a thing as modern Protestantism in order to convert and enlighten Catholic Christians?

Then, what have *we* to do with Latin-American Christianity?

Is our own Christianity of such a superior type that we are called upon to preach it to others? If the Latin-Americans are so in need of enlightenment, what of our negroes, our Indians? More than that, what of our "pineys" in New Jersey and North Carolina, our mountaineers both of the North and of the South? Not more than one hundred miles from me is a village of some 800 inhabitants in which no regular religious service of any kind is ever held, and nearer still are children growing up absolutely ignorant of the Christian religion. As far as I can ascertain, no body is reaching out after these.

It does seem to me that we, as Churchmen, have a duty right here in United States, and if we have, why should we be wasting time and energy on a Congress to discuss South America?

H. P. SCRATCHLEY.

To the Editor of *The Living Church*:

**R**EGARDING your contention that the proposed Panama Conference is an unnecessary intrusion into the affairs of the Roman Catholic Church and that Latin America is already sufficiently enlightened in the Christian religion, may I call your attention to an article entitled "Religious Cuba, Past and Present," by the Rt. Rev. Charles Warren Currier, Roman Catholic Bishop of Matanzas, which appeared in the *American Quarterly Review* for April, 1915. One paragraph reads as follows:

"The people as a whole contribute little or nothing to the support of the Church, there being no income save the stipends for masses and the gifts for baptisms and marriages. It is indeed a sad thing to behold that in a parish of ten thousand souls there will be no more than forty to fifty going to mass on Sunday, and perhaps not thirty that make their Easter duty, or, still worse, that out of a population of two hundred and fifty thousand, one can hardly gather more than five thousand Easter communions.

"The saddest of all is to contemplate the large number of those who die without the sacraments, and to think that in a country in which the Church has been active for four centuries about four-fifths of the people depart this life without the ministrations of religion."

What is true of Cuba is doubtless true of other countries of Latin America, and the Christian people of this country are under as great obligations to carry the Gospel to people in such a deplorable religious condition as they are to carry it to the people of China.

Very truly,

Washington, D. C., October 21, 1915. HENRY L. CUTLER.

To the Editor of *The Living Church*:

**D**R. MCKIM in your issue of October 16th cites Bishop Brent as favorable to our participation in the Pan-Protestant Panama Conference, quoting words of his evidently written on an entirely different question.

It may be of interest to your readers to know what Bishop Brent *does* in similar circumstances.

Many years ago the various Protestant bodies working in the Philippine Islands banded together as the Evangelical Union for the purpose of promoting comity and eliminating friction in their work of "evangelizing" the Filipinos.

The islands were divided up between the different bodies, each promising to confine itself to its allotted portion.

This union Bishop Brent consistently refused to enter, not proposing to undertake proselytizing work among Roman Catholics, and wishing to be free to work in any parts of the islands not yet evangelized by the Roman Church without regard to the partitions of the Evangelical Union.

The Panama Conference would seem to aim at forming just such a union as Bishop Brent refused to be identified with in the Philippine Islands.

Dr. McKim must look elsewhere for support of this unhappy effort to antagonize our Roman Catholic brothers in South America and force upon this Church a controversy which all true Catholics are striving to avoid.

For God's sake let us concentrate our forces on the great heathen world and not waste our energies pulling down the walls of our Christian neighbors' Cathedrals in order to build up little chapels and meeting houses of our own.

Sincerely yours,

Newton Centre, Mass.

G. C. BARTTER.

(Priest of St. Mary the Virgin's, Sagada, Philippine Islands)

To the Editor of *The Living Church*:

IT was some time since suggested that all who endorse the course of THE LIVING CHURCH in regard to the contemplated action of the General Missionary Board in sending delegates to the Panama Conference should send in their names.

I have nothing to say that has not been said many times but I wish to add my name to the list.

The world will understand our participation in that conference as an abandonment of our claim to be Catholic.

Truly yours, DWIGHT ARTHUR PARCE.

Cambridge, Mass., October 20, 1915.

#### DISAGREES WITH ENGLISH OFFICIALS

To the Editor of *The Living Church*:

MAY I record a dissenting opinion with regard to the use of the word "Murder" in connection with the slaughter of non-combatants and neutrals on the *Lusitania* last May? To state a bare fact bluntly is not to "crystallize international hatred"; but to call murderers by their proper title is perhaps to avert murder in the future, by making clear that such slaughter has no recognition, explicit or tacit, in the law of civilized nations.

It is one of the glories of Britain, through all these dreadful fourteen months, that nothing to parallel "The Hymn of Hate" has been found in any class of society, or in any reputable periodical; and I question the fairness of any "neutrality" which would imply that both parties need rebuke for a spirit only one of them has shown. In view of the execution of Miss Edith Cavell in Brussels, we are forced to contemplate systematic murder as part of a governmental policy; and I, for one, believe in calling criminals by their proper titles.

WILLIAM HARMAN VAN ALLEN.

Boston, October 22nd.

#### THE WAR AND THE CHURCH

To the Editor of *The Living Church*:

I HAVE just read the letter of Mr. Ralph S. Manz in your issue of the 16th of October, and I hasten to raise my humble protest against his contention that Christians have no right to enlist in the war. I challenge him to prove his statements from the Bible and the teaching of the Catholic Church. There is a great deal of this perverted pacifism talked and taught in our country to-day, due to a natural repugnance to the horrors of the European catastrophe. The only logical position in the matter is to take the Catholic standpoint that national life is a divine institution and must not be permitted to be destroyed, or the Quaker position that all war is wrong. To quote the Sixth Commandment as applying to anything more than murder as an act of private vengeance is to throw overboard the whole fabric of national life, a life indeed confined to this temporary earth, but as much a part of the divine plan as the individual life of the Christian who is forbidden by his Master to return evil for evil.

There were prophets in Israel who cried, "Peace, peace, where there was no peace," and so there are in America to-day. Is it a Christian duty to let the children play in the streets when the wild beasts have broken out from their cage? Shall we forbid the policemen to be armed lest in protecting some child they might slay one of the wild beasts? If the Church of God does not call upon her children to protect the virtue of women and the lives of little children, who will? Does not the teaching of our Saviour come to us with renewed meaning to-day as we think of Belgium and France and Serbia, "Greater love hath no man than this, that a man lay down his life for his friends." No, Christianity has not failed, and the Church of England is doing its duty in urging men to protect their women and children and crush the greatest menace that the world has ever seen—scientific and cultured barbarism! Even the German people who honestly believe that they are fighting for their national existence deserve infinitely more credit than our fellow-countrymen who comfortably at home sit in judgment on the brave deeds and lives laid down of the Christian men to-day in Europe. The essence of Christianity is self-sacrifice, the hating of life itself that others may live. Suicide is a sin among nations as among individuals, for it is a violation of the divine order of this world. Therefore war in defense of national life is a duty incumbent on a Christian citizen. Aggressive war is a sin and receives a terrible punishment from God. Do away with aggressive war and defensive war becomes unnecessary. This is the golden future prophesied by Micah; but alongside it must not be forgotten the stern prophesy of One greater than Micah, "Think not that I have come to bring peace on the earth. I came not to bring peace but a sword. For nation shall rise against nation," etc.

When the so-called Christian nations shall be composed of real Christians there will be no war among Christian peoples. But even then there will be the necessity of protection against attack from heathen nations who know not Christ, and Mohammedan nations who repudiate Him. All war can never cease until the world has become converted to Christianity. Then, and then only, will national life be able to find its needs fully met in peace treaties and Hague conventions. There is a time appropriate for all things, as Solomon wisely taught, and may a time for talking peace among the nations

speedily come by the crushing forever of the poison which has set on fire the world! God hasten the time!

Taking the teaching of the theologians of the Middle Ages we find that the general teaching of the Church is summed up in these words of Francis de Vitoria, "*Unice est et sola causa insta inferendi bellum iniuria accepta.*"

In condemning those who make war as breakers of the Sixth Commandment, Mr. Manz condemns several thousand priests, secular and religious; he practically brands as murderers the English priests inciting men to enlist. He sets himself as a judge of the motives of men who believe in honorable warfare. For myself, and I think thousands of American priests would agree with me, I am quite contented to accept the leadership of such men as the Bishop of London in spiritual matters, and to consider their judgment as sound as that of any stay-at-home pacifist in the United States. The clergy of the Church of England, of France, aye, of Germany too, are not murderers, but God-fearing men. "By their fruits ye shall know them." In conclusion let me quote the words of the Bishop of Exeter:

Give us men!

Men who when the tempest gathers,

Grasp the standard of the fathers

In the thickest fight:

Men who strike for home and altar

(Let the coward cringe and falter),

God defend the right!

True as truth, though lone and lonely,

Tender, as the brave are only:

Men who tread where saints have trod.

Men for Country . . . Home . . . and God:

Give us men! I say again,

Give us men!

Bar Harbor, Maine, October 16, 1915. ALBERT C. LARNED.

To the Editor of *The Living Church*:

THE statement that "if the Christian men who enlist obeyed the commands of their religion they could not consistently enlist" is rather strong.

It is written in the Mosaic law, "Thou shalt not kill." In the same dispensation God commanded Saul to kill the Amalekites.

Literally the Sixth Commandment is "Thou shalt do no murder," and it is not murder to protect home and country from barbarians.

Wouldn't it be lovely if England would lay down her arms and peacefully allow Westminster Abbey to become a Turkish mosque and Oxford a Turkish harem?

LEONARD CULVER.

#### "MELCHIZEDEK" AND "MERE PERSONAL PIETY"

To the Editor of *The Living Church*:

THE letters of the Rev. James L. Smiley (October 2nd) and of the Rev. Durlin S. Benedict (October 16th) raise a vital question in regard to the conducting of missions, which Father Officer deals with authoritatively and discriminatingly in his article of October 9th.

The cure for defective piety (like the proverbial cure for democracy—"more democracy") is not less piety, but more of it. And a regular mission has enough to accomplish if it brings immortal souls back to God's way of spiritual restoration and growth. At the same time much, doubtless, depends upon the missionary as to whether the awakened consciences of his converts are prepared to acknowledge social responsibilities, and to feel the burden of social injustice.

Our Lord has stated clearly the relation between personal piety and the "social conscience." He pictures this disciple bearing a gift to the altar, and *there remembering that his brother has somewhat against him.* "Leave there," He bids, "thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Thus our Lord makes His own Presence at the altar the central dynamo of the social conscience. He refuses to set piety and justice against one another. He first assumes, as in the case of fasting, almsgiving, and prayer, that altars and oblations are fundamental; then He connects the nerves of the spiritual organism with secular conditions, and turns on the life-current. In the divine presence, the worshipper becomes keenly aware of accusers, not Satanic but human, afar from the altar, and is driven forth in eager quest for right human relationships; while his oblation hangs, as it were, in suspense under the Rood, waiting to be cleansed and offered. It is a very epitome of a complete Christianity, in the sanctuary and in the world: First of all, the pilgrimage to the altar—"getting right with God," as Father Officer quotes from the revivalists—then a penitential procession into the world for reparation and satisfaction, a getting right with one's neighbor—then the return to the altar to offer a purged oblation of complete reconciliation.

A regular mission especially concerns that first approach to the altar; but it can hardly be denied that the dynamic circuit which our Lord established between the sanctuary and secular life is seriously broken somewhere. One of the attempts to supply the broken links, in recent years, has been the "Forum" of the downtown city church, an agency expressly designed to give opportunity

for Christian people to hear at first hand, and very definitely, just what their brothers "have against them." The difficulties of any such attempts to find a point of sheer human contact arise alike from the reluctance of the accused to hear, and the intense eagerness of the accusers to speak. We live in an age which hovers dangerously between belief and despair with regard to free and open interchange of thought and experience; an age which, while retaining many of the forms of sheer human and democratic contact, tends ominously to fall apart into whispering groups. This is a matter of the greatest concern to the Church and her mission to mankind; for despair of discussion means despair of democracy; and despair of democracy means despair of world-evangelization; for humanity is not likely to be converted at the point of the bayonet, nor by a religion that accredits itself as the religion of a dominant race or a dominant class. The failure of a Pan-Protestantism which builds its claim upon the success and the wealth of the "non-Catholic" nations eloquently proves this.

The mission is coming to be generally recognized as a normal means of spiritual revival and education; and this is because of a quickened sense, as the Rev. E. H. Echel (September 25th) says, of the need to reach the masses. And one cannot help hoping that, after a trying experimental stage, some way may be found, whether it be called a "forum" or not, to keep the converted and enlightened Christian conscience in contact with the accusing human facts with which it is bound to deal.

Quincy, Ill., October 19th.

WILLIAM MILLER GAMBLE.

To the Editor of *The Living Church*:

THE article on "Mere Personal Piety" in your issue of October 16th is so full of the spirit of religious earnestness that I am certain the writer would not desire to do an injustice by false representation of another's words. The article referred to, however, does my brother the Rev. James L. Smiley a gross injustice. Those who have been associated with him, though they may not be at one with him in all his views, know that he would never sneer at "personal piety." Dr. Benedict has failed to understand Mr. Smiley's use of a word. "Mere personal piety" should not have been italicized as one expression, but only the word "mere." This word is used by Mr. Smiley not in a descriptive sense but in a mathematical sense. In many associations the word "mere" connotes an idea of disparagement, but in this instance the context ought to have guarded against the implication of that note. Mr. Smiley's meaning will be clear if we substitute the adverb, "solely," and read "to preach solely personal piety." Dr. Benedict has also imported an idea that is not to be found in Mr. Smiley's letter, that is, the idea of preaching social justice "instead of individual righteousness." The fact is, as we all know, that there is a type of religious profession, clearly recognized by the world, and frequently known as personal piety, which is also judged to be dissociated from social righteousness and from a true understanding of individual righteousness. This type of piety is described in St. Matthew 23:14, and in the 23rd verse of the same chapter, where among the "weightier matters" omitted we should read, according to the revised version, "justice" in place of judgment. The Preacher on this occasion did not "sneer at personal piety," but He declared that failure to evidence something more would bring greater damnation. It is not a sneer at any phase of religious life that can be justly found in Mr. Smiley's letter, but the desire for inclusiveness, a preaching which shall include Christ's emphasis on righteousness, in the individual heart and life, and in all the relations of human inter-dependence.

Baltimore, Md., October 19, 1915. ROMILLY F. HUMPHRIES.

To the Editor of *The Living Church*:

IT IS with a great deal of cordial sympathy that I have just read Dr. Durlin S. Benedict's reply, in your issue of October 16th, to my recent letter on "Melchizedek and Mission-Preaching." No one believes more heartily than I in personal piety. I often quote, and also appropriate to my own soul's enrichment, the couplet from hymn 439, yearning for a godly heart—

"Where only Christ is heard to speak,  
Where Jesus reigns alone."

Allow me to recall the historic fact, however, that, in Apostolic days, social conditions were beyond Christian control, and so the Apostles preached personal piety and submission to the inevitable. Now, on the contrary, Christians claim these United States to be a "Christian country," and thereby virtually assume responsibility for social conditions. Otherwise we have no right to enforce Sunday observance and other strictly Christian institutions.

It is therefore as much the duty of the Church, as a wise husbandman, to prepare the soil as to sow good seed. We Christians are responsible for social environment. Hence we stultify ourselves when we inspire our people with the Golden Rule on Sunday, and then send them out for six days to live under the Rule of Gold. To expect them to retain their brotherly love, in this fierce struggle

for existence, is equivalent to expecting snowflakes to retain their purity when they fall into an open sewer.

In Apostolic days, the individual Christian was protected from the injustice of the world by a sacred communism. The Church's choice to-day lies either in the restoration of such a communism or the inauguration of the Coöperative Commonwealth wherever Christianity controls.

I am sure Dr. Benedict will cheerfully withdraw the charge of "sneering at missions," etc., if he will read my letter more closely. It simply contends for social justice as half of religion, while Dr. Benedict seems to imagine that personal piety is everything. Unless piety bear social fruit it is "mockery." When I said there is no other Christianity than the "revolutionary" kind, I was only repeating the teaching of Christ Jesus. Individual conversion spells revolution in each heart, and when these individual hearts combine to abolish an unjust industrial system we shall have the grandest revolution in human history. Let our Nation-Wide Preaching Mission take "Melchizedek" as its text. Then the oppressed will take hope, some of the oppressors themselves will be converted, and all Christians will combine to abolish the oppressive system. With brotherhood thus enacted into law, we shall realize anew the force of the apostle's words, "The law was our schoolmaster to bring us unto Christ."

JAMES L. SMILEY.

Annapolis, Md., October 19, 1915.

### "PRO-GERMAN"?

To the Editor of *The Living Church*:

YOUR correspondent who accused you of being Pro-German alleges as a reason, among many others, your suggestion that the Church of England should pray seriously and honestly for the Kaiser and the people of Germany. I believe that many of the English clergy have been advocating this very thing. I received a letter from a sister recently, in which she said she used the collect for the Third Sunday after Easter every day with special intention for the Kaiser. And she has a son on Sir John French's staff who is in constant danger, and also a future son-in-law, just invalidated home a complete wreck from being in the trenches.

I am myself in hearty agreement with you on this point. It is just what those who profess and call themselves Christians should do. While all my sympathies and hopes are with the Allies, England being my native land, and never dearer than when in danger, and having several near of kin fighting for her, yet I felt it my duty to give a small donation to the German Red Cross, along with one to the British. And so much struck was I with Archdeacon Nies' letter on the work by the American Church at Munich, that I strongly think of sending our Thanksgiving Day offering for that purpose, unless the Armenian relief appear the more pressing.

I am writing this after reading the account of the atrocious murder of Miss Cavell, but the greater the temptation to give way to hate the more it should be resisted. Evil can only be overcome by good, and vengeance belongs only to God. UPTON H. GIBBS.

La Grande, Ore., October 23, 1915.

### PROFANE ADVERTISING

To the Editor of *The Living Church*:

AS Christians in our Baptism we were all pledged to fight against evil under Christ's banner. May I suggest a field that needs a little fighting in?

Many Christians must have noticed (I don't know how widespread through the country this is) the disfigurement of drug stores, streets, elevated stations, and the pages of magazines by pictures of the devil. However absurd or conventional the representation, the degrading idea is there.

I would suggest that Christian people (and any other people of decent feeling) refrain from purchasing articles advertised with this cheap and vulgar sensationalism, and from entering stores so disfigured. As a Christian mother I would strongly urge them to adopt this simple course which would soon compel the manufacturers to mend their ways or go out of business.

I urge this fight against evil pictures chiefly for the children's sake, as the exploitation of a figure associated with all that is vile and evil cannot be uplifting to their young minds. It would tend to make them think lightly of sin and evil, and there is enough of that now.

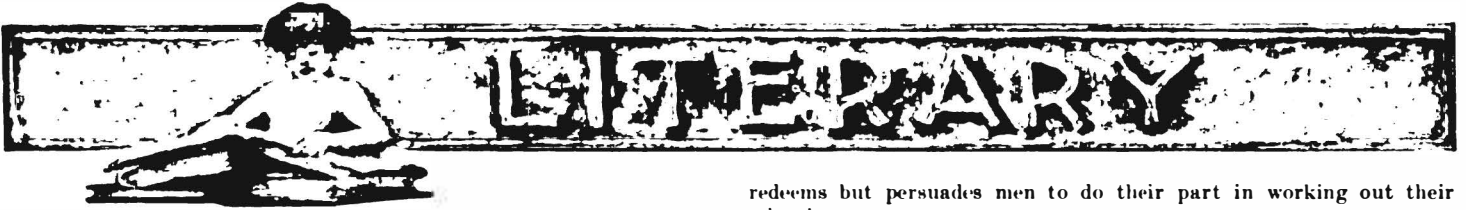
In the name then of all the little children I beg Christian people everywhere to join in the fight against all of this pictorial profanity.

MARY MCENNERY EHRLIARD.

West Hoboken, N. J., St. Luke's Day, 1915.

THE NOBLEST workers of our world bequeath us nothing so great as the image of themselves. It is with Christ-like minds as it was with Christ Himself. His divine work was not in the task that He did, but in the image which He left . . . and enabled Him to leave a Presence upon the earth, sufficient to soothe the sorrows, inspire the conscience, and deepen the earnestness, of succeeding ages. And so it is with the least of His disciples, whose mind is truly tinged with the hues of the same heavenly spirit.—*Martin Luther*





## THEOLOGICAL

*The Problem of the Atonement.* By W. Arter Wright, Ph.D., D.D., Columbus, Ohio. S. F. Harriman.

Dr. Wright here gives us a powerful argument for the moral theory of the atonement, as opposed to the modern substitutionary theory of "Orthodox" Protestantism. To those who are adequately acquainted with Catholic doctrine on the subject, the book will afford many valuable suggestions, but to non-expert readers it will be seriously misleading.

This is so because Dr. Wright treats the substitutionary view which he assails as adequately representing belief in the objective or transactional value of Christ's death; so that to refute substitutionism is, in his opinion, to refute traditional belief in objective atonement all along the line. An unprepared reader would be led to think, as Dr. Wright obviously assumes, that no other alternative exists except either to accept substitutionist theology or to reject the objective view of the atonement altogether. As our author is quite successful in discrediting substitutionism as mechanical, immoral, and contrary to reason, the necessity of distinguishing between what he thus refutes and the Catholic doctrine which he ignores—probably because he has never become acquainted with it—is apparent.

In order to make this distinction clearly, we need first to define what is meant by "objective" and "moral" theories of the atonement. "Objective" theories, of which there are several, treat the death of Christ as not only having moral value in revealing God's love and in influencing men to repent, but also as in itself constituting the means whereby salvation from sin and from eternal death becomes possible. How it has this effect, is the subject-matter of the various objective "theories" of the atonement, but that it does have this effect is the teaching both of the New Testament and of Catholic doctrine.

"Moral" theories, on the other hand, are concerned exclusively with the moral influence of Christ's death, which they usually treat as exhausting its effect. Thus Abelard, in the twelfth century, reduced its significance to that of a display of divine love, which influences men to respond with answering love and repentance. It is this particular moral theory that our author maintains, although such a brief description does not do justice to the helpful amplifications which he gives to it. But the negative aspect of his view is his denial that our Lord's death and victory over death of itself made any difference in the possibilities of salvation.

The modern substitutionist theory is simply one of several attempts that have been made to explain *how* Christ redeems us and, as followed by His victory over death and abiding priesthood, makes salvation possible. Roughly described, this theory interprets Christ's death as His suffering the punishment for our sins in our stead. Our sins are transferred to Him, and on the simple condition of faith in Him, His righteousness, by a kind of forensic fiction, is imputed to us—not because we have even begun to be righteous, but simply because Christ has become our scape-goat, and bears the punishment justly due to sinners in our place.

Dr. Wright is splendidly successful in "showing up" this view not only in the bold form that Protestants gave to it in the sixteenth and seventeenth centuries, but also in every milder form in which both Catholic and Protestant writers have maintained it. He also distinguishes helpfully between substitutionary and vicarious suffering, and shows that vicarious suffering is an inevitable incident of human sin.

No theory of Christ's death—that is, no explanation of how it redeems us—is adequate. The mystery is the most complex of all mysteries, because it is concerned with the remedy of sin, which is the most complicated of diseases and the most chaotic thing known to man. Each theory develops some true aspect of the Passion, but is apt to ignore other and equally vital aspects, and the result is never wholly satisfactory. Simplicity and coherence are gained at the cost of oneness and caricature. This can be seen in the ransom theory of certain patristic writers, and in the commercial or debt theory of St. Anselm.

In the New Testament the mystery is set forth under such symbols as sacrifice for sin, redemption, propitiation, and reconciliation—all of them divinely inspired and true, but needing to be taken together as several partial aspects of one objective mystery.

Dr. Wright is quite admirable in setting forth positively the moral aspects of the atonement; but he does not seem to be aware of the fact that the Catholic doctrine of objective atonement finds room for these aspects. The scholastic writers dealt appreciatively with them, and regarded them as proving the "convenience" or fitness of Christ's death for our redemption, since that death not only

redeems but persuades men to do their part in working out their salvation.

Our author rightly insists that Christ's death did not then and there save those for whom He died, and that the process of salvation continues in every generation. His thought on this point would be greatly clarified, however, by Catholic doctrine, which does not treat Christ's death as the completion of salvation, but as the preliminary mystery which makes salvation possible. Christ died for our sins, but we are saved by the grace of life which He imparts to us in His Body, the Church, and by our own earnest response to this grace. The doctrines of our Lord's heavenly priesthood, and of the work of the Spirit in the Church, complete the doctrine of Christ's death, and relieve our conception of it from the automatic magic which this book ascribes to the "objective" view.

F. J. H.

## MISCELLANEOUS

*The Breath of Life.* By John Burroughs. Houghton-Mifflin Company, Boston and New York. Price, \$1.15 net [and \$1.50 net in the Riverside Edition].

The author's name on the title page calls thoughtful nature-lovers with high anticipation to the reading of *The Breath of Life*, and when these have read the twelve chapters on the "mystery and miracle of vitality," they are far more thoughtful nature-lovers than ever before.

Although Mr. Burroughs begins his work with the homely theme of his hoe "scotching" the burdocks in his garden border, he immediately soars to the heights of the greatest mysteries. The humble burdock suggests the questions, "What is a living thing? To what shall the phenomenon of life be attributed?"

Of course, since Mr. Burroughs is the author, this book contains many passages of rare beauty, as that wherein the author questions the forces about him for the key to life and the following declaration of brute matter to life. Poetry and Science whispered into Mr. Burroughs' ear as he wrote. But then, is Poetry ever far from Science?

Mr. Burroughs does not agree with the rigidly scientific "mechanistic conception of life phenomena," nor does he find the theological solution of the problem satisfying; but his mind frames "a conception of forces bridging the chasm between the organic and the inorganic" and he quotes the result of the biological experiments of Dr. Carel, which seem to prove that the cell life of man continues after the soul life has ceased, from which fact arises the inference that "the human body is the organ or instrument of some agent that is not of the body." St. Paul, some nineteen hundred years ago, all ignorant of modern science, knew and taught this inspiring fact! And there is inspiration in reading of this and many other high and wonderful facts winsomely and impressively set forth in *The Breath of Life*.

S. A. R.

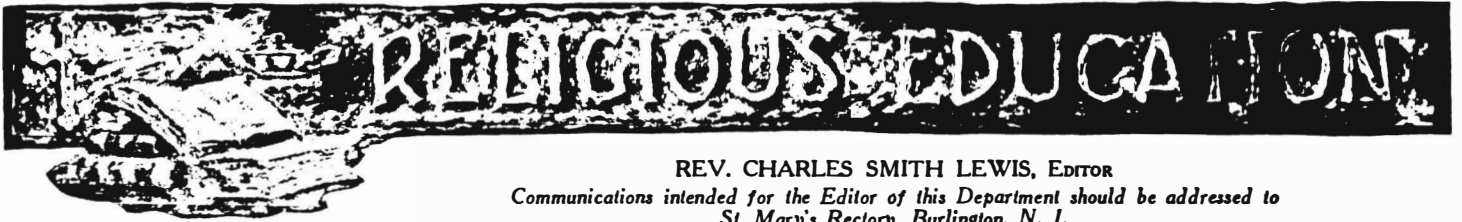
*Goethe, with Special Consideration of his Philosophy.* By Paul Carus. Open Court Publishing Company. Price, \$3.

Dr. Carus has given us a discussion of the life and work of Goethe from various points of view, in the style of a veteran writer, with a translation of some of his less known poems, which, he tells us, contain his most thoughtful verses. The book is profusely illustrated with reproductions of old prints, etc., and contains much interesting matter. But still the question must arise in the mind of the reader, as to whether a new book on Goethe is really a need of the time.

*A Baby of the Frontier.* By Cyrus Townsend Brady. Illustrated. New York, Chicago, etc.: Fleming H. Revell Co. Price, \$1.25 net.

This is a story of soldier life—of fighting with Indians on the western frontier. It is based upon facts. The baby in question was born in the midst of Indian war-whoops, and its deliverance from subsequent captivity among the Indians fills out a good portion of the story, which is very readable.

A VERY ATTRACTIVELY illuminated post card reproduced from a painting by Mary Hamilton Frye in the interest of Christian unity has been prepared for circulation in that interest. With towers in the background symbolical of the world's religious architecture in all parts, there is in the foreground a group representing all races and conditions saluting the Cross, which dominates the whole. The prayer for unity in text letters is printed at the bottom. The whole comprises a very attractive card. Copies may be obtained at 5 cts. each, or at 25 cts. for a package of 6 by inquiry of Mrs. Alice H. Frye, 10 Acacia street, Cambridge, Mass.



REV. CHARLES SMITH LEWIS, EDITOR

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

**S**UNDAY school efficiency does not include now only those things which belong to teaching or to training. There is an important part of it that is properly included under the heading "business." The General Board of Religious Education in its earlier days spent some time on this question, and a committee, of which the Rev. Dr. Smith was chairman, presented a report that, if we remember aright, was partially adopted by the board as setting forth standards of excellence and efficiency in such matters. The New York Sunday School Commission has put forth a summary of this report in the form of a statement of things supplied by them, which most of the clergy have no doubt seen. The diocese of Washington has taken a more adequate measure of this really important part of the work, and the report of its committee has been published under the title, *The Business Management of Church Sunday Schools, A Standard Plan and Standard Equipment.* [The Report of a Committee of the Sunday School Institute of the Diocese of Washington on Business Methods and Standard Forms. Published under the Authority of the Board of Religious Education of the Diocese of Washington by The Young Churchman Company, Milwaukee. Price 50 cents.]

This report is a valuable contribution to the subject. It is not a composite study of a series of separate papers by the different members but it is a reprint of their individual work. Its thoroughness is shown by the titles of these papers. After a foreword by the Bishop and a prefatory statement by the chairman, we have *Methods of Obtaining New Pupils; Methods of Maintaining Attendance; Home Coöperation; The Secretary's Records; The Financial Management of Church Sunday Schools.* Finally we have a series of Forms, which are published separately by The Young Churchman Company at various prices.

The primary recommendation is one that has already been put into considerable practice and has been more than once referred to in this department. We have at hand now several examples of it from different parts of the country. This is a school prospectus. The recommendation is a simple statement of the aims and purposes and of the scheme of study followed by the school. These should be used in pastoral visiting, or, as was done we recall some years ago in the neighborhood of Christ Church, Chicago, they could be given to each family in the district covered by the school.

Such a prospectus could be very simple, as that of the Church of the Advent, Boston; or it could be quite elaborate, as that put out by Trinity School of Religion, Buffalo, N. Y., which is the demonstration school of the diocese of Western New York. But of whatever form they may be, the important point is an attractive straightforward statement of what is intended. The plan of St. Luke's School in Billings, Mont., is even more aggressive and modern than any of those mentioned or of the report. In addition to a very well put together statement of prospectus we have an advertisement in the local paper such as one might have for a secular school, announcing the opening of the school and its plans. Further suggestions are invitation cards and "Fisher Certificates," which are given to the children who are successful fishers for other children in the sea of the community life.

The report on Maintaining Attendance is very brief, but it is one of the most important of all. We do not suppose any superintendent who has gone over his records from time to time has failed to be struck with the leak that there is in our schools. We hear a good deal of the "leak at top," but what of the leak all along the line? We recall a teacher who in three years has twenty-eight boys in her class. She was faithful, interested, and good. At the end of those years she had two boys left. These boys were of the age of ten to twelve, the easiest age to hold under ordinary circumstances. Such a condition does not show itself in all its startling character unless the records are gone over. How to handle it is one of those interesting ques-

tions that come up in volunteer teaching bodies. We recall how a well-known Bishop answered this question a good many years ago. He told of a series of promotions from the teacher's class until finally she herself dropped from the roll. In that case the trouble was due to poor teaching. It is not always due to that. Sometimes it is due to neglect and a feeling of indifference on the part of the school authorities. The best remedy for this is visiting. A "thoroughly worked out Absentee System is indispensable in maintaining attendance." So writes the report. And it deals with the matter by recommending a series of notices. First the teacher sends, after the first absence, a return post card asking why the child was not in place. After the second consecutive absence another blank form is filled out and sent by the secretary to the teacher; and after a third consecutive absence another report is sent to the rector. Evidently the aim is thorough alertness leading on to pastoral visiting. These blanks, including the post card, can be secured from The Young Churchman Company. There is a final suggestion that might be even more effective with careless children. "In schools where it would be feasible some form of publicity given to absentees might prove stimulating to attendance." Added to this is the suggestion of various ways—rewards and the like—to prevent absences by stimulating interest.

Absence from Sunday school comes from many reasons and cannot always be treated in the same way. The excusable reason of course is sickness. To this many would add "being out of town." Of course this is a valid reason for the child, but it is one about which the parent ought to be dealt with. In these days of automobile and outing trips too often a child or all the children of a family are absent over and again because the parents go away for Sunday. So soon as such a condition shows itself it ought to be the rector's duty to deal with it. Such absences may quite possibly come from ignorance or indifference on the part of a father who might be brought to see that his duty to his child's soul is of more worth than his own pleasure.

Sometimes absences begin with discontent or some sort of hurt feelings which need immediate attention. Or they may come from the counter attraction of other schools. We have known cases where they are traceable to the graded system as applied in that school. Examinations or similar required work that involve showing a boy's ignorance will be sure to keep him away. Many a child is perfectly aware of his own backwardness and very sensitive to it, and stays from Sunday school because of his fear that others may know or comment on it. And sometimes the absence is due to the unattractiveness or the inability of the teacher; or to the fact that the children have no suitable clothes. Whatever be the reason for children's being absent there is but one way to deal with the situation properly and that is visiting. No sending of printed forms, whether circulars or postals, will meet the needs. It must be the personal touch of the individual teacher. The recommendation to send a return post card is well enough at the first absence. But after that someone ought to go, and go at once. Someone, but who shall it be? First and foremost, in our judgment, this should be the teacher of the class. As a matter of fact if teachers could and would do regular visiting they would accomplish much more than is commonly done. We have in mind a certain teacher in a Sunday school who visited regularly and faithfully all the pupils in her class, with the result that not only did they come with great regularity to the school, but when she moved from town many of them kept up a constant correspondence with her. The best visitor for a class is the teacher, and that not only when the child is absent but as a regular part of her work. The next person who could be called on is—if such a person is in the school—the parish visitor. It ought to be possible in most parishes to find someone who will act as a regular visitor to absentee children. Many teachers are not free to visit. Their place could then be taken by such an

officer of the school, who ought to be reckoned and counted in as one of the school force. Finally there must be the rector, or the clergyman to whom the Sunday school is entrusted by him, if he does not supervise it himself. Visiting, constant, regular, persistent, is the secret of a well attended school.

The chapters dealing with records both for teachers and secretaries and for the treasurer are too detailed to permit much summary here. These things stand out, however. A new child should be properly enrolled with a full record of name and family and church status. If this is done once for all much trouble will be saved later, provided that it be properly done. The Washington blank at first sight seems elaborate, but all the information asked for is worth having and once gotten is of constant value. Along with this enrollment blank goes an application blank in which the major part of the information is given direct by the parent. Finally we have the roster card, which together with this information gives on the back a space for the date of completion of each course. We would suggest that there might be a simplification of this material, which would save time, for it is now written out three times, once by the parent and then on the enrollment and roster cards. Unnecessary copying and duplicating of information not only wastes time but invites error.

The suggestion of monthly report cards is excellent and along the line of the public school records. The division calling for marks for scholarship, deportment, etc., raises the question of the advisability of such marking.

Finally we have the secretary's weekly report that gives to the superintendent the sum total of all information that the secretary has secured at a glance. It looks elaborate, and perhaps for a small school this particular card is elaborate, but its principle is excellent.

Secretary's and for that matter treasurer's records ought to be absolutely accurate. There should be no chance for error nor any room for question. Promptness, regularity, and correctness are indispensable qualifications for secretaries and treasurers of any organization, especially a Sunday school, and most especially in those where the main marking for attendance rests with the secretary. It is interesting to note the return to teachers' class books instead of the individual cards of the older days.

It is obviously impossible to do more than point out the general excellencies of these blanks and the reports. The blanks can be procured from The Young Churchman Company for 14 cents and ought to be examined by every one interested in this part of the work.

*Main Points in Church History.* A Short Course by Anna L. Lawrence, Principal of Hannah More Academy, Reisterstown, Md. The Young Churchman Co., Milwaukee. Price 20 cents.

This is an excellent brief summary of the history of the Church for use in schools. If accompanied with parallel reading and expansion by the teacher, it ought to serve as a valuable class book. It is almost too condensed to be a sufficient text book without such helps. It is also well suited to senior classes in the Sunday school. The paragraphs are clear and well stated. Occasional slips, possibly misprints, will no doubt be corrected in a later edition which the volume well merits. We commend it to teachers in Church schools and to the clergy and superintendents of the Sunday school.

We have received from the Rev. W. A. Jonnard of Johnson City, Tenn., a form of service, "A Liturgy for Sunday Schools" that is rather complicated, and much too elaborate for use in most schools. Those who want a formal "liturgical" opening might write him for copies. We prefer much simpler services, as was stated in this department some weeks ago.

#### THE CARAVAN OF LIFE

O Life, thy bright caravan passed me by,  
And yet, for a moment, it lingered nigh  
While I e'en discerned, in splendor untold,  
The gleaming of scarlet and burnished gold,  
And whispered, enraptured, "Can it be  
That the clarion call will summon me?"  
Alas! Were my portals too frail and low?  
Was my lane too narrow, and, even so,  
My dwelling too meagre? Oh, tell me why  
The caravan lingered, yet passed me by!

HARRIET APPLETON SPRAGUE.

THE GREATEST object in the universe is a Christian struggling with adversity; yet there is still a greater—the one who comes to relieve it!—*Goldsmith.*

#### PRAYERS FOR THE DEAD

BY THE VERY REV. CHAS. E. CRAIK, D.D.

A MAN who never changes his mind is a man who has no mind to change. A good many years ago I did not believe in praying for the departed in any form or manner. But I have changed my mind. As the years go by and the number of those near and dear to me is greater on the other side than on this, it is a natural instinct of the heart to lift up prayer to God on their behalf. An instinct so spontaneous, so in harmony with Christian life and thought, must be an instinct implanted by God Himself. It is not contrary to the teaching of the Church through the centuries of her life. On the other hand there is much to encourage such a belief. There is a false belief about such prayers which the Church does condemn. The abuse and the wrong use by the Church of Rome of such prayers is largely responsible for the giving up at the time of the Reformation of a practice which had been universal since the foundation of the Church. Another reason was the belief of the ultra-Protestants that the soul at death went directly to heaven or hell. They had lost the comfort of belief in the intermediate state or Paradise, where the soul grew in grace and became more and more fitted for the final home in heaven.

As the Bishop of London says in a recent address, "It is no longer a question of theology with us. It is a question of heart. With our sons and brothers facing death day by day at the front, are we at home to halt and pause in our prayers for them while we wait to learn whether they are still here, or have already given up their lives in battle? Shall we cease our prayers lest perchance they may already have passed to the other side?" The Archbishop of Canterbury says the same thing.

If we believe that the Church is one kingdom, part here, part in Paradise, and part in heaven, why should we stop our prayers for those we love when they leave one part of the kingdom to go to another? I prayed for my loved ones while they were with me here. Shall I cease commending them to God's love when they have passed out of my sight on earth? I would still pray for them if they were on the other side of the continent. Why not, then, when they have but entered another room of our Father's house?

Shall they be forgotten when I come before the throne of grace to ask God's continued blessing on those I love? And as I grow older and face more frequently and more seriously the time of my own departure, as I think how much I need the intercessions of my friends here, it would fill me with infinite sadness if I believed I would no longer be remembered in their prayers when I am gone. So, while really not entering into any argument, I think on the whole there is much more in favor of than opposed to prayers for the departed. I have noticed how frequently the ritual of various fraternal orders use such prayers, although perhaps not fully conscious of their meaning.

I am printing here a prayer sent me by one of my classmates upon receipt of my notice of the death of the Rev. Percy Whaley. I do not see why any one might not use it with comfort.

#### A PRAYER FOR A DEPARTED FRIEND

O God, the God of the spirits of all flesh, in whose embrace all creatures live, in whatsoever world or condition they be; I beseech Thee for him whose name and dwelling-place and every need Thou knowest. Lord, vouchsafe him light and rest, peace and refreshment, joy and consolation, in Paradise, in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love.

Grant that his life [so troubled here] may unfold itself in Thy sight, and find a sweet employment in the spacious fields of eternity. If he hath ever been hurt or maimed by any unhappy word or deed of mine, I pray Thee of Thy great pity to heal and restore him, that he may serve Thee without hindrance.

Tell him, O gracious Lord, if it may be, how much I love him, and miss him, and long to see him again; and, if there be ways in which he may come, vouchsafe him to me as guide and guard, and grant me a sense of his nearness in such degree as Thy laws permit.

If in aught I can minister to his peace, be pleased of Thy love to let this be; and mercifully keep me from every act which may deprive me of the sight of him as soon as our trial-time is over, or mar the fulness of our joy when the end of the days hath come.

Pardon, O gracious Lord and Father, whatsoever is amiss in this my prayer, and let Thy will be done; for my will is blind and erring, but Thine is guided by infinite wisdom, and able to do exceeding abundantly above all that we ask or think; through Jesus Christ our Lord. Amen.

## Church Calendar



Oct. 31—Twenty-second Sunday after Trinity.  
 Nov. 1—Monday. All Saints.  
 " 7—Twenty-third Sunday after Trinity.  
 " 14—Twenty-fourth Sunday after Trinity.  
 " 21—Sunday next before Advent.  
 " 25—Thursday. Thanksgiving Day.  
 " 28—First Sunday in Advent.  
 " 30—Tuesday. St. Andrew.

### CALENDAR OF COMING EVENTS

Nov. 10—Dioc. Conv., Synod Hall, New York.  
 " 16—Synod, Third Province, Richmond, Va.

### MISSIONARIES AVAILABLE FOR APPOINTMENT

#### ALASKA

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

#### ARKANSAS

Rev. Wm. M. Walton (during November).

#### 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.  
 Miss S. H. Higgins.  
 Rev. S. H. Littell.  
 Miss K. E. Scott.

#### SHANGHAI

W. H. Jefferys, M.D.  
 Rev. H. A. McNulty.  
 Mr. H. F. Macnair (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

Dr. R. B. Teusler.

#### MEXICO

Miss C. Whitaker.

##### SALINA

Rt. Rev. S. M. Griswold, D.D.

##### SPOKANE

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

#### UTAH

Rt. Rev. Paul Jones, D.D. (during December and January).

#### 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. JOHN R. ATKINSON, Dean of St. Philip's Cathedral, Atlanta, Ga., has tendered his resignation to take effect upon the election of his successor.

THE REV. ROBERT BELL has been elected Vicar of Old Swedes' Church, Wilmington, Del., and assumes charge November 1st.

THE REV. W. H. BLAKE of Holy Trinity Church, Benton Harbor, Mich., has resigned, to take effect December 1st.

THE REV. JOHN BRIAN McCORMICK has accepted the position of senior curate at Trinity Cathedral, Cleveland, Ohio, and should be addressed accordingly.

THE REV. GOMER B. MATTHEWS, rector of Holy Apostles' parish, St. Clair, Pa., will conduct three missions during the coming Nation-wide Preaching Mission.

OWING to failing health, the Rev. Dr. OLIVER H. MURPHY, rector of Christ Church, Millville, New Jersey, has resigned his parish and removed to Princess Anne, Maryland, where all letters, etc., should be addressed until further notice.

THE REV. E. J. M. NUTTER has removed to 4035 North Kedvale avenue, Chicago.

THE REV. CHARLES L. PARDEE, D.D., has resigned the rectorship of St. Michael's parish, Naugatuck, Conn., and has accepted the position of corresponding secretary of the American Church Building Fund Commission. His address will be, after November 15th, 281 Fourth avenue, New York City.

THE REV. SAMUEL SNELLING is in temporary charge of Grace Church, Medford, Mass., and should be addressed at 123 High street, Medford.

THE REV. C. T. STOUT has removed to Oak Park, Illinois. Address No. 111 South Oak Park avenue, Oak Park, Ill.

THE Rt. Rev. JAMES H. VAN BUREN, D.D., until further notice should be addressed at 2905 Pacific avenue, Atlantic City, N. J.

THE resignation of the Rev. L. R. VERCOE from the rectorship of Trinity Church, Grand Ledge, Mich., takes effect November 1st.

THE REV. W. M. WALTON, of Glasgow and parts adjacent, has resigned his work in Montana to accept work in South Dakota.

THE REV. JOHN WILKINS of Mechanicsville, N. Y., expects to go into residence as rector of St. Paul's Church, Dowagiac, Mich., about November 9th.

THE REV. DR. WILLIAM COPLEY WINSTON has returned from Barnstable, Cape Cod, to his home, 525 Beacon street, Boston, and resumed his labors for the Egyptian Research Account (Society), of which he is vice-president and honorary treasurer for the United States.

## ORDINATIONS

### DEACON

IDAHO.—In St. Luke's Church, Welser, Idaho, St. Luke's Day, the Bishop of Idaho ordained deacon Mr. HOMER ELLIS BUSH, formerly a Methodist minister, who was confirmed in Blackfoot, Idaho, by Bishop Funsten in July of 1914. The ordination occurred at 11:30 A. M., Bishop Funsten preaching the sermon. The candidate was presented by the Ven. Alward Chamberlaine, Archdeacon of Boise. The Rev. Thomas Ashworth of Payette also had part in the service. Mr. Bush remains in charge of St. Luke's Mission, Welser.

### PRIESTS

DALLAS.—THE REV. CHARLES F. SCOFIELD, deacon, was advanced to the priesthood in St. Matthew's Cathedral, Dallas, on the Seventeenth Sunday after Trinity, by the Rt. Rev. A. C. Garrett, D.D., Bishop of Dallas. The Litany was read by Archdeacon Ellis and the sermon was preached by Dean Moore of the Cathedral, who was also celebrant. The candidate was attended by Archdeacon Crittenton and Dean Carrington of St. Mary's College. Mr. Scofield has accepted the rectorship of St. John's Church, Corsicana, where he has been officiating since May 1st.

MISSISSIPPI.—On the Nineteenth Sunday after Trinity, in St. Stephen's Church, Indianola, Bishop Bratton advanced to the priesthood his son, the Rev. WILLIAM DU BOSE BRATTON, and his stepson, the Rev. JOHN GASS. The Rev. Mr. Bratton was presented for ordination by the Rev. Albert Martin of Yazoo City and the Rev. Mr. Gass by the Rev. J. Lundy Sykes of Aberdeen. The two presenters, together with the Rev. Wm. Mercer Green of Jackson, united with the Bishop in the laying on of hands. The Rev. E. A. DeMiller, deacon, was also in the chancel. The sermon was preached by the Bishop. The Rev. Mr. Bratton will continue to exercise his ministry in the same Delta section, with Indianola as headquarters, in which he has served his diaconate. The Rev. John Gass succeeds the Rev. R. Bland Mitchell as the Rev. J. Lundy Sykes' co-worker in the prairie mission field, with residence in West Point.

PITTSBURGH.—Monday, October 18th, St. Luke's Day, the Rev. LEWIS CHESTER MORRISON was ordained to the priesthood by Bishop Darlington, in St. Luke's Church, Mt. Joy, Pa. He was presented for ordination by the Rev. Dr. Appleton, rector of St. Paul's, Harrisburg. The sermon was by the Rev. C. N. Tyndell, of Christ Church, Williamsport. The Rev. G. I. Browne, of St. John's, Lancaster, was gospeller, and the Rev. G. F. G. Hoyt, epistoler. Mr. Morrison will remain in charge of St. Luke's, Mt. Joy, and St. Elizabeth's, Elizabethtown.

## DIED

FEARNS.—Entered into the rest of Paradise, at her home, Gambler, Ohio, Friday, October 1, 1915, Mrs. S. J. FEARNS, widow of the late Lieutenant Fearn, who died at Knoxville, Tenn., during the civil war.

LANCASTER.—At Staunton, Va., October 2nd, 1915, Rev. JAMES L. LANCASTER of "Rochelle," Farmville, Va., rector emeritus of St. Peter's Church, Perth Amboy, N. J. Burial services were held at Farmville, Va., October 4th.

MACLEOD.—In Philadelphia, October 24, 1915, EUPHEMIA HELEN, eldest daughter of the late Donald and Jane MACLEOD of Washington, D. C.

Eternal rest grant unto her, O Lord; and may light perpetual shine upon her.

MAYNARD.—WILLIS E. MAYNARD, grandson of Stephen Maynard and Aaron Strong, who were identified with the building of old St. John's Church at Worthington, Ohio, died September 13th at Worthington and was buried September 17th at Joplin, Mo.

## MEMORIAL

### GEORGE HENRY LEA

On the 24th day of September, 1915, GEORGE HENRY LEA entered into Life Eternal. Serving as a member of the vestry of St. Clement's Church from the year 1900 until his death, save for a brief period when he was absent from the city, Mr. Lea rendered most valuable service to the Church.

His religion was a vital force which he carried into his daily life, and he was deeply interested in all that concerned the welfare and development of the parish, and loyal and devoted to the principles for which it stands.

Regular in his attendance at the meetings of the vestry, he brought to that body an extensive business knowledge and sound common sense that rendered him an invaluable member of the various committees upon which he served.

The rector, church wardens and vestrymen desire to record permanently their appreciation of his character, and their deep sense of loss at his decease.

May he rest in peace!

CHARLES S. HUTCHINSON,  
 Rector.  
 FRANCIS D. WETHERILL,  
 STEVENSON H. WALSH,  
 S. MCKEAN BAYARD,  
 Committee.

Philadelphia, October 19, 1915.

## 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.—Young priest (unmarried preferred) for western city. Large opportunity for work. Some experience required. \$150 per month. Address T. S. W., care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED—CLERICAL

YOUNG PRIEST, successful, invites correspondence with parish having difficulty in finding a man to meet special requirements of its work. Address LEADER, care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS OFFERED—MISCELLANEOUS

SINGLE MAN wanted, as organist, director, and to assist in parish visiting. One in orders preferred. Mixed choir. Write for particulars to RECTOR OF ST. GEORGE'S, 2929 Tracy, Kansas City, Mo.

EXPERIENCED parish visitor and neighborhood worker wanted for Church of the Annunciation, Philadelphia, Penna. Moderate salary. Address RECTOR, 2112 North 12th street.

### 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-CHOIRMASTER**, engaged, desires change. Long, valuable experience. Recitalist. Successful with mixed or male choirs. Cathedral training. Thorough Churchman and helper. Correspondence solicited. Address DURHAM, care LIVING CHURCH, Milwaukee, Wis.

**A YOUNG WOMAN** of gentle birth, who must support herself, seeks a position as nursery governess, that of companion to lady. References exchanged. BETA, Aubrey, White Marsh, Pa.

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

**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.

**ONE HUNDRED HYMNS WITH MUSIC** from the Church Hymnal, also the Morning and Evening Chants, and Communion Service, for Sunday Schools, the Preaching Mission, and Parish use, \$6 per hundred; sample postpaid, 10c. THE PARISH PRESS, Fort Wayne, Indiana.

**ALTAR** and Processional Crosses, Alms 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.

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

**TRAINING SCHOOL** for organists and choir-masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STEUBBS, 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, Room 70, Bible House, New York City.

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

**UNLEAVENED BREAD—INCENSE**

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

**ALTAR BREADS**, all varieties. Circular sent. MISS BLOOMER, Box 173, Peekskill, N. Y.

**CLERICAL OUTFITS**

**CLERICAL TAILORING**.—Frock Suits, Lounge Suits, Hooda, 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.

**BOARDING—NEW JERSEY**

**SOUTHLAND**.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address, 23 S. South Carolina avenue, Atlantic City, N. J.

**BOARDING—NEW YORK**

**HOLY CROSS HOUSE**, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

**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.

**HOMES FOR RENT—SOUTH CAROLINA**

**CHARMING WINTER HOMES** to let, among the pines. Apply at once to DEHON AGENCY, Summerville, S. C.

**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 D2, LIVING CHURCH, Milwaukee, Wis.

**CHURCH BAZAARS**

**CHURCH BAZAARS**. Japanese goods supplied for church bazaars, fairs, etc. No advance money. Easiest plan for you. Many recommendations from churches. Write for particulars today. JAPANESE ART & PICTURE CO., 3104 Michigan Ave., Chicago, Ill.

**CHRISTMAS CARDS**

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

**CHRISTMAS DECORATIONS**

**SELECTED BOX HOLLY**. Holly wreaths a specialty in large and small quantities. Write your requirements. DELAWARE EVERGREEN CO., Milton, Delaware.

**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**

The President of the Brotherhood announces that beginning November 1st the national headquarters of the Brotherhood will be at the Church House, Twelfth and Walnut streets, Philadelphia, Pa. The address of Dr. Hubert Carleton, general secretary, and Mr. George H. Randall, associate secretary, will be as given above. Also, St. Andrew's Cross.

**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, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

**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.

**ANNUAL CONVENTION, DIOCESE OF NEW YORK**

The one hundred thirty-second convention of the Protestant Episcopal Church in the diocese of New York will meet at the Cathedral of St. John the Divine, Amsterdam avenue and 110th street, New York City, at 10 A. M., November 10, 1915. FRANK F. GERMAN, Secretary.

**MISS ADA G. CROFT** from St. John's Mission, Corbin, Ky., will be in New York State during the month of November presenting the work among the Kentucky Mountains. For appointments address MR. JOHN W. WOOD, Church Missions House, New York City.

**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.

**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.

**THE KNIGHTS OF WASHINGTON**

A national fraternity of Churchmen, emphasizing in its members Comradeship, Citizenship and Churchmanship. Publishes "Knights of Washington," Bristol, Conn., 50 cents a year. For information as to Order, address the General, Rev. F. S. KENYON, West Haven, Conn.

**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. Neier, Chelton Ave. and Chew St.
- WASHINGTON:**
  - Wm. Ballantyne & Sons, 1409 F St., N. W.
  - Woodward & Lothrop.
- BALTIMORE:**
  - Lycett, 317 North Charles St.
- STAUNTON, VA.:**
  - Beverly Book Co.

- ROCHESTER:**  
Scranton, Wetmore & Co.
- TROY, N. Y.:**  
A. M. Allen.  
H. W. Boudey.
- BUFFALO, N. Y.:**  
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 obtained of the Young Churchman Co., Milwaukee, Wis.]

- WILLIAM F. BUTLER.** Milwaukee, Wis.  
"He Shall Speak Peace." Love: The Path to  
Paradise—Present, Eternal. Compiled by  
Dignus non sum.
- HOUGHTON MIFFLIN CO.** Boston.  
The Fortunes of Garcin. By Mary Johnston.  
Price \$1.40 net.
- HODDER & STOUGHTON.** New York.  
Brought to the Bishop. By the Rev. J. Howard  
Swinstead, M.A., British Chaplain, Stock-  
holm, Sometime Vicar of Chalgrove, Oxon,  
England. Author of "A Parish on Wheels,"  
"Chalgrove Field and John Hampden," etc.

**YALE UNIVERSITY PRESS.** New Haven, Conn.  
A Voice from the Crowd. By George Wharton  
Pepper. The Forty-first Series of Lyman  
Beecher Lectures on Preaching Delivered at  
Yale University in 1915. \$1.50 net, post-  
paid.

**MACMILLAN CO.** New York.  
Henry Codman Potter, Seventh Bishop of New  
York. By George Hodges, Dean of the Epis-  
copal Theological School, Cambridge, Massa-  
chusetts. \$3.50 net.

**SHERMAN, FRENCH & CO.** Boston.  
Babble o' Green Fields and Other Poems. By  
Mark Wayne Williams. \$1.00 net.

**AMERICAN BIBLE SOCIETY.** New York.  
Ninety-Ninth Annual Report of the American  
Bible Society, 1915. Together with a list  
of Auxiliary Societies, their Officers, and an  
Appendix.

**RICHARD G. BADGER.** Boston.  
Masterpieces of Paintings. Their qualities and  
Meanings. An Introductory Study. By  
Louise Rogers Jewett, Professor of Art in  
Mount Holyoke College. \$1.00 net.

**LOTHROP, LEE & SHEPARD CO.** Boston.  
The Boy with the U. S. Life-Savers. By  
Francis Rolt-Wheeler. With Forty-eight il-  
lustrations, nearly all from Photographs  
Loaned by Bureaus of the U. S. Government.  
U. S. Service Series. \$1.50 net.

In the Great Wild North. By D. Lange, au-  
thor of "On the Trail of the Sioux," "The  
Silver Island of the Chippewa," and "Lost in  
the Fur Country." Illustrated by W. L.  
Howes. \$1.00 net; \$1.10 postpaid.

### PAMPHLETS

Proceedings of the Twenty-Third Annual Con-  
ference of Church Clubs of the United States.  
Hartford, Conn., June 3rd and 4th, 1915.

**DARLINGTON & SON.** London.  
By Authority of His Majesty's Stationery  
Office.

Shipping Casualties. (Loss of the Steamship  
"Falaba.") Report of a Formal Investiga-  
tion into the circumstances attending the  
foundering on 28th March of the British  
Steamship "Falaba," of Liverpool, in or near

Latitude 51°30' N., Longitude 6°36' W.,  
whereby loss of life ensued. Presented to  
both Houses of Parliament by Command of  
His Majesty.

Shipping Casualties. (Loss of the Steamship  
"Lusitania.") Report of a Formal Investi-  
gation into the circumstances attending the  
foundering on 7th May, 1915, of the British  
Steamship "Lusitania," of Liverpool, after  
being torpedoed off the Old Head of Kinsale,  
Ireland. Presented to both Houses of Par-  
liament by Command of His Majesty.

The Navy and the War (August, 1914, to Au-  
gust, 1915). By the Right Hon. A. J. Bal-  
four, First Lord of the Admiralty.

Is England Apathetic? A Reply. By Sir Gil-  
bert Parker, Bart., M. P. Originally pub-  
lished in the "New York Times" on the first  
Anniversary of the Declaration of War.

**THOMAS NELSON & SONS.** New York.  
The British Share in the War. By H. A. L.  
Fisher, Vice-Chancellor of Sheffield Univer-  
sity.

**ORDER OF THE HOLY CROSS.** West Park, N. Y.  
Is Mary the Mother of God? Or, The Truth  
About the Incarnation. By Rev. S. C. Hugh-  
son, O.H.C. Holy Cross Tracts, 346th thou-  
sand. Number 14: 30th thousand. Per 100.  
50 cents.

**LIBRAIRIE ARMAND COLIN.** 103, Boulevard  
Saint-Michel, Paris, France.

How Germany Seeks to Justify Her Atrocities.  
By Joseph Bédier, Professor at the "College  
de France." Translated by J. S. Studies  
and Documents on the War.

How Austria-Hungary Waged War in Serbia.  
Personal Investigations of a Neutral. By R.  
A. Reiss, Professor at the University of Lau-  
sanne. Translated by J. S. Studies and  
Documents on the War.

**GENERAL THEOLOGICAL SEMINARY.** New  
York.

Report of the Librarian of the Seminary for  
the Year 1914-15.

### BULLETINS

**LAKE ERIE COLLEGE.** Painesville, Ohio.  
Report of Alumnae Association, 1914-15. Bul-  
letin of Lake Erie College, Vol. X., No. 4,  
September, 1915.

# THE CHURCH AT WORK



NEW PARISH HOUSE OF ST. MARY'S  
CHURCH, EAST PROVIDENCE, R. I.  
(Opened October 21st)

### REOPENING AND DEDICATION AT SPRINGFIELD, ILL.

SUNDAY, OCTOBER 17th, Christ Church, Springfield, Ill., was reopened after having been closed for some time for repairs. The chancel has been extended fourteen feet and enriched by reredos, panelling, choir, stalls, and new transom window. The organ has been rebuilt and the whole of the interior of the church refinished. The chancel furniture is a gift of Mr. William Ridgely in memory of his mother, Jane Maria Ridgely.

Adjoining the church and part of the same building is the new parish house, a gift of Col. Bluford Wilson to Christ Church and a memorial to his wife and their son, Bluford Wilson, Jr. The building is complete and up to date in every particular, having Sunday

school and choir rooms, rector's study, audi-  
torium with stage and moving picture booth;  
also a boy's club room, banquet hall, and  
kitchen.

On the north side of the church is a court  
surrounded by a stone wall and beautiful  
with flowers and shrubbery. Here Church  
services will be held in the summer months.  
The total cost of these improvements will  
amount to \$17,000.

The services for the reopening of the  
church and the dedication of the parish house  
were conducted by Bishop Osborne, assisted  
by the rector, the Rev. George C. Dunlop.  
On Wednesday evening, November 17th, the  
parish will hold a banquet to celebrate the  
completion of building operations. The Rev.  
B. W. Phillips, rector of St. Peter's Church,  
St. Louis, Mo., will be the principal speaker.

### DEATH OF REV. GEORGE STEWART

THE REV. GEORGE STEWART, the senior  
missionary of Montana, died at the residence  
of his son in Hamilton on Thursday, Octo-  
ber 14th, and was buried at Missoula,  
where he had lived for many years. Mr.  
Stewart came to Montana under Bishop Tut-  
tle's regime, and was for many years the  
missionary in the Bitter Root valley, where  
he built the church in Missoula and the one  
at Hamilton. He retired some years ago, and  
for the past few years has been in a helpless  
condition as the result of advanced age.

### AN OMISSION

OUR ATTENTION has been called to an omis-  
sion in the report of the Chicago Synod. In  
the list of members of the Commission on  
Education in the Public Schools, the name of  
the Rev. George Long of the diocese of Quincy  
should directly follow that of the Bishop of  
Chicago.

### LAYMEN'S EFFICIENCY LEAGUE

THE DUTY of patriotic men of New York  
under present conditions of world outlook  
toward war was the theme of the annual  
meeting of the Laymen's Efficiency League of  
New York, held in Synod Hall October 19th.  
Four hundred attended to hear Nathan  
Straus, the Jewish philanthropist, Henry A.  
Wise Wood, of the naval consulting board,  
and L. Hollingsworth Wood of the League to  
Limit Armaments.

Mr. Straus said: "I am glad to stand in  
Synod Hall as a Jew and do reverence to the  
personality and the teachings of that great  
Jew whom all the world recognizes as the  
Prince of Peace." This sentiment having been  
widely reported in the New York dailies has  
already produced a marked effect among Jews  
in the Bronx and elsewhere in New York,  
with whom Church parishes must live as  
neighbors.

The meeting adopted the following:  
"Believing that true preparedness to meet  
and solve rightly whatever problems may con-  
front the nation depends upon the moral and

spiritual preparedness which comes from a deep consciousness of God and country,

"Resolved, that this Laymen's Efficiency League pledges itself to work for greater contentment among men, the promotion of civic responsibility, and a spirit of loyal devotion to the national ideals, to the glory of God, and the honor and welfare of our country."

The League has now seven volunteer laymen who are working, by invitation, in parishes of Brooklyn, New Jersey, and New York, training and inspiring laymen to do personal work in their respective parishes. New and definite methods, on scientific lines, are employed.

#### CONSECRATION OF CHURCH AT HAWK RUN, PA.

THE RT. REV. ROGERS ISRAEL, D.D., of the diocese of Erie, consecrated the Church of the Good Shepherd at Hawk Run, Pa., Sunday morning, October 17th, at 10:30. In the processional, as the choir reached the door it separated into two files. The Bishop passing through and up the steps, knocked at the door, which was opened unto him by the wardens. He then passed up the aisle to the chancel repeating the Twenty-fourth Psalm. The instrument of donation and endowment was read by Mr. Thomas Dixon, and the sentence of consecration by the priest in charge, the Rev. Carroll N. Smith. The chapel was filled to its capacity, many of the townspeople being present.

The good people of Hawk Run are very proud of their new church, which is largely a gift from the Hale estate.

#### ST. STEPHEN'S COLLEGE, ANNANDALE-ON-HUDSON

ST. STEPHEN'S COLLEGE opened under difficulties this fall—ten days late owing to the fact that alterations under way were not completed. Various improvements were begun in the summer: a central heating plant, new kitchens with modern kitchen furnishings, and a remodelled dining room. And still they are not quite done, and the noise of the hammer punctuates the Latin class.

Italian workmen are digging the trenches for the pipes from the heating plant and inside the classroom students are pegging away at the Italian language added to the modern language department this year. Italian is now offered, as well as German and French, with the thought of its more probable usefulness to future priests in parish work in our large cities.

St. Stephen's enrolled sixty men this fall, including twenty new students. As usual the majority of the students intend after graduating from St. Stephen's to enter one of the seminaries and study for holy orders. From last year's graduating class of ten seven went to seminary.

The fees have been raised to \$425, including all extras, and although this is a noticeable advance from the former fee of \$300 yearly, necessitated to meet costs, it has not reduced the usual size of the entering class. Of the new professors, Mr. Ward G. Cameron is a Harvard man, and came from Cornell, where he was instructor the past few years, to take the modern language department at St. Stephen's. The Rev. John M. S. MacDonald, the new professor of philosophy, took his degree at Harvard *cum laude* in 1908, and after studying at Nashotah was curate at All Saints' Cathedral, Milwaukee, vicar of Immanuel Church, Racine, Wis., and the past year curate at St. Timothy's, Philadelphia. Mr. Wm. M. Sistare, Jr., the new instructor in chemistry, is a Middlebury College man.

St. Stephen's campaign for the building and endowment fund is now well under way. It is being undertaken on the pledge plan of

a certain sum yearly for five years, to make up a final grand total, it is hoped, of \$250,000. Pledges are issued in coupon strips so that persons who might wish to give largely to insure the lasting foundation of St. Stephen's as a Church college may take strips of coupons, distribute them, and see their total sum aggregate a substantial amount.

#### RECONSTRUCTION OF BROOKLYN PARISH PLANT

ST. LUKE'S DAY, Monday, October 18th, at 7:30 A. M., St. Luke's Church, Brooklyn, held Holy Communion services in its reconstructed building, the first service held on this site since the disastrous fire of March, 1914, which came so near destroying this prominent and historical landmark.

Monday evening the illuminated cross on the tower was dedicated. The switch was turned on by Mrs. T. M. Robinson, who gave the money for its erection in memory of her husband. Tuesday at 10:30 in the morning was held the solemn consecration of the church, when the Rt. Rev. Frederick Burgess, Bishop of Long Island, officiated, assisted by the Rev. Henry C. Swentzell, D.D., and clergymen from this and other dioceses.

The exterior of the church has not been changed except where damaged particularly by fire, but has been considerably simplified by reducing the height of the various turrets, by lowering the gable of the side of the tower, and by omitting the centre gable that was between the church and the Sunday school building.

#### ANNIVERSARY AT HOWE SCHOOL

THE RECTOR of Howe School, the Rev. Dr. John Heyward McKenzie, celebrates, on All Saints' day, his twentieth anniversary as rector and thirtieth anniversary as teacher at that well-known institution. The event is to be particularly commemorated on that day, and it is anticipated that many former students and friends of the institution will be present.

#### THE EPISCOPATE OF MAINE

A SPECIAL CONVENTION to elect a successor to the late Bishop Codman for the diocese of Maine has been called for December 1st. The fact that the late Bishop had independent means and was, therefore, not entirely dependent upon the Bishop's salary, made it possible for him to act as Bishop without such a stipend as ought normally to be paid, and thus his salary was very small. The Standing Committee considers that this condition must not be permitted to continue, and that the Endowment Fund of the diocese must be very materially increased between the present time and the date of the special convention. The committee is therefore asking for annual pledges of not less than \$50 a year toward the Bishop's salary, as well as for gifts for permanent endowment. The matter has been put in the hands of Mr. Robert H. Gardiner, Gardiner, Maine, who will be glad to receive gifts or pledges for either of these purposes.

#### CHILDREN'S HOME AT FOND DU LAC

THERE HAS BEEN ORGANIZED and incorporated at Fond du Lac, Wis., under Church auspices, a "Children's Home for Dependent Children." Among the incorporators are the Bishops of Fond du Lac and Milwaukee, with three other members from each diocese and three elected by the Bishop and Chapter of St. Paul's Cathedral, Fond du Lac. The property formerly known as St. Paul's Cathedral Choir School has been devoted to the purpose and about \$500 has been spent on repairs and improvements. Ten children have already been received in the home, of whom three were placed by the county court which

will provide for monthly payments toward their care. There are accommodations for twelve children, and it is hoped that arrangements for thirty can be provided. There is also a day nursery. An appeal has been made to those who appreciate the importance of this work to assist in carrying it out, and gifts of clothing, provision, and household supplies can be used as well as cash. The Rev. A. A. Burton, Fond du Lac, Wis., is secretary.

#### THE NATION-WIDE PREACHING MISSION

INTEREST IN the mission is developing in all sections of the United States. Earnest-minded Churchmen see that the temper of the world demands it. We have gathered below the items concerning the mission which our correspondents have reported in their diocesan news letters.

The archdeaconry of Meadville, Pa., met at Grove City, October 12th and 13th, as the guests of Epiphany mission (Rev. W. O. Leslie, priest in charge). The entire time was given to the Nation-wide Preaching Mission. Tuesday the Rev. W. H. Overs, Ph.D., preached at Evensong on the Evangel. The next day began with a celebration of the Holy Communion by the Rev. Bruce Reddish. After breakfast when Morning Prayer had been said, the Rev. Harry Taylor, Ph.D., read a paper on the relation of the mission to the children of the Church. The paper was a warning against any effort to convert them as if they were adults who had gone astray, and it was followed by general discussion. The Rev. Edward J. Owen then led an inquiry into the way of interesting the men of the Church in the mission. The afternoon was devoted to the plan of the mission, and was led by the Rev. G. H. Sharpley of Corry. In this connection an exhibition was made of books, tracts, prayers, posters, request-blanks, and everything bearing on the practical side of the Mission.

Two parishes in the diocese of Fond du Lac have announced their plans for participation. St. James' Church, Manitowoc, will have its mission the third week in November. The Rev. Fr. Field, S.S.J.E., assisted by two sisters of the Order of the Holy Nativity, will conduct this mission. The Cathedral has arranged for its mission to be held from Passion Sunday to Palm Sunday. The missionary will be the Bishop of Western Michigan, assisted by the Rev. K. O. Crosby of Lawrence Hall, Chicago, who will work among the children.

In Kansas, the plans in connection with the Nation-wide Preaching Mission have been made by a committee appointed at the last diocesan convention. A circular letter sets forth the appointment of various clergy of the diocese who will conduct missions in all the smaller parishes either the first or second week in Advent. These missions are to continue from Thursday to Sunday inclusive, or longer if desirable. In this way some thirty parishes have been provided for. The circular also states the permission of the Bishop to use shortened forms of services and makes suggestions regarding material to be used in the addresses. The larger parishes have been left to make their own arrangements. St. John's, Wichita, is to have a week's mission conducted by the Rev. F. J. Mallott, of New Albany, Indiana. The parishes at Atchison, Leavenworth, Kansas City, and Lawrence are planning for missions to be held in Epiphany, the same missionary to visit each place in turn.

At the second conference of the clergy of Long Island final steps were taken to hold the mission in every church from the Second Sunday in Advent to the Third inclusive. The subjects and speakers were left to the

Bishop, who will name a committee to assist him. He has already named the Rev. Dr. Rogers and the Rev. Dr. Swentzel as the publicity committee. It was deemed inexpedient, however, to attempt a regular mission with so few trained missionaries, so that the work will really consist of an exchange of pulpits, as assigned by the Bishop.

The preparation for the "Nation-wide Preaching Mission" in the diocese of Pennsylvania are being rapidly pushed by the committee, which is meeting each week in the Church House and receiving reports from the sub-committees. Last Monday morning representatives from the different groups and clergy from the parishes who expect to have their own services came together. These groups have already arranged the services, and appointed the places in which they are to be held. The meeting was for the purpose of reporting what had been done, and to learn what the central committee have yet to suggest. The clergy have indicated what priests they wish for the services and hoped to learn at that meeting as to the possibility of having the ones selected. The retreat, which will be conducted by Bishop Rhineland, will be in the Church of St. Martin's-in-the-Fields, from the evening of November 25th until Saturday, the 27th, on which morning the Bishop will celebrate the Holy Communion. The clergy will be housed in the buildings of the Chestnut Hill Academy. The committee reports that it finds difficulty in the assignment of the preachers on account of the many places in which services will be held. Many of the organizations in the diocese are cooperating heartily in the work of preparation. The Brotherhood of St. Andrew has offered help wherever it is needed, as also have the Daughters of the King. This latter order has appointed a special service of devotion and intercession to prepare for the work, to be held on the evening of November 23rd, at the Church of St. Jude and the Nativity. The outlook for the preaching mission in this diocese is very good. The clergy with few exceptions are taking an active part in it and the people have become deeply interested and are aroused. The diocese expects great spiritual good from the services.

At a meeting of the Pittsburgh clerical union held at St. Peter's parish house, Monday, October 18th, further steps were taken in the matter of arranging plans for the preaching mission. The services will be held in January, probably not simultaneously in all parishes, and will extend over eight days, beginning and closing on a Sunday. There will be the regular preaching services, with special ones for men, for women, and for children. The speakers for the most part will be the clergy of the diocese, exchanging one with another. Two preparatory conferences for the clergy will be held in Trinity Church during November; the first November 22nd and 23rd, under the direction of the Rev. Harvey Officer, O.H.C.; and the second November 29th and 30th, by the Rt. Rev. Herman Page, D.D., Bishop of Spokane.

Southern Ohio has gone into the plan of the Nation-wide Preaching Mission with some enthusiasm. The diocesan convention in May referred the matter to the Cathedral Chapter acting as the diocesan board of missions, and the executive committee of the chapter has recommended that the mission be held for a week or ten days beginning with the First Sunday in Advent. In each convocation committees have been formed. In Columbus and Dayton a plan of exchanges has been worked out while in the Cincinnati convocation this has been left optional. Some few parishes are not yet cooperating and some are to hold their mission in Lent.

Bishop Capers has planned to organize the mission in West Texas. Already he has held

a mission at St. Luke's Church, San Antonio, and plans are made for Beeville and Kerrville. The Rev. Mr. Barber has arranged to hold a mission at Port Lavaca, the Rev. Mr. McKenzie at Lockhart, the Rev. Mr. Ridout at Del Rio, and Archdeacon Garden at Luling. Kingsville, and Alice. The design is to hold a mission at every point in the diocese through the cooperation of local rectors and missionaries.

#### "WHITE LETTER SAINTS' DAYS" AT BOSTON CATHEDRAL

THE CATHEDRAL at Boston is carrying into effect a plan that was suggested on the floor of General Convention in connection with the revision of the kalendar and lectionary in the Prayer Book, which was that the kalendar be carried up to nearly our own day by assigning dates to great heroes as well as great saints, and great men in many walks of life who had helped to carry forward the progress of the human race, and particularly of the Anglican Churches and people. The Boston list of commemorations is a very interesting one, and after nearly a year of experience is found to meet a real need. On the day devoted to the commemoration of St. Francis of Assisi recently there was a congregation of nearly four hundred who, according to the statement of the Dean in the Cathedral paper, "joined most reverently in thanksgivings for the life of St. Francis and in prayers that we might share in the spirit which dominated his life." An address was given by the Rev. Dr. D. D. Addison. On October 29th, Bishop Hannington, hero and martyr of Uganda, will be commemorated, and an address will be given by the Rev. Dr. Burleson from the Church Missions House.

These commemorative services are held at 12:10 noon and last thirty minutes.

#### DEDICATION OF MARYLAND CHAPEL

THE NEW Trinity chapel at Ten Hills, Baltimore county, was dedicated Sunday afternoon, October 17th, by the Bishop who was assisted by the rector, the Rev. J. George Carl. At the same service the Bishop also confirmed a class. The building, which is forty by ninety feet, is constructed of brick, stucco, and timber, cost about \$15,000, and is two stories in height. On the first floor are located the library, kitchen and bowling alleys. On the second floor is the chapel, seating 300, where services will be held while the new church is being erected. The parish was started in 1912 by the Rev. Percy Foster Hall, then rector of St. Timothy's Church, Catonsville, now of Washington, D. C. The present rector took charge last year. The first services in the new chapel were held Sunday, October 10th. The following evening the whole building was formally opened with a reception to the congregation, at which Bishop and Mrs. Murray were present.

#### A. AND E. O. C. UNION

THE ANGLICAN and Eastern Orthodox Churches Union held its eighth annual meeting October 12th. Preceding the meeting, the Divine Liturgy was said in English in the Russian Cathedral at the suggestion of His Grace, Archbishop Eudokim himself. The meeting was held in the consistory rooms and was largely attended. A new rule establishing provincial chapters was unanimously adopted. In the early winter, public meetings with services in connection therewith will be held at different points in the country. It was resolved to petition the President of the United States to urge upon the German government, the ally of the Turks, to bring pressure to bear on the Ottoman government against the present persecution of the Armenians in Turkey. The secretary reported that he had organized in March last

a fund for the relief of the forgotten poor of Serbia, in consequence of which \$3,412.97 had been raised, of which \$1,200 has been sent to Serbia and \$500 to Montenegro.

#### PASTORAL FROM UTICA MINISTERS

A GROUP of ministers in Utica, N. Y., including the rectors of our several parishes, have issued a joint Pastoral Letter to their respective congregations directing attention to such serious matters as the home life of our people, the exaggerated, disproportionate tendency to amusement and entertainment, the impaired Church loyalty which is so often discovered, and the necessity for frequent prayer for the spiritual welfare of that portion of the community not yet following Jesus Christ.

#### CHURCH MISSIONS PUBLISHING CO.

THE COMPANY mentioned in the title held its annual meeting in Hartford, Conn., on October 16th, when the report of the year's work showed that new missionary booklets had been issued and that there was continued interest in the output of the company. A number of excellent missionary booklets are published by it.

#### LONG JOURNEY OF BISHOP ROWE

BISHOP ROWE arrived in Seattle October 21st from his long visitation to the Alaska mission. He left Seattle at the end of January, entered Alaska at Valdez, journeying overland toward the Yukon, visting the Tanana Valley missions on his way. Then he turned up the river trail to Fort Yukon, and from there he went down the river to Anvik and St. Michael, from which place he took steamer to Nome, where he got the revenue cutter that carried him to Point Hope. Returning to Nome in September, he spent a month there, supplying services at the church, which has been without a pastor for more than a year. From Nome he sailed for Seattle. During the nine months of his absence he has traveled more than 8,000 miles by steamer, river boat, and on foot with his dog-team.

#### MEMORIALS AND GIFTS

SUNDAY MORNING, October 17th, a mural tablet in memory of Mr. George S. Comstock was unveiled in St. Luke's Church, Mechanicsburg, Pa., by Bishop Darlington. He was assisted by Mr. G. E. Howard, lay reader in charge, and by Mr. J. P. Braselmann, a lay reader of St. Andrew's, Harrisburg. Mr. Comstock had been for many years an active member and vestryman of the parish.

THE NEW altar and reredos erected to the memory of the late Rev. J. G. Biddle, in St. Mary's Church, South Manchester, Conn., has been completed. The reredos has been carried along the flat wall behind the altar, filling the entire space from the stained glass windows to the floor. The altar, like the reredos, is of walnut, richly carved, and rests on a walnut base. On the central panel on the right side of the altar is the memorial inscription engraved on a brass plate.

"TO THE GLORY OF GOD  
AND IN LOVING MEMORY OF  
REV. JACOB ALBERT BIDDLE,  
Rector of this Church 1893-1903.  
Erected by the Parishioners A. D. 1915."

#### ALBANY

R. H. NELSON, D.D., Bishop

"Parish Foundation Sunday" in St. Ann's, Amsterdam

"PARISH FOUNDATION SUNDAY" will be celebrated by St. Ann's Church, Amsterdam, October 31st, marking the 203rd anniversary



of the first service held in old "Queen Ann's Chapel." This was the first house of worship of the Church of England erected within the limits of the present diocese of Albany, and stood some three miles to the west of the present parish church, which was erected in 1849.

#### CENTRAL NEW YORK

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

##### Convocation and Woman's Auxiliary

THE FOURTH DISTRICT convocation met in St. Peter's Church, Cazenovia (Rev. John Taylor Rose, rector), Tuesday, October 12th. Bishop Fiske was the preacher and celebrant at the morning service. He was assisted by the Archdeacon, the Rev. William Cooke, who read the Gospel, and the Rev. Walter E. Jones, who read the Epistle. After a brief business session in the afternoon, the Rev. Herbert G. Coddington, D.D., rector of Grace Church, Syracuse, read an essay on "The Church's Opportunity."

THE DISTRICT branch of the Woman's Auxiliary met in connection with convocation and spent a busy afternoon planning for the work of the coming winter. The president of the district organization, Mrs. Henry Lyon, was presented with a beautiful gavel by the women of the district in token of their appreciation of her services as presiding officer.

#### CONNECTICUT

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

##### Congregational Ministers in Church Pulpits—Clergy to Confer

IN CONNECTION with the session of the national council of the Congregational churches which opened in New Haven, Wednesday, October 20th, it was announced that the rectors of the principal churches in that city had invited Congregational ministers to occupy their pulpits on Sunday, October 24th. The invitations have been formally sanctioned by the Bishop of the diocese. Available church records do not show that such invitations ever before were extended in this city. Members of the council who are here point out that the invitations reflect the influence exerted by the Church Unity movement, which will be the subject of a report to the council by a committee headed by the Rev. Dr. Newman Smyth of this city. The visiting clergymen invited to preach in Episcopal churches are: the Rev. Dr. M. L. Burton, president of Smith college, at Trinity Church; the Rev. Dr. E. C. Moore of Harvard Theological Seminary, at St. John's Church; the Rev. Willard Sperry of Boston, at St. Paul's Church; the Rev. Shepard Knapp of Worcester, Mass., at St. Thomas' Church; the Rev. W. I. Maurer of Northampton, Mass., at St. James' Church.

THE BISHOP has invited the clergy to a conference in Middletown on the day preceding the consecration of the Bishop Suffragan, November 3rd. There will be a devotional service in the chapel of St. Luke in the afternoon, and in the evening there will be a conference with opening addresses followed by a discussion. The next morning, the day of the consecration, there will be an early celebration of the Holy Communion for the clergy.

THE SUNDAY SCHOOL UNION of the Hartford archdeaconry at their conference held recently in St. James' Church, Glastonbury, elected the following officers for the ensuing year. President, the Rev. James Goodwin; vice-president, the Rev. Manning B. Bennett; secretary, the Rev. James W. Lord; treasurer, Mr. Stanley Merrill.

THE NOONDAY address at the annual meeting of the Woman's Auxiliary to be held in

Christ Church, Ansonia, November 10th, will be given by the Bishop Suffragan. Archdeacon Stuck of Alaska will be one of the missionary speakers.

TRINITY CHURCH, New Haven, teachers' association will hold its meetings this year on the third Monday in the month in the parish house. The Rev. Lester Bradner, director of parochial education of the General Board of Religious Education, will give a course of five lectures at these meetings.

STEPS ARE being taken by the vestry of St. Thomas' Church, Hartford (Rev. Franklin H. Miller, rector), to raise the funds necessary to place in the church a memorial window to the late Rev. Percival Hanahan Whalley, D.D., at one time rector of the parish.

SUNDAY, October 3rd, Bishop Brewster dedicated the new rectory of All Saints' Church, Oakville (Rev. Leonard E. Todd, rector).

MISS ELIZABETH D. FERGUSON, president of the Woman's Auxiliary of the diocese, has been forced to resign her position on account of ill-health.

THE HISTORIC old parish of Christ Church, Watertown, celebrated its 150th anniversary October 16th and 17th. The programme of exercises for Sunday included addresses by Bishop Brewster, and three former rectors, the Rev. Samuel D. McConnell, D.D., the Rev. Dr. James Stoddard, and the Rev. John F. Nichols.

#### DALLAS

A. C. GARRETT, D.D., LL.D., Bishop

##### Clergy Confer at Corsicana—Hospital Opened—Diocesan Men's Club

A NUMBER of the clergy of the diocese of Dallas met for a three days' conference in St. John's Church, Corsicana, commencing October 11th. Meditations and discussions were led by the Rev. Edwin Weary of Texarkana, Archdeacon Crittenton, and Dean Moore of St. Matthew's Cathedral, Dallas. It was decided to organize a clericus to meet monthly. The first meeting will be held in St. Matthew's Cathedral, Dallas, with Dean Moore as chairman, November 8th. On the second day of this conference begins the quarterly meeting of the Woman's Auxiliary of the diocese, presided over by Mrs. B. B. Ramage. Interesting papers were read and helpful suggestions made for the extension of the work into the smaller missions.

THE NEW Hospital of the Physicians and Surgeons at Corsicana has been completed and equipped. It will be opened for the reception of patients October 20th. One room has been furnished and will be looked after by the members of St. Margaret's Society of St. John's parish.

SEPTEMBER 15th about thirty delegates from various parochial men's clubs met in the parlors of the Oriental Hotel in Dallas and effected the organization of a diocesan men's club. Mr. R. B. Molloy of St. John's Church, Corsicana, was elected president; Mr. J. S. Boswell of St. Andrew's Church, Fort Worth, secretary; and Mr. W. S. Robinson of St. Matthew's Cathedral, Dallas, treasurer.

#### DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

##### New Parish House at Delmar—Churches Damaged by Lightning—Woman's Auxiliary

A NEW parish house has been built for All Saints' mission, Delmar, which was formally opened by the Bishop on the evening of October 15th.

TWO DELAWARE churches were struck by lightning during the summer, Christ Church, Milford, and St. Mark's, Millsboro. Both have been repaired and the completion of the

latter was marked by a special dedication October 17th.

THE FALL meeting of the Woman's Auxiliary was held in St. Luke's Church, Seaford, October 14th. The special speakers were the Bishop of Oklahoma, Miss Littell for the China mission, and Mrs. Brooks in behalf of the United Offering.

ST. PAUL'S CHURCH, Georgetown, has installed a new organ, which was dedicated by Bishop Kinsman, Sunday, October 17th.

#### ERIC

ROGERS ISRAEL, D.D., Bishop

##### Series of S. S. Institutes Planned—Rev. A. R. Van Meter

THE COMMITTEE on the state of the Church has decided to work this year on a suitable and comprehensive parochial report blank covering all phases of parish activity. A questionnaire is being prepared to enable the committee to compile statistics on the results of the Nation-wide Preaching Mission.

THE REV. DR. MITMAN, secretary for Sunday school work in the Province, has arranged, through the Rev. E. J. Owen, chairman of the diocesan board of religious education, for another series of local institutes in the diocese which will extend through the first half of November.

THE REV. A. R. VAN METER, rector of All Saints' Church, Philadelphia, has accepted the deanship of St. Paul's Cathedral, Erie, to which he was recently elected by the chapter. The dean-elect is a graduate of Trinity College, Hartford, and the Philadelphia Divinity School. He was ordained deacon by Bishop Mackay-Smith in 1902 and spent the first year of his diaconate as the traveling secretary of the Church Student's Missionary Association among the colleges of the United States and Canada. In January, 1903, he sailed for China, where he worked for five years. He was ordained to the priesthood by Bishop Graves in St. John's Chapel, Jessfield, Shanghai, June 24, 1904, but most of his work in China was spent in Kiukiang, under the late Bishop Ingle. Owing to the breakdown of Mrs. Van Meter's health he returned to this country and accepted the rectorship of All Saints' Church, Philadelphia, where he has been the last eight years.

#### FOND DU LAC

R. H. WELLER, D.D., Bishop

##### Anniversary of Bishop Weller's Consecration—A Survey

PLANS have been formulated for the observance of the fifteenth anniversary of the consecration of Bishop Weller to the episcopate, on November 9th. A solemn Eucharist will be offered at the Cathedral at ten in the morning, the Bishop celebrating, and the Bishop of Milwaukee being the preacher. The clergy and many laity of the diocese are planning to attend. A reception will be tendered the visitors and townspeople in the afternoon at the episcopal residence, and in the evening there will be a dinner at a local hotel, with appropriate addresses and the presentation of a purse in token of the love and esteem of the diocese.

THE SUNDAY school of Grace Church, Sheboygan (Rev. B. P. T. Jenkins, rector), has been completely reorganized on a modern basis with much success. This has been very interesting to many in the diocese as showing what may be done toward placing modern methods in a school of less than a hundred pupils.

THE THIRD Sunday in October was observed by every clergyman in the diocese as a day of special intercession for religious education. In almost all of the parishes sermons were preached upon the subject. The Bishop's

special leaflet of prayers for this work was widely distributed.

THE REV. HARRY S. RUTH, priest in charge of St. Andrew's Church, Ashland, has made a careful survey of the towns in the north-west portion of the diocese, the only still-wooded portion of it. This section, larger than the whole state of Delaware, has at present one priest and an Indian deacon to minister to it. The mission priest reports that the district is going through the days of depression which come with the dying-out of the logging, a depression from which the rest of the diocese is just beginning to emerge. His former assistant, the Rev. E. R. Jones, has resigned to take post-graduate work at the University of the South.

### IOWA

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

#### Wedding at Keokuk

TUESDAY EVENING, October 19th, in St. John's Church, Keokuk (Rev. John C. Sage, rector), the marriage was solemnized of Mr. Arthur Pratt Taber of Red Wing, Minn., and Miss Katharine Sage, only daughter of the rector of St. John's. The service was read by the Rev. John C. Sage, and the blessing was pronounced by the Rt. Rev. Theodore N. Morrison, who almost a quarter of a century before had read the marriage service for the bride's father and mother.

### KANSAS

F. R. MILLSPAUGH, D.D., Bishop

#### Bishop Edsall to Conduct Mission in January—Laymen's Missionary Movement

Bishop Edsall of Minnesota will conduct a mission at Grace Cathedral, Topeka, at some period in January.

TWO MEETINGS of the Laymen's Missionary movement are to be held in this diocese, one in Topeka, October 31st to November 3rd, the other in Wichita, November 3rd to 7th. The Provincial Secretary of the Board of Missions, the Rev. E. H. Eckel, is spending some time in each city conducting preliminary meetings. In Topeka, the Bishop and Cathedral clergy are giving the movement their support and will take part in the meetings. In Wichita, Dr. Fenn, the rector of the largest parish, granted permission to the Rev. Mr. Eckel to visit his parish in its behalf. Accordingly Mr. Eckel has preached twice in St. John's Church, has spent a week in conference with the men of the parish, and met some seventy of them at a supper given for that purpose.

### LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

#### Diocesan Auxiliary—A Memorial Planned—Brooklyn Archdeaconry

THE WOMAN'S AUXILIARY, which has now reached its forty-third year, held its first business meeting for the season of 1915-16 Thursday, October 14th, at 10 A. M., when reports were read, committees formed, and pledges for the coming year decided upon. The anniversary meeting will be held November 11th in St. Philip's Church, Dean street, near Troy avenue, Brooklyn. The offering for the day will go to the work of Bishop Ferguson of Africa.

AS A memorial to the late Mr. and Mrs. Alexander E. Orr, their heirs have decided to restore the original architectural lines and redecorate Christ Church, Brooklyn, where Mr. Orr held office for more than forty years and was the senior warden at the time of his death. Louis C. Tiffany has been given absolute discretion as to designs and all other matters affecting the project. The late Mrs. Orr was Miss Marget Shippen Luquer, daugh-

ter of Nicholas Luquer, who donated the land on which the church stands.

THE FALL meeting of the Brooklyn archdeaconry was held Tuesday, October 26th, in St. Peter's parish hall. It is hoped this year to create an organization of women auxiliary to the archdeaconry.

### LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

#### Clericus Discusses Revision of Communion Office—Retreat for Deaconesses

THE FIRST meeting of the clericus of Los Angeles since the summer recess was held at a luncheon at the Clark Hotel on October 18th and was attended by a large number of the clergy as well as the Bishop. It was one of the most interesting meetings ever held. The paper for discussion was a criticism of a paper on "The Revision of the Communion Office" which had been given at the clericus last May by the Rev. W. F. Hubbard, chaplain U. S. A., retired, the criticism being read by Canon Charles H. Hibbard, D.D., of Pasadena. Both the original paper, which has been printed in pamphlet form by the clericus, and the criticism, founded upon a formidable array of authorities, ancient and modern, were freely discussed by the clergy. Canon Hibbard's criticism proved to be a most singular substantiation of the original paper.

THE DEACONESSES of the diocese, some twelve in number, held a retreat at Sierra Madre under the direction of the Rev. W. Bedford-Jones, rector of Epiphany Church, Los Angeles, lasting from Monday evening, October 4th, to the following Thursday morning. The rule of silence was observed throughout.

### MAINE

#### Will of Bishop Codman

BY THE will of the late Rt. Rev. Robert Codman, D.D., Bishop of Maine, bequests aggregating \$60,000 are left in trust to St. Luke's Cathedral, Portland, Me., the income of which is to be devoted to maintaining and keeping in repair the Cathedral property and providing fire insurance for the same. The value of the estate is given as approximately \$200,000, all of which, with the exception of the above mentioned bequest, is left to the widow of the deceased. In his lifetime Bishop Codman gave most generously of his substance to various diocesan interests, and thus, to a large extent, was his own executor.

### MARYLAND

JOHN G. MURRAY, D.D., Bishop

#### Festival Services in St. Luke's Church, Baltimore

THE MEMBERS of St. Luke's Church, Baltimore (Rev. E. Dering Evans, rector), celebrated the patronal festival of the parish with a series of special services beginning Sunday afternoon, October 17th, the eve of St. Luke's Day, when the new tower of the church was dedicated. At the request of Bishop Murray, the rector officiated at this service, assisted by the parochial clergy. This event completed the original plan of the church, which was begun in 1851, when the cornerstone was laid by the Rt. Rev. Dr. Whittingham, fourth Bishop of Maryland. During the incumbency of the Rev. Dr. Charles Woodruff Rankin the church was twice enlarged, but for many years the unfinished base of the tower and the wooden belfry remained a blemish upon a fine building. A legacy from the estate of George Herbert, at one time registrar of St. Luke's, in addition to a considerable sum already donated, enabled the vestry to undertake the completion of the tower, and Mr. W. Gordon Beecher was asked to prepare plans. The celebration continued throughout the octave.

Monday, St. Luke's Day, there were three celebrations of the Holy Eucharist, and St. Luke's day school, which now has an attendance of fifty-five scholars, held a picnic. Tuesday evening there was a fancy dress ball in the parish house. Wednesday at 8 P. M. there was a service with sermon by the Rev. Dr. Wm. A. McClenthen, rector of Mount Calvary Church, and after the sermon the whole congregation joined in a processional litany of intercession for the parish. On Thursday evening a reception was given in the parish house to the parishioners and their friends. Friday afternoon the congregation made a pilgrimage to St. John's Churchyard at Waverley, where a memorial service was held at the grave of the Rev. Dr. C. W. Rankin. On Saturday morning there was a requiem celebration of the Holy Eucharist for benefactors of the parish. Sunday, October 24th, in addition to the usual services, children's vespers and procession were held at 4 P. M. The celebration closed Monday, October 25th, with a men's meeting in the parish house, under the auspices of the Brotherhood of St. Andrew.

### MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.

#### Hartford City Mission Keeps Anniversary

THE MISSION of St. Luke's, Hartford City, observed its first anniversary October 18th. A service was held in the evening and a supper was given by the ladies of the church. Later in the evening a paper was read by Mr. A. M. Waltz on the dangers of pride and ambition and the need of mutual forbearance. An address was also made by the Rev. Fr. Kelly of the Roman Catholic Church, who has been very generous in helping the mission. The mission, it will be remembered, came into existence after a six weeks "revival" by an itinerant evangelist. There are about fifty communicants at present.

### MILWAUKEE

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

#### Auxiliary Meeting at Wauwatosa

AT THE monthly meeting of the Milwaukee branch of the Woman's Auxiliary, held in the parish house of Trinity Church, Wauwatosa, Tuesday, October 6th, an unexpected pleasure was the address made by the Rev. M. Deis, a missionary from Shasi, China. He gave an interesting account of his work and experiences, telling of the progress made with the help of native Christians and of the great need for more workers along all lines. There is much suffering from all manner of diseases brought on by their ignorance of sanitation and proper mode of living, besides many surgical cases. Daily there are appeals for medical attendance which it is impossible to give owing to the lack of hospital facilities and doctors. The gratuitous offer by appreciative Chinese of a plot of land on which to build a boys' school has been declined, in view of the fact that the staff of helpers is so limited. The wonderful influence of the mission schools over the young people is very apparent and in the moral crisis of this nation the Church has a wonderful opportunity and responsibility. The extension committee of the Auxiliary is making an effort to reach the scattered Church people and small parishes and places where there is no missionary interest. Each Convocation in charge of its vice-president will form neighborhood groups to hold meetings where they may be brought in touch with the work and missionary interest instilled.

### MISSOURI

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

#### Hannibal Convocation—Dedication of Chapel

THE HANNIBAL convocation holds its first meeting October 28th and 27th at St. Paul's

Church, Palmyra (Rev. Robert J. Long, rector). At the opening service of Holy Communion the preacher will be the Rt. Rev. F. A. McElwain, D.D. In the afternoon the Rev. H. W. Mizner of St. Stephen's House, St. Louis, will lecture on social service and Bishop McElwain on the "Eschatological Interpretation of the Gospel Story." In the evening there will be a sermon by the Rt. Rev. S. C. Partridge, D.D. On the second morning the Holy Communion and quiet hour for the clergy will be conducted by Bishop Tuttle. This will be followed by a meeting of the Woman's Auxiliary at which the speakers will be Miss Henrietta Scheetz, diocesan traveling secretary, Mrs. S. K. White, diocesan education secretary, and the Rev. H. W. Mizner. In the afternoon problems of the rural community will be considered, the speakers being Bishop Fawcett, Bishop Tuttle, Prof. O. G. Sanford, Bishop Johnson and Bishop Partridge. The Rt. Rev. F. L. Johnson will be the preacher at the closing meeting of the convocation in the evening.

THE NEWLY arranged chapel in the Episcopal Orphan's Home, St. Louis, was dedicated October 21st. There was a celebration of the Holy Communion at 6:30 A. M. at which the chaplain, the Rev. Arthur Brittain, officiated, and at 10 o'clock Bishop Tuttle celebrated the Holy Communion and dedicated the chapel. The altar, furnishings, and windows of this chapel were formerly used in the chapel of Bishop Robertson Hall, a Church school which was discontinued last spring.

**MONTANA**

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

**Missions in Belt and Glendive**

BEGINNING SUNDAY, October 10th, Bishop Brewer held a mission in St. Luke's Church, Belt (Rev. W. W. Conner, missionary). The services continued until Monday evening, October 18th, when Bishop Faber came from Great Falls, where he spent Sunday, and consecrated the Church. The Rev. G. G. Brunett and a number of his parishioners from Great Falls accompanied him. Bishop Brewer was the preacher at the consecration service. In the evening the Rev. G. G. Brunett preached, and Bishop Brewer confirmed a class of seven. This is the second church to be consecrated in the diocese within a month.

OCTOBER 20TH Bishop Faber began a mission in St. Matthew's Church, Glendive (Rev. C. W. MacWilliams, missionary). From there the Bishop goes to Omaha to attend the synod of the Northwest.

**NEWARK**

EDWIN S. LINES, D.D., Bishop  
WILSON R. STEARLY, D.D., Bp. Suffr.

**Archdeaconry of Jersey City—Cornerstone Laid**

THERE WAS a large gathering of the clergy and laymen at the fall meeting of the archdeaconry of Jersey City on Tuesday afternoon and evening, October 12th. Archdeacon Longley presided and Bishop Lines made an address. After the business session and reports of missionaries, two topics were discussed: (1) "The Conflict Between the Moral and Immoral in Man" (with special reference to effects of the war), and (2) "The Nationwide Preaching Mission." The appointed speakers were the Rev. William P. Brush and the Rev. P. St. G. Bissell. The Rev. Edward J. Cleveland and his people entertained the archdeaconry at supper. Two topics were discussed at the evening session: (1) "Methods of Choosing Rectors of Parishes," and (2) "With Whom Does the Responsibility for Parish Support Lie?" Mr. J. H. Russell of St. Stephen's Church, Jersey City, and Mr. C. Alfred Burhorn of Trinity Church, Hobo-

ken, were the opening speakers on these several topics.

THE CORNERSTONE of the new St. Matthew's Church, Jersey City, N. J., was laid on Sunday afternoon, October 10th, by Bishop Lines. The site of the new structure is at Fulton avenue and the Boulevard. A number of local clergy and a large congregation attended the ceremonies.

**PITTSBURGH**

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop  
**Daughters of the King—All-Day Sewing—Memorial Service**

THE AUTUMNAL meeting of the local assembly of the Daughters of the King took place Wednesday, October 20th, at St. Stephen's Church, McKeesport. A business meeting was held at two o'clock, followed by addresses by Archdeacon De Coux and Mr. Gouverneur P. Hance, superintendent of St. Barnabas' Convalescent Home. Evening Prayer was said at five o'clock, with a sermon by the rector of the parish, the Rev. L. N. Tucker, at the close of which supper was served in the parish house. The local assembly has the money in hand to furnish a room in the St. Margaret Memorial Hospital.

AN ALL-DAY sewing for the St. Margaret Memorial Hospital was held at that institution Thursday, October 21st, more than one hundred women participating, members of diocesan and parochial branches of the Woman's Auxiliary. A light luncheon was provided, for which each lady present paid, and a large part of the cost of the goods made up was provided by those in attendance. This is the second occasion of the kind, and the work in common goes far to promote a very friendly feeling among the parishes.

A MEMORIAL service for the Rev. Abijah Alexander, late rector of the Church of the Good Shepherd, Pittsburgh, was held in that church Friday evening, October 15th, the Bishop of the diocese presiding. The church was filled with parishioners and other friends. Addresses were made by Bishop Whitehead, the Rev. Dr. Ward, the Rev. Messrs. Schulz and Clapp of Pittsburgh, and the Rev. G. W. Lamb of Rochester. Two letters were read, one from the brother of Mr. Alexander, giving a short history of his early life in England, and the other an appreciation by a brother presbyter unable to attend the service; also a memorial minute that had been adopted by the vestry.

**SOUTH CAROLINA**

WM. A. GUERRY, D.D., Bishop

**Charleston Convocation—Bishop Guerry at Sewanee**

THE ANNUAL meeting of the Charleston convocation was held in Rockville, S. C., October 26th to 28th. The convocation sermon was preached by the Rev. Percy J. Robottom. "The Preaching Mission" was discussed by

Bishop Guerry; "The Every-member Canvass" by the Rev. L. G. Wood; and "Revision of the Prayer Book" by the Rev. F. W. Ambler; while the closing sermon was preached by the Rev. John London. The Rev. John Kershaw, D.D., is dean of the convocation and the Rev. F. W. Ambler secretary and treasurer.

BISHOP GUERRY was one of the principal speakers at the Provincial Synod at Sewanee, Tenn., held from October 19th to 21st. The Bishop's subject was "Social Service and Missions."

**WASHINGTON**

ALFRED HARDING, D.D., LL.D., Bishop

**S. S. Institute—Meeting of Diocesan Clergy**

A CONGREGATION estimated at between 1,000 and 1,200 persons filled the Church of the Epiphany Wednesday evening, October 20th, to hear an address by the Rt. Rev. Rogers Israel, D.D., Bishop of Erie and president of the board of religious education of the Province of Washington, on "The Place of the Home in the Religious Training of the Children of the Church." It is safe to say that this meeting, a part of the convention of the diocese Sunday school institute, was one of the most remarkable ever held in the diocese in the interests of religious education. The large attendance and the deep impression produced on those present point to an awakened conscience among Christian parents. The Bishop had the Holy Communion at 10 A. M. At the public meeting in Epiphany parish hall at 11 A. M., the Rev. G. C. Foley, D.D., professor in the Philadelphia Divinity School, made an address on "The Church's Relation to the Christian Training of the Children of the Church." After luncheon at 1 P. M. there was a general conference with addresses by the Rev. Nelson P. Dame, general missionary of the diocese of Virginia, on "The Sunday School and its Part in the Spiritual Training of the Children of the Church," and by Mrs. George H. McGrew on "The Children's Part in Missionary Work." This was followed by sectional conferences on adult, senior, junior, and primary classes, led respectively by Mrs. L. A. Roome of St. Stephen's parish, Miss Voute of St. Mark's, Mrs. Griffith L. Johnson of St. John's, and Mrs. W. T. Hastings of St. Mark's. The attractive exhibit of picture and hand work from the Sunday schools of the diocese, under the direction of the Rev. H. W. Stowell, vicar of the chapel of the Transfiguration, Mrs. B. B. Wilson of St. Stephen's parish, and Miss Elizabeth F. True of St. Thomas' parish, was thronged with interested visitors during the intervals between the sessions of the convention.

THE CLERICUS composed of most of the priests of the diocese met at the Hotel Gordon Tuesday, October 19th, at 1 P. M. After luncheon Bishop Harding led the devotional exercises. The Rev. Roland Cotton Smith, D.D., rector of St. John's Church, Washington, D. C., gave a stimulating and thoughtful paper on the paradoxes in the Bible.

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## WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

## Worcester Convocation—Choir Service

THE ANNUAL meeting of the Worcester convocation was held in St. Luke's Church, Worcester, October 19th. The meeting was preceded on Monday evening, St. Luke's Day, by an organ recital and dedication of the new organ made by H. Hall & Company of New Haven, Conn. Organists of the Worcester churches conducted the recital. The convocation was opened with a celebration of the Holy Communion at 10:30 A.M., the Dean, the Rev. Walton S. Danker, being celebrant. The preacher was the Rev. Frederick C. Lauderburn of St. Stephen's Church, Boston. At the afternoon session the Rev. Frederick H. Danker, rector of St. Luke's Church, read a carefully written paper on "National Preparedness against War." St. Luke's Guild entertained the forty delegates at luncheon.

THE REV. MILO H. GATES, vicar of the chapel of the Intercession, New York, will be the preacher at the combined choir service in All Saints' Church, Worcester, November 1st, as Bishop Ethelbert Talbot cannot be present.

## WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

## Fall Convocation in Ionia

NOVEMBER 3rd and 4th the fall convocation of the diocese will be held in St. John's Church, Ionia (Rev. Albert R. Mitchell, rector). The following subjects will be considered: "The Missionary Awakening," by the Rev. John Hewitt, Coldwater; "The Great Moral Support Derived from the Presence of Men in Church," by the Rev. J. Wendell Davis of Marshall; "What Advance and What Practical Results Have Been Gained in Sunday School Work?" by the Rev. G. P. T. Sargent, Grand Rapids; "The Nation-wide Preaching Mission," by the Rev. Henry Harris, Ph.D., Petoskey; "The Provincial Synod," by the Rev. W. J. Lockton, Battle Creek; "Recent Noteworthy Fiction," "A Far Country and Pollyanna," by the Rev. Carroll L. Bates, Hastings; "The State Board of Charities and Corrections," by Bishop McCormick; "Movies and Morals," by the Rev. Harold Holt of Holland; "Work in the Countryside and Smaller Towns," by the Rev. Dr. J. N. Goodrich of Pentwater.

## WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop

At St. Mary's, Kansas City—Reopening of St. Mary's, Savannah—New Doors for Trinity Church, Kansas City

THE VESTRY of St. Mary's parish, Kansas City, have arranged with the Rev. L. A. C. Pitcaithly, the rector of St. Mark's parish, and the vestry of St. Mark's, to have Mr. Pitcaithly take temporary care of St. Mary's while still retaining charge of St. Mark's. The rector of St. Mark's is doing double duty on Sundays just now and the service he is rendering seems to be giving satisfaction.

ST. MARY'S CHURCH, Savannah (Rev. C. Hely Molony, priest in charge), was reopened Monday evening, October 18th, the evening of St. Luke's Day, after undergoing much needed repair. The frame building has been stuccoed and windows filled with stained glass.

AFTER TWENTY-FIVE years, Trinity Church, Kansas City (Rev. R. N. Spencer, rector), has a set of new doors that conform to the architecture of the building. While the church was in course of construction, finances ran low and a pair of plain pine doors were put in. The new doors are of quartered oak, designed especially for the place, and cost \$400.

## WYOMING

N. S. THOMAS, D.D., Miss. Bp.

## An Accident to a Missionary

SOME OF the experiences of missionary workers are often more serious than they themselves represent them: Miss Ross, one of our women workers on the Indian Reservation, writes that she was waiting with her team to take some Arapahoe girls to the school when "one little girl who knew the car was coming ran directly in front of it. The man swerved, knocked the girl down, and bounced her, and hit my wagon. The horses jumped, and I went over the dashboard inside the wheels. I don't remember any more, but when I came to I was quite a little way up the road, with a sprained knee. The blacksmith who was driving the car took me home. The team was easily caught, and brought home, only part of the seat being broken. I think the horses must have kicked me a little, for I'm well decorated with bruises. But under the skilful nursing given me at the Bishop Randall Hospital I am finding that my bed is a place of less torment than when I first laid myself on it. I'm afraid I'm not old enough to be trusted out alone.

## CANADA

Church Consecrated—Funeral of Archbishop Hamilton—Mission in Winnipeg

## Diocese of Huron

THE APPOINTMENT of the Rev. J. W. J. Andrew as rector to Trinity Church, St. Thomas, succeeding Archdeacon Hill, just retired, gives great satisfaction.—MANY soldiers from Niagara Camp, as well as numbers of civilians, were present in St. George's Church, Owen Sound, at the funeral service of the late Sub-Flight Lieutenant Douglas Hay of the Royal Naval Flying Service. He was killed in England when flying, but his body was brought back to his home town.—THE Rev. C. H. Buckland, rector of St. James' Church, Guelph, has been appointed chaplain of the Twenty-ninth Battery.

ST. JOHN'S CHURCH, St. Thomas, was consecrated by Bishop Williams, the first Sunday in October.

## Diocese of Montreal

ST. JUDE'S CHURCH, Montreal, has been much improved during the summer; a memorial chancel railing has been placed in the church and the chancel redecorated, amongst other improvements.

A PORTABLE ALTAR and Communion vessels have been presented to the Rev. R. J. Shires, chaplain to the 60th Battalion, to take with them on active service. In the chaplain's letter of acknowledgement, he thanks the donors for their "splendid present," which is probably unique of its kind.

THE ANNUAL SUPPER under the auspices of the Laymen's Missionary Movement of the diocese was held in St. Jude's parish, October 14th, in the Church Hall. Prof. Armstrong was in the chair. Canon Gould was unable to be present, but Mr. Allin spoke, and other speakers were Archdeacon Paterson Smyth, Dean Evans and some of the younger clergy.

## Diocese of Niagara

THE SEPTEMBER MEETING of the diocesan branch of the Woman's Auxiliary was full of interest. The Dorcas secretary had a splendid report, twenty-eight bales, costing over seven hundred dollars, being sent out during the summer months. An institute for mission study is to be held in November.

THE INSTITUTE for Bible and mission study formed by the diocesan board of the Woman's Auxiliary will be held in November, beginning on the 9th.—ST. FAITH'S

HOUSE, the new home in Hamilton of the city missionary, Miss Jacobs, is to have a reception and housewarming November 15th.—THE RECTOR of Christ Church, Thorold, has been appointed chaplain to the Eighty-first Battalion. Canon Piper, the previous rector of the parish, is serving as a chaplain in England.

## Diocese of Ontario

BISHOP BIDWELL officiated at the funeral service of the late Archdeacon Daykin, in St. George's Cathedral, October 1st. The Bishop was assisted by Dean Starr and Canon Fornesi. The late archdeacon had served in several parishes in Ontario and previous to coming to Canada had been at work in South Africa, where he was appointed Archdeacon of Durban. He died at the advanced age of eighty-three. For the last twelve years he has retired from active service.

THERE WAS a very large attendance at the October meeting in St. Thomas' parish, Belleville, of the Bay of Quinte Clerical Union. Archdeacon Mackay of Ottawa preached at the evening service and also conducted the quiet hour for the clergy. One of the papers read was a very interesting one on the history and characteristics of the Russian Church.

## Diocese of Ottawa

ARCHBISHOP HAMILTON and a large number of the clergy were present at the funeral service of the young rector of St. Augustine's Church, Galetta, the Rev. C. G. Wintle. He was ordained last Trinity Sunday and married a few weeks later.

## Diocese of Quebec

BISHOP WILLIAMS held an ordination in the Cathedral, Quebec, October 3rd, when the Rev. A. W. Reeves was ordered priest before going to a charge in the Magdalen Islands.—LARGE congregations were present at the induction of the Rev. H. R. Bigg as rector of St. Peter's, Sherbrooke, where he succeeds the Rev. Canon Shreve. The induction office was read by the Bishop.

## Diocese of Rupertsland

AT THE SEPTEMBER MEETING of the rural deanery of Dufferin an account of the Sunday school work throughout the diocese took up a great part of the morning. It was decided at the afternoon session that the same plan as last year should be followed for raising funds for all missionary purposes.—THE SERIOUS FINANCIAL CONDITIONS created by the war will necessitate great efforts being made, or important branches of work will have to be discontinued.—A MISSION was begun in St. George's Church, Winnipeg, October 3rd, to last for two weeks. The missionaries were



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**Educational**

Canon Howitt of Hamilton, and the Rev. H. G. Newton of Sarnia.—AT THE MEETING of the clergy of the rural deanery of Brandon, in St. Mary's Church, Virden, a discussion was held on the proposed new diocese of Brandon.

THE REV. DR. DE MATTOS, for several years rector of St. Peter's Church, Winnipeg, has been appointed to St. Paul's Church, Dauphin, by Archbishop Matheson. He will take up his new work early in November.—THE REPORTS read of some of the lonely northern missions at the October meeting of the diocesan board of the Woman's Auxiliary were extremely interesting, showing how women walked through four miles of fog to Auxiliary meetings, and of a missionary who fed his enthusiasm on one convert a year. One very old lady, a member of the branch at Thunder Hill, drove twenty-three miles to the meetings.

*Diocese of Toronto*

IN HIS SERMON in Holy Trinity Church, Toronto, the first Sunday in October, Canon Powell dwelt on the urgent need of a great and general religious awakening. "The victory," he said, "will be won not on the battle fields of Flanders, but in the churches and homes of the people, who, on their knees, seek pardon for their sins."—THE NEW BUILDINGS for Trinity College, will not be begun at present. It has been decided that the financial conditions caused by the war, make it wiser to wait until circumstances are more favorable.—THE CHOIR of St. John's, York Mills, was vested for the first time at the Thanksgiving services the first Sunday in October. Canon Powell, rector of Holy Trinity, Toronto, preached at the evening service.—THE DIOCESAN Woman's Auxiliary will hold the missionary institute on the evening of October 26th to 29th, inclusive. The Woman's Auxiliary Quiet Day was held in Holy Trinity Church, Toronto, October 14th.

THE PREACHER at the fifty-third anniversary service of St. Anne's Church, Toronto, was the Rev. Dr. Renison of the Church of the Ascension, Hamilton. Nearly \$1,000 was given in the offertories during the day (October 10th), which was devoted to paying off the debt on the church.—BISHOP SWEENEY issued a pastoral asking all congregations in the diocese to contribute liberally on Trafalgar Day to the funds of the British Red Cross Society and to the Order of St. John of Jerusalem. The urgency of the need, the Bishop said, was the reason he sent the pastoral.—THE FINE extension of St. John's Church, Norway, just completed, was dedicated by the Bishop October 10th.—THE ANGLICAN Young People's Association will hold a conference of all the branches in Canada, in the schoolhouse of Holy Trinity, Toronto, November 1st and 2nd. There will be a public meeting on the evening of the first day, the Bishop of Toronto in the chair, in St. Anne's parish hall.

**MISSIONARIES OR MAMMON**

CHRISTIAN LEADERS and teachers speak of the connection of missions and commerce as though it were a good thing. They tell how the missionary opens up a new country for foreign trade. We ought to go very light on such talk. That is a dangerous connection; not one to be proud of. The native has often had far too much reason to think that the Christian nations are interested chiefly in getting his money, in involving him in their wars. The missionaries have one message—the message of Jesus. It is the message of salvation, of world brotherhood, of world cooperation, not of world competition. They will help bring to pass Christ's dream for the world as they are true to this message.—*The Christian Herald.*

A COURSE of four lectures on the Larwill Foundation has been delivered at Kenyon College by Professor John W. Burgess, Ph.D., formerly head of the department of Political Science in Columbia University. Professor Burgess' subject was "The Administration of President Hayes." As President Hayes was valedictorian of the class of 1842 at Kenyon College, this course delivered at Gambier is of special significance. The lecturer has written standard texts on periods of the Civil War and Reconstruction, bringing the narrative down to the contested election of 1876. This course, therefore, forms a supplement to Professor Burgess' published works and will be printed by the Larwill Foundation. Other courses on the Larwill Endowment have in the past been delivered by President Eliot of Harvard on "The Future of Capitalism and Trades Unionism in a Democracy," by Senator Burton on "Modern Democracy," and by Professor George Edward Woodberry on "Two Aspects of Criticism: Historical and Esthetic."

THE ENLARGED and beautiful chapel of St. Faith's School, Saratoga Springs, N. Y., was consecrated October 6th by the Bishop of Albany, before an assemblage of pupils, alumnae and friends of St. Faith's. The service was the culmination of many months of striving on the part of the girls of St. Faith's and represents countless acts of self-denial and self-sacrifice both great and small. The gift of \$500, which paid the expense of enlarging the former crowded chapel, came as a thank-offering from the alumnae and present students. The chapel services were followed by an out-door pageant of the life of St. Faith, a noble young woman of Rome who gave up her life as a martyr.

WHEN YOU have to take back things that you have said, you are likely to find the goods somewhat damaged.—*The Youth's Companion.*

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**A MODERN ELEVENTH OF HEBREWS**

"THE TROUBLE is," said Harold Raymond, on his return from his second year in college, "that when you enter the sphere of religion, you deal with something quite different from anything that you meet in science. In the one you move step by step along lines of induction or deduction, and in the other you fling a highway through the air, in a bold and beautiful manner, but in a way quite different from that of science."

"I am not sure that the difference is so great as we are accustomed to suppose," replied his friend. "I have been thinking how scientific faith is, or, rather, how large a part faith plays in science. No man ever made a great discovery that was wholly an accident. I have wondered how it would seem if we were to try to add some modern names of science to the great muster-roll of faith in the eleventh chapter of Hebrews."

"I should like to hear how it would sound."

"By faith Columbus, when he was called of God to discover a new world, went out, not knowing whither he went. By faith he sailed strange waters, with Cabot, Magellan, Vespuccius and Balboa, the heirs with him of the same promise.

"By faith Copernicus lifted the Earth from its solid base and set it to moving in rhythmic order round the Sun; and all the suns and sons of suns with planets in bright array that circle round the Throne of God. This he beheld by faith.

"By faith the men of science, who did not always call themselves men of faith, found substance in the things hoped for, and moved from experiment to hypothesis and from hypothesis to theory and from theory to fact and from faith to sight. And all these were the children of faith.

"And what shall I more say? For time would fail me to tell of Stephenson and Fulton, or Morse and Roentgen and Edison and Lister; of Cyrus Field and Alexander Bell and Marconi and Wilbur Wright, who through faith made iron float, yoked chariots to the visible power of steam, caused the voice of man to be heard by his fellow man at a distance of a thousand miles, filled the air with voices inaudible to the ear but intelligible to the mind of faith, and lifted the bodies and the minds of men on wings of wonder, and set them to sailing amid the clouds.

"And wherein we have learned from saints and apostles and the Lord of life, and have found sure footing for faith, let us not count it unreasonable that still we follow, and live the life of faith."—*Youth's Companion*.

**A WRONG USE OF PRAYER**

THERE is a short paragraph in the life of one of the saintliest men of our time, which illustrates my argument. In one of his letters, written in manhood, he writes: "Once I recollect I was taken up with nine other boys at school to be punished, and I prayed to escape the shame. The master, previous to flogging all the others, said to me, to the great bewilderment of the whole school: 'Little boy, I excuse you; I have particular reasons for it.' That incident settled my mind for a long time; only I doubt whether it did me any good, for prayer became a charm. I knew I carried about a talisman which would save me from all harm. It did not make me better; it simply gave me security." That was what the ark did for the Israelites. Is that all that prayer does for us—composing our fears but not affecting our morals—giving us a sense of security, but not delivering us from our sin? If the exercise has been thus debased, it will betray us when we need it most; refuge will fail us when we stand at last in the presence of the pure and holy God. Don't let us use prayer as a spell to shield our bodies; use it as a means to purify our souls.—*Christian Herald*.

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