

The State Historical Society

The Living Church

VOL. XLIII.

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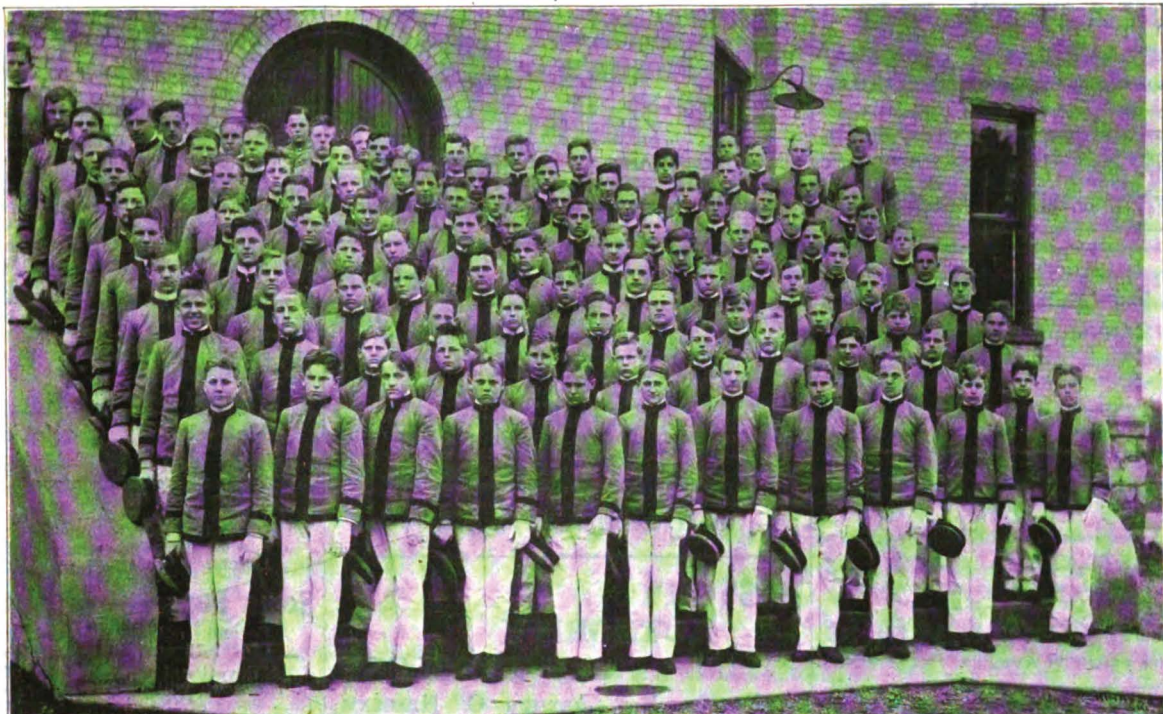
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FROM ALL THINGS HURTFUL.

FOR THE FIFTEENTH SUNDAY AFTER TRINITY.

IN the collect for to-day we pray, "Keep us ever by Thy help from all things hurtful"; in the one for the Eighth Sunday after Trinity we say: "We humbly beseech Thee to put away from us all hurtful things"; and on the Twentieth Sunday we pray that we may be kept from all things that hurt us.

What are the hurtful things from which we desire to be kept? They are not sickness or earthly disappointments, because these come to the holiest of God's saints, and pain and death must always be in this world. Though such trials, taken singly, may be evil, yet, when taken all together, they work for good to them that love God. The things that are really hurtful are those which injure the life of the soul. Anything that turns us away from God is hurtful. Sorrow, sickness, and disappointment, rightly received, draw the soul closer to God, its only center and rest. Anxiety about the future, worldliness, love of pleasure, and self-indulgence hurt the soul. Worry about the future deadens the faith. "Sufficient unto the day is the evil thereof," says the Gospel for to-day. But who is there that never worries about the future, thereby losing strength to bear present conditions? "The morrow shall take thought for the things of itself."

"The Father's Arms fold like a nest
His children round about;
His Face looks down, a heaven of rest,
Where comes no dark, no doubt."

Worldliness, the mad chase after wealth, luxury, and pleasure with which the people of the present day are obsessed, mars the spiritual life, hindering soul development and leading us to wander from the narrow path of perfection into that broad road that leadeth to destruction. Why should mature men and women join with the people of the world in their frivolous pursuits?

Self-indulgence, even in things lawful, weakens the will-power and tends to spiritual deadness. He who would advance in the life of perfection must live by rule, curbing the body to purify the soul. "Keep a cordon round you, and do not go out into the infected country," says the late Bishop Wilkinson. A simple rule faithfully kept is necessary throughout the year, as well as in Lent. How needful it is, is proven by the many ways in which Satan tempts a soul to break its resolutions. St. Paul's rule was to glorify in nothing save in the Cross of Christ; for in Him he became a new creature; and in this Epistle he says, "As many as walk according to this rule, peace be on them and mercy."

The hidden life of the soul must be preserved at all costs. It will not be easy, and it may forfeit us many friends and much worldly ease and comfort; but persevered in, the Christian will learn to walk at liberty, unfettered by trivial conventionalities and worldly ambitions. We will not be without help in this task, for "The Lord shall preserve thee from all evil; it is even He that shall keep thy soul."

He who lives by this rule, resting in Christ for hourly help, breathes a heavenly atmosphere; and looking down from heaven upon earth sees all things in a different light. Earthly trials become blessings in disguise; and he can say with St. Paul, "From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus."
C. F. L.

"MAN'S SOUL is endowed with many noble powers, and feels a keen joy in their exercise; but the keenest joy we are capable of feeling consists in prostrating all our powers of mind and heart in humblest adoration before the majesty of God."

AN EMERGENCY CALL.

CO September first the Church comes with a deficiency in general missionary offerings of approximately \$150,000. It is a great disappointment and involves a grave problem as to the future of our missionary work. These deficits are now of annual recurrence. Last year, by herculean efforts during the summer and by applying September receipts to the fiscal year nominally ending September 1st, the deficit was cut down to \$33,000. Instead of meeting that deficit during the present year we have increased it as stated.

Upon whom shall the responsibility be placed? Primarily, upon RECTORS OF PARISHES THAT DO NOTHING OR NEXT TO NOTHING FOR GENERAL MISSIONS; and it is a constant source of humiliation to THE LIVING CHURCH that parishes of that description abound plentifully within a short radius of its publication office. We shall receive indignant replies from some of the clergy, saying that their people, and not themselves, are alone to blame. Such may often be the case where parochial offerings for missions are *inadequate*, but never where they are totally or almost totally wanting. Very likely there are many places where, *with existing machinery*, it is impossible to raise the full amount of the apportionment; we have never viewed that system as, by itself, workable. But whatever may have been the case when the system was first propounded, there is now offered all the supplementary machinery to make it effective that any parishes can need. The "every member canvass," study classes, missionary literature, the use of the mails, and, more than all else, continuous education in real Churchmanship, are to-day recognized as the efficient stimuli for missionary interest. We cannot blame our failure on our machinery.

But we have no interest, in this crisis, in the discussion of machinery. If it is inadequate, parochial machinery may easily be devised to meet particular cases. No machinery will work itself. Those rectors whose parishes appear as blanks, or nearly as blanks, in successive tables of contributions, year after year, are weaving indictments against themselves and advertising to the world and to the Church their failure in an important phase of their priestly duty; more than that, they are testifying to Almighty God that they cannot or will not perform one of the essential duties which He has laid upon them. No orthodoxy in the Christian Faith, no richness of ceremonial worship, no eloquence in preaching, no learning in historical lore, no widespread social or civic activity for better conditions of life, can make a man a Catholic whose vision is bounded by the limits of his parish or of his city or of his diocese, or who, through any motives whatever, refuses to do his part, and to urge his people to do their part, in paying the bills which are incurred in the support of the world-wide work of this Church. The "lowest" Churchman who has a world-wide vision of the Kingdom of God and is doing what he can to make good his prayer for the coming of that Kingdom, is, we venture to say, a better Catholic than any orthodox theologian who has no interest in this work. "Bring no more vain oblations; incense is an abomination unto Me," was the message of Jehovah to a people that were willing to worship but not to serve Him in their daily life. And God has not changed.

Reverend fathers, rectors of parishes, each one of you has just received through the mails a letter from our missionary treasurer dated August 25th in which this cold statement of fact is laid before you; but before the books are closed, in which the summary of what place *you* have made for yourself and for your parish is finally certified to the Recording Angel, where, no doubt, you will sometime be given an opportunity of explaining the figures, a month's grace is given you, as it was given last year. "Parishes or individuals," says Mr. King, "are still able to send us offerings during the month of September marked to apply on the year ending September 1, 1910; while they will be entered in the new year, they will be re-

corded as for 1909-10, and their total will be mentioned by the Treasurer in reading his report to the General Convention as reducing the deficiency stated for the fiscal year."

Is it so impossible to arouse Churchmen—the clergy and the laity alike—to the overwhelming importance of this matter that our words are simply wasted? We cannot believe so; we believe that there are some, who, recognizing inadequate fulfillment of their duty to the Church's great work during the year past, will honestly, and in good faith, seek to make amends during this present month. *It isn't enough to preach a sermon*, though very likely that would be a good prelude to the real work that must be done. The PEOPLE of your parish, reverend father, must be visited personally or, perhaps, through the mails, by SOMEBODY in the interest of this work. It isn't pleasant to solicit money, and your parish has great needs at home, and it has some debts, and it needs an endowment, and your own salary is too small, and part of it isn't paid, and—but YOU KNOW that these excuses are not valid in the sight of God for leaving this work undone. Is Faith something to be preached about, or is it something to be applied to YOUR work in YOUR congregation?

And a word to the laity. It is a wrong to the Church and to ourselves when we make it difficult for our clergy to perform this part of their work. It is unpleasant for them to be "eternally asking for money." It is harder, far harder, for a sensitive man to ask people to "give" than it is for a sensitive man to receive such an appeal. Some of our clergy, we fear, are imperilling their own immortal souls rather than tell us of the laity what narrow-minded, selfish creatures we are when we leave undone our duty toward the work of the Church throughout the world. Why should we not suggest to our clergy, ways and means for providing that our duty, and the duty of our parishes, be wholly fulfilled? Your parish, dear reader, if it be not an exceptionally wealthy one, ought, on the basis of the present work of our general board, to give for general missions an amount equal to about 75 cents for each of its communicants; which means that really interested Churchmen must give several times that, and really interested Churchmen of more than average incomes, many times that; and wealthy parishes much, very much, more than that. Only thus can averages be secured. This is no child's play. And of course this is in addition to the requirements of diocesan and local missions, which vary greatly in different places, and in addition to what the Woman's Auxiliary and the Sunday schools are expected to do. Do you, reader, KNOW what is the record of your parish? This office can tell you, if your rector does not know.

Judge, now, whether you have done your duty, according to that basis, during this past year. Judge whether your parish has. And judge what part of the \$150,000 deficit it is your duty to make up, quite regardless of what other people do. If your rector seems apathetic—God have mercy upon them, but there are such men in the ministry!—stir him up. And if you can't be sure your money will reach its destination otherwise, send it to this office, or to the Church Missions House direct.

Shall we all together, in good faith, and with confidence in Almighty God, devote September to this work?

AS TO "WHO'S WHO IN GENERAL CONVENTION."

A CORRESPONDENT who, being a deputy to General Convention, was entered in "Who's Who in General Convention" as favoring the Open Pulpit, writes to protest that he expressly gave limitations under which alone he favored it, and those limitations were not expressed in print.

In order that there may be no possibility of misunderstandings on this ground, we now state once more, what we expressed at the beginning and at the conclusion of those papers, that almost every declaration in favor of opening the Church's pul-

pits to outside preachers was conditional. Many, perhaps most, of those who thus expressed themselves, gave at greater or less length the conditions under which they deemed such preaching justifiable. It was wholly impossible to print such expressions in detail. We intended to draw a distinction between those who would agree that there should be, in any degree whatever, the authority given to outsiders to preach sermons in Church pulpits and those who would not agree to that proposition under any circumstances. Of course if the former had proved to be in the majority it would then be relevant to discuss how such limitations should be framed. But for our immediate purpose we had no thought of going beyond the specific question that was put to each deputy.

Two corrections we would point out here. In the editorial summary of the matter it was stated that "For longest continuous service the Rev. Dr. Battershall of Albany and Hon. L. Bradford Prince, now of New Mexico, formerly of Long Island, are tied, each having served continuously since 1877, so that they have now been chosen for their twelfth term." In the Who's Who department, however, the convention of 1886 was omitted in enumerating those at which Judge Prince had served as deputy. Singularly enough that was the convention at which he performed, perhaps, his greatest service, his opening speech on the Judd resolution looking toward the Change of Name being yet remembered by many, as is his pamphlet on the subject in which the substance of that speech is embodied. It should also have been noted that Judge Prince was founder of the American Church Building Fund. To his vigorous work at and after its foundation the collection of the fund was chiefly due. It is anticipated that Mr. Prince will sit in the coming convention; and we are informed that in order to do so he has been obliged to decline membership in the constitutional convention of his state, which is to sit at the same time. Recalling how long New Mexicans have waited for the opportunity to hold that convention, whose work will be so large a factor in determining the lines upon which the new state shall be developed, one may realize what is Mr. Prince's devotion to the Church and to her legislative work.

But we are obliged to rob both Dr. Battershall and Mr. Prince of the place of seniority both for continuous service and (with Judge Stiness) for attendance at the greatest number of conventions which we had accorded them. The two former have served continuously since 1877, and both they and Judge Stiness have now been elected to serve for the twelfth time, the service of the latter having commenced two conventions earlier but having twice been broken. But a correspondent points out that Mr. Alfred Mills, of Newark, has served continuously since 1874, first from New Jersey and then from Northern New Jersey (now Newark) and therefore has the record both for continuous service and for greatest number of conventions. He was not among those deputies concerning whom we were able to collect information for publication, and therefore the facts concerning his long service had not come to our attention. Mr. Mills, then, is the veteran *par excellence* of the House of Deputies.

A considerable number of requests have been made for the publication of the Who's Who matter in book form before General Convention. "It will help us to be acquainted with each other, and to know who each man is," says one deputy. Will persons who would wish to subscribe for a copy write at once to this office? And if any errors have been detected, may they be pointed out at once? Where deputies' names are omitted it is because the necessary information was not forthcoming at our request. Will such deputies, including alternates who will actually serve, kindly supply us with information such as has been printed concerning other deputies? (THE LIVING CHURCH, July 23d-Aug. 13th inclusive). It will be impossible to make personal requests again or to await replies.

Upon the results of these inquiries will hinge the question of book publication.

DEATH OF WILLIAM JAMES.

BY the death of William James, New England philosophy has lost one of its most distinguished ornaments, and the academic atmosphere of Cambridge is poorer. Professor Royce alone remains there now as representative of that group of "advanced" thinkers known to an elder generation of Harvard students. Son of a Swedenborgian minister, educated at the Lawrence Scientific School and afterwards taking a degree in medicine, Professor James exemplified extraordinarily, as much

by reaction as by positive consequence, the effect of his early environment, a mingling of mysticism and physical science. A singularly amiable personality shone out from the teacher's chair; a gentle humor irradiated his most abstruse speculations. There are as many good stories, associated with his name, echoing round the University Club as are heard about his novelist-brother: and those who knew him best liked him most.

But whatever tributes must be paid to a great scholar and a gentle man of letters, we are bound to record the melancholy fact that his teachings ended in darkness, not in light. Many superficial readers were misled by the *Varieties of Religious Experience* and failed to perceive his underlying assumption of the pure subjectivity of all religion. The last book he published, *A Pluralistic Universe*, being his Hibbert Lectures of 1909 at Manchester College, Oxford, reveals the tragic end to which his philosophy had brought him: the frank rejection of God as Creator, together with the scornful denial of all the facts growing out of belief in a creative Deity, "as odd to most of us as if it were some outlandish religion," and the substitution for an omnipotent and eternal God of "a distributive form of reality, the *each form*," instead of "a supernumerary conceptual object called an 'Absolute.'" Pantheism in its prevalent monistic form is impossible, he taught: but, if he had any doctrine of the Divine at all, it was a revamped Polytheism such as the Neo-Platonists might have recognized, perhaps, at Alexandria, but which seems preposterously out of place either at Oxford, where *Dominus Illuminatio Mea* still shines out, or at Harvard, whose shield still declares the founder's purpose to be *Christo et Ecclesia*.

In the presence of the supreme and essential mysteries, philosophy is at best poor stuff, apart from religion; the wisdom of this world is foolishness with God. What said the saint of old time? "God was not pleased to ordain the salvation of His people by dialectic." James and all similar men who search for truth abstract while turning their backs upon the Truth concrete and impersonate, are foredoomed to failure, even as Jeremiah the prophet declared by the Holy Ghost: "The wise men are ashamed; they are dismayed and taken. So, they have rejected the Word of the Lord, and what wisdom is in them?" The child who knows his catechism is far nearer the goal of Perfect Wisdom than all the Doctors of Philosophy who intoxicate themselves with speculations and clothe themselves with theories, but know not God. May the Eternal Child of Blessed Mary, who is the Wisdom of God, lead all such into His own presence, here or hereafter!

RAILROAD DISCRIMINATION AGAINST GENERAL CONVENTION.

DOES any one know why the Presbyterian General Assembly and various Lutheran bodies should be entitled to better passenger rates than the General Convention of the Protestant Episcopal Church?

The transportation circular issued by the local committee of arrangements in Cincinnati shows that reduced rates have been granted by the railroads comprising the Central Passenger Association and the eastern and southeastern lines as well as by those on the Pacific coast; but that the Western Association, comprising substantially everything between Lake Michigan and the Rocky Mountains, north of the Missouri river, refuses to grant any concession.

And yet the usual concession was granted by the roads comprising the Western Passenger Association for the Presbyterian General Assembly, which met in Atlantic City in May. Here are some other recent or forthcoming conventions for which reduced rates are offered from within the territory of the Western Passenger Association, as they are from other parts of the country:

- May.—Federation of Woman's Clubs at Cincinnati.
- June.—Lutheran Augustana Synod at Rock Island, Ill.
- June.—Norwegian Lutheran Synod at Minneapolis.
- June.—Master Plumbers' Association at Chicago.
- June.—American Medical Association at St. Louis.
- July.—Baptist Young People's Union at Saratoga.
- July.—Saengerfest at Omaha.
- August.—Fraternal Order of Eagles at St. Louis.
- August.—Colored Knights Templar at Detroit.
- September.—I. O. O. F. at Atlanta.

It cannot be maintained that these organizations get better rates than are accorded for our own General Convention because they are larger bodies, since most of them are contingent

on the presentation of 1,000 certificates, as are the rates from other parts of the country for General Convention.

Neither can the location at Cincinnati be the cause, since another convention in the same city in May received the rates.

Neither can the fact of a religious convention be the cause, for rates are extended to Presbyterians, Lutherans, Norwegian Lutherans, and the B. Y. P. U.

But for some reason, the General Convention of the Protestant Episcopal Church is discriminated against by the railroads of the Western Passenger Association. All persons attending from the great states embraced therein must either pay full fare both ways, or else, paying full fare to and from the "gateways" of the Central Association in Illinois, must there alight, purchase new tickets on the certificate plan for the relatively short distance still to be traversed, and thus obtain the reduced rate on that portion of the trip alone. Of course this means that the great majority of persons attending from the northern states between Lake Michigan or the Mississippi river and the Rocky Mountains will pay full fare.

This involves a second difficulty. As these will pay full fare, they will not obtain certificates. But from all other parts of the country the reduced return rate is conditioned upon the presentation of 1,000 certificates. If few present certificates except those attending from points east of the Mississippi river and from Pacific coast points, will there be a thousand presented? Probably not; in which case nobody at all will receive the conditional half-rate on the return tickets. Persons who attended the Brotherhood of St. Andrew convention at Providence will remember that that contingency occurred there, and, the full number of certificates not having been presented, no reduced rates on the return trip were given at all. It looks as though a like condition would prevail at Cincinnati.

Obviously, this discrimination against the General Convention as compared with other conventions is unjust. We feel that both the local committees and also the secretaries of General Convention should make every effort to have the discrimination removed. And if they fail, it ought to be possible to discover what are the motives, and who are the railroad officials, that are behind the discrimination.

THE very annoying omission of a line from the editorial entitled "The Historic Episcopate, Locally Adapted," printed in last week's issue, occurred in the greater part of the edition. After printing our proposed amendment to canon 50 providing for placing colored work under a Bishop to be chosen for a special missionary district, we observed, "Here, then, is the way the system would work." In the paragraph which followed, and which is here correctly reprinted, the line in *italics* was omitted:

"The House of Bishops, acting at the coming General Convention, would be limited in the creation of this district by the requirement of Art. VI. that they may 'from time to time change, increase, or diminish the territory included in . . . Missionary Districts.' Practically, the new see must be created from some part of either the missionary district of Asheville, of Southern Florida, or of Oklahoma, the only missionary districts in the South. So far as we know, there are no colored congregations in the first or third of these; but in Southern Florida there are such congregations of considerable size at several points. One or more of these could easily be selected for the purpose, the territorial limits being so defined as to include just so much of the city or cities selected as should be determined upon; not necessarily more than the site of the colored church itself, though probably including the negro section of the city or some part of it. But in the territory thus defined, the Missionary Bishop would have sole jurisdiction. He would not be subjected to the humiliation of residing within another Bishop's jurisdiction. The dignity of the episcopate would thus be much better conserved than if his jurisdiction had no territorial base."

A correspondent points out that we were mistaken in supposing that we have no congregations of colored people in the district of Asheville, such as might be used as the territorial basis for a racial missionary district. There are such congregations of considerable size at Asheville (the see city) and at Morganton. And another correspondent reminds us that New York has changed the date of its annual convention from September to November, so that there will be no opportunity to tender a cession of any part of its territory before the coming General Convention.

ANSWERS TO CORRESPONDENTS.

RUSTIC PRIEST.—We believe it may be said to be the established etiquette in the Church that a visiting priest in any parish should make the initial call upon the rector, and not the contrary.

BLUE MONDAY MUSINGS.

I HAD the privilege of meeting a learned theological professor the other day, who is now doing mission work in a great manufacturing city; and as we began to know one another better, he told me something of his spiritual experience. Our Roman friends take good heed to exploit all who submit to the papal government: but they preserve discreet silence as to those who renounce that obedience—unless, indeed, they resort to indiscriminate vilification, and talk about "weeds from the Pope's garden!" My new friend has been good enough to put down something of the processes through which he has passed, and allows me to publish them here, signed with his name. I think his article is worth reading.

MY CONVERSION.

Wonderful, though we may not understand them, are the ways by which God calls man to light and life. I have proved this in my own experience. I was a Roman Catholic priest, ordained in 1894 by Bishop Geremia Bonomelli of Cremona, in northern Italy. Appointed at once assistant pastor at Cassano D'Adda, in 1895 I was promoted to be professor of the Italian Language and Oriental History in the local seminary, and became the editor of a Roman Catholic newspaper called *Il Vessillo*. My last appointment in the Roman communion was to the pastorate of the town of Fiesco.

In the first years of my ministry I did all my work in perfect good faith, because I knew nothing except what I had been taught by my Church instructors. Later, my confidence in Roman teachings was shaken by several things. In the first place, my conscience was shocked by the improper and often immoral conversation of many priests I knew. Once I heard a Bishop, now highly placed in the hierarchy, say things totally unfit to be printed or even heard. The next thing that disturbed my mind was the lack of sincerity and frankness among the most influential persons I knew in the Roman Church, and their consequent duplicity of character: e.g., in 1882 a Bishop whom I knew published an anonymous tract entitled *Roma ossia la Realtà delle Cose*, "Rome, or the Reality of Things," in which he vindicated a thesis in part hostile to the pretensions of the Pope to temporal power. This tract was condemned by the Congregation of the Index, and the Bishop made an earnest retraction in the pulpit of his Cathedral. Two years after my ordination, in conversation with him I mentioned this tract, and he replied: "My tract contained only the truth, and nothing but the truth, regarding that matter."

Again, I preached a sermon in my parish church on "The happiness of the souls in purgatory." Several priests were present, and they reproved me for the discourse. In argument I confuted their contention; but one of them said to me as a last thrust: "If you preach such doctrine as that, I don't see why your people should bring you money for requiem masses." To my mind this argument alone was a sufficient condemnation of the man who advanced it, and the most complete refutation of all the popular Roman doctrine on that subject.

What did much to open my eyes was the practical inefficiency of sacramental absolutions under the system of compulsory confession, with modern Roman casuistry for a guide. When I found myself in the midst of nervous doubts, I began to review all my twelve years' study in the seminary. I read very carefully the Bible, the ancient fathers, the history of the primitive Church, and the history of the Reformation. This article makes no attempt to cover the whole area of the reasons which led me to leave the Roman communion; it is simply a short relation of the various steps.

I was met at the outset of the inquiry by a remarkable fact. It is not disputed by the Roman Catholic Church that the chief source of all our knowledge, as Christians, of the nature and will of Almighty God is His written revelation in the holy Scriptures (See Vat. Conc., Sess. III, Cap. ii.). Nevertheless, the fixed policy of the Roman Church has been to forbid the study of the Scriptures in the vulgar tongue by the laity, while there has been little or no encouragement to the clergy to study them in any language. And the necessary inference from this is that the Roman Church is afraid to be brought to the test of the Bible.

So far as the chief facts and doctrines have been collected and condensed into brief and popular form, as being what must be held in order to be saved, they are embodied in the three Creeds, the Apostles', the Nicene, and the Athanasian, in which no Romanism in word or doctrine occurs.

Going on in my critical work, I saw two great indictments against the Church of Rome:

She has only uncertainty to offer her followers. For her faith depends, to any good Roman Catholic, on the weakness or caprice of a single man, who may himself be unsound, wicked, or insane, as several popes in the past are said to have been. Her morality is governed by a principle called Probabilism, which is, briefly, that if something be forbidden by God's law of morals, and you have a mind to do it, you may, in the teeth not only of the Bible, but of most of the chief writers on morals, provided you can get one opinion from a single casuist in your favor, even though it be plainly weaker and less probable than the consent of the others who bid you obey God's law. As to the sacraments, her special teaching of

the doctrine of Intention leaves all uncertain. And so Cardinal Bellarmine says: "No one can be certain that he receives a true sacrament, because the sacrament can not be valid without the intention of the minister, and no man can see another's intention."

The second indictment is that many parts of the Roman system are in direct contradiction to the will of God and the primitive custom of the Church: as, for example, superstitious honor to images and relics, the extravagant worship paid to the Blessed Virgin, Communion in one kind, worship in a dead language, the traffic in Masses, indulgences, etc.

It takes short time and no special insight to see that the Papacy is the basis of Romanism, with its claims to supremacy and infallibility. So I made those claims the object of my special research, asking an impartial answer from history. The result showed nine popes more or less heretical, twenty-five seizing by force or intruding upon the Apostolic See, or irregularly elected; nine guilty of simony; not to speak of the popes and anti-popes, when no one knows who rightfully succeeded to St. Linus and St. Cletus.

As the result of my studious research, late in 1905 I no longer believed in the fundamental doctrines of the Roman Church. I could not, I would not, teach others what I did not myself believe. For a whole year, however, the struggle went on between my awakened conscience, which ardently desired light, truth, and liberty, and my personal interests. At last God had His way with me.

In November, 1906, I left my parish and my country and came to this blessed land, where God was waiting to give me the fullness of His light and grace. I suffered ineffable pains, persecutions indescribable, disappointments, privations. At 36 I began manual labor as a porter; but I came out of all more than conqueror. I am glad I am a man; I am proud I am a Christian. Leaving Rome, I left all the honors and advantages of life; but I found peace for my conscience, light for my intellect, freedom for my spirit. I lost the world, but possess Christ. Is it not a gain?

ARISTIDE MALINVERNI.

IF THE Associated Press can be believed, a Long Island rector has revised the Decalogue and the Commandments of the Church, rather to their detriment, *me judice*. He has issued a pastoral letter acknowledging the peremptory call of motoring, yachting, golf, etc., but urging that each person come to church once a month, dividing the congregation into groups, and fixing dates for each group to come to the House of God at four-week intervals. If this be viewed as a survival of the preposterous cultus of "Saint First Sunday-in-the-Month's Day," it is interesting from the antiquarian view-point. Otherwise, one might urge that the Lord's Day is a *weekly* institution; and that a high ideal imperfectly realized is demonstrably better than a wilfully lowered ideal which will be found in practice to go on automatically lowering itself.

I DON'T want this page to grow into an ecclesiastical chamber of horrors; but the following, from the Cincinnati *Enquirer*, ought not to be lost. With what joy would brave old Martin Luther have witnessed this evidence of elastic principles!

"Canton, Ohio, July 14th.—To find out who could chew their gum the longest, the fastest, and who could stretch it the most, ministers, deacons, and elders entered into an original contest yesterday at the picnic of the German and United Evangelical churches here.

"The competition was intense, but much disappointment was caused by the quality of the gum, which refused to be stretched more than a foot or so.

"Finally the prize was awarded to John Suter, an elder, although Rev. William Davis of the Trinity United Evangelical church was beaten by a mere fraction of an inch."

IT IS ALWAYS a privilege to help a good cause or a worthy person, so I reprint without charge (by the publisher's generosity) the following advertisement from the New York *Herald* of June 26th:

"PREACHER.—Rev. Sir Charles Dunbar, Bart. Temporary or lengthened charge or preaching tour in U. S. A. Episcopal or other denomination. N. Y. preferred."

The titled parson with a broad-minded indifference to "denominations" but a strong preference for New York, lives at Ramsgate, was born in 1844, and thirty odd years ago was Archdeacon of Grenada. Myself, I should let the "other denominations" have him.

I HAVE LEARNED that "The Children Up In Heaven," printed here some weeks ago, is by Mrs. Edith Gilling Cherry; and that the verses were first published by the Bible Society Tract Depot at Plymouth, England.

PRESBYTER IGNOTUS.

BRIGHTON VICAR RESIGNS

Unfortunate Differences With His Bishop the Cause

LONDON "TIMES" DISCUSSION OF THE CATHOLIC CHURCH

Sisters' Chapel Dedicated in Truro

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau,
London, August 16, 1910

THE announcement was made last week in the *Sussex Daily News* (Brighton), and reproduced in the *Times* newspaper, that the Rev. Arthur Cocks, vicar of St. Bartholomew's Church, Brighton, has resigned his curacy owing to "differences" with the Bishop of Chichester (Dr. Ridgeway). It is generally understood that these differences relate to certain matters affecting Church worship, and especially to a use of the reserved Sacrament of the Altar otherwise than for the purpose of communicating the sick and dying. Such a situation as this, however, would hardly seem to most of us, I think, a justifying cause for the vicar's resignation. And indeed it is much to be feared that this priest has acted in this matter altogether too impulsively, and not only needlessly cut off his own head, but also done his people at St. Bartholomew's and the Catholic cause in Brighton a real wrong. Why do not more of the clergy act towards their Bishop in the spirit of Dr. Pusey rather than in that of John Henry Newman? Rev. Mr. Cocks has been for fifteen years the second vicar of this famous church in Brighton, where he has especially excelled as a preacher, and been perhaps the most noted and influential one in that great pleasure town since Frederick W. Robertson. As the *Sussex Daily News* points out, he has also taken a prominent part in public affairs, and is widely recognized as one of Brighton's ablest public men.

The resignation of the vicar of St. Bartholomew's would seem to be the direct outcome of the Bishop of Chichester's recent move. The Bishop issued in June a pastoral letter to his clergy, in which he dealt with various matters affecting "public worship in the Anglican branch of the Catholic Church in this land," and he soon afterwards made another pronouncement upon the subject. The Bishop professed to take his stand on the principle which seemed to him to meet the case all around—namely, that of "loyalty to the spirit of primitive Catholic faith and practice." And this principle, he held, was clearly laid down in the English Prayer Book of 1549, "and has been ever since retained and repeated again and again." But in the application of this principle the Bishop himself seemed to depart from it in quite a number of cases. With reference to a paragraph from the *Sussex Daily News*, which was quoted in the *Times*, and which rather misrepresented his position, the Bishop of Chichester, in a letter to the latter journal, reiterates the principle on which he professes to take his stand as a Bishop. It is, in his judgment, "the bedrock of public worship in the Anglican branch of the Catholic Church in this land, and by it the value of the services we use and the days we observe can, I maintain, alone be fairly tested." It is the recognition of this principle he asks from his clergy.

A correspondent of the *Times*, who was evidently a layman, recently spoke of "that part of Christ's Catholic Church called the Church of England." Thereupon Sir Edward Russell, editor of the *Liverpool Daily Post*, and a prominent Latitudinarian, asked him, and others, "whether they would speak of the Established or the Free Church of Scotland, or the Wesleyan Connection, or the Congregational denomination, or the Baptist denomination, as 'parts of Christ's Catholic Church.'" He did not write in mere curiosity. "The question—in spite of unity optimism largely produced by the World Missionary Convention—goes very nearly to the roots of British religious disunion." The *Times* prints several replies to Sir Edward Russell's question.

An Isle of Wight Protestant erroneously construes the words in the Prayer for all Conditions of Men, "all who profess and call themselves Christians," as the Prayer Book definition of the Catholic Church. The parish priest of Asfordby (Peterborough diocese) writes, on the other hand, like a good Primitive Catholic Christian: "My reply is that the root principle of the whole subject lies in the fact that Christ's Catholic Church is the universal society of Christians throughout the world governed by the Catholic Episcopate; that there can be but one Catholic Bishop in each Catholic diocese. That all out of communion with the Catholic Bishop of his own diocese

is a schismatic and liable to excommunication *ipso facto*. For instance, all Christians living in the capital of England owe a canonical obedience to the Bishop of London; the inhabitants of Paris owe allegiance to the Archbishop of Paris; dwellers in Rome to the Bishop of Rome; all good Christians in the capital of Russia to the Metropolitan of St. Petersburg, and so on *ad infinitum*." A layman writing from North Wales puts the case against Protestant sectarianism very accurately and succinctly: "The Established and the Free Churches of Scotland, the Wesleyan Connection, the Congregational denomination, and the Baptist denomination are, in their corporate capacity, no more parts of Christ's Catholic Church than are the Carlton Club, or the Brigade of Guards, or the various trade unions. All baptized persons who are not excommunicate are, *ipso facto*, members of Christ's Catholic Church, though they may be neglectful of their duties and ignorant of their privileges."

In the Cathedral city of Truro (Cornwall), on the Feast of the Transfiguration, there took place the dedication of the new permanent chapel of the Mother House of the Sisters of the Community of the Epiphany, the Bishop of the diocese officiating. The chapel is described in the *Church Times* as a spacious and dignified building in stone, and is connected with "The Home" by a cloister; it will accommodate about 200. The altar, given in memory of the founder (the late Bishop Wilkinson, I believe, when Bishop of Truro), is of veined alabaster, with three carved medallions in white alabaster; the central one represents the Blessed Virgin Mary and her Divine Son. A small recess on one side of the sanctuary forms a Calvary chapel with a very beautiful life-size crucifix from the workshops of Ober-Ammergau. The Rev. V. S. S. Coles, late principal of the Pusey House, Oxford, has just been elected and installed the new warden of the Community.

According to the lists of candidates for ordination recently published and analyzed in the *Guardian*, the number of deacons ordained at the Trinity season was 200, or five more than at the corresponding Ember-tide last year, making, with 223 priests, the same number as last year. The two greatest increases, amongst others, were those of 11 in the diocese of London and 8 in that of Lichfield, with decreases, amongst others, of 5 at Lincoln and Rochester. Among the deacons was a graduate from New York.

Information has been received in Lincoln that the Dean of Lincoln (Dr. Wickham) is lying critically ill with pneumonia in the Valley of Sierre, in Switzerland. The state of the Bishop of Oxford's health is giving rise to some little anxiety amongst his relations and friends. The Bishop of London left for Canada on Friday last.

J. G. HALL.

FLORENCE NIGHTINGALE.

Across a quiet breast lie folded hands,
And those who mourn abide in many lands;
A gentle soul, in Paradise at rest,
Bequeaths the beauty life on earth expressed.

Fast-sealed the ears that alway bent to hear,
And stilled the voice so wont to quiet fear;
A lovely life—a life of wondrous power—
Has ended now; oh! solemn is this hour.

With lessons full of tenderness 'tis fraught,
The deeds of mercy that our Saviour taught,
The soothing touch one may no longer feel
Erewhile did oft the Master's love reveal.

And losing life, how life for her is crowned!
How rich the harvest from the well-tilled ground!
Undaunted, brave, she toiled—our weal her aim;
What wonder that undying is her fame!

The world's large heart with feeling overflows
And wills that with its great she shall repose;
Her wish forbids; the laurels that we bring
Are reverence, love, the richest offering.

The Saviour's voice, in echo, let us hear,
The while we silent gather at her bier;
Then, may we heed His tender "Inasmuch,"
And others bless, with healing in our touch.

HELEN ELIZABETH COOLIDGE.

THE SOCIOLOGY that ignores the teaching of Him whose religion has in it the promise of blessing for the life that now is, as well as of that which is to come—this sociology will continue stumbling and falling. In that path the blind lead the blind.—*Selected*.

FOUR RECTORS TO LEAVE CHICAGO

Redeemer, St. Bartholomew's, Calvary, and
St. Peter's will be Vacant.

OTHER SUMMER NEWS OF THE CITY

The Living Church News Bureau
Chicago, Aug. 30, 1910

CHICAGO is about to lose four of her best city rectors: the Rev. Simon B. Blunt, of the Redeemer, who has accepted a call to the rectorship of All Saints' Church, Dorchester, Boston; the Rev. W. S. Trowbridge, rector of St. Bartholomew's, Englewood, who becomes Dean of the Cathedral at Michigan City, Ind.; the Rev. W. B. Hamilton, rector of Calvary, who, as already stated, goes to Oregon; and the Rev. Alfred W. Griffin, who retires from the rectorship of St. Peter's Church.

Mr. Blunt has performed an excellent work in his parish, which is close to the University of Chicago, and has brought many of the students into touch with the Church. He is a graduate of Hobart University and of McGill and the Montreal Theological Seminary, and was ordained to the diaconate in 1893 by Bishop Neely of Maine, and to the priesthood by Bishop Burgess of Quincy. His earlier work was at Barre and Middlebury, Vt., and Danville, Pa. From 1899 to 1903 he was assistant to the Rev. Dr. Fiske at St. Stephen's, Providence, coming from there to Chicago in the latter year. He declined a call to be vicar of St. Luke's chapel, Trinity parish, New York, some two years ago, and was chosen an alternate to General Convention this year.

The Rev. Walter S. Trowbridge will enter upon his new post October 1st. He came to this diocese in 1905 and was rector of the Church of the Good Shepherd, Chicago, till 1906, when he became rector of St. Bartholomew's. Mr. Trowbridge has been active not only in his parish but in the general Church work in the city, and will be missed. He was an active member of the Sunday School Commission. The indebtedness on St. Bartholomew's has been reduced some \$5,300 during his rectorship.

The Rev. William B. Hamilton has resigned Calvary parish, where he has been rector for seventeen years, to take up the work at Grant's Pass, Oregon. Mr. Hamilton came to Chicago from Minnesota to a church loaded down with a debt of \$12,000 and small resources. Within the first year the church was sold for debt, leaving nothing in the treasury. For the next two years the congregation worshipped in a store. The new church building was occupied in 1896. The property is worth at the present time about \$10,000, with only \$2,000 indebtedness, and has a fund started for a parish house. During Mr. Hamilton's incumbency there have been 408 baptisms and 369 confirmations. The work here, as in so many Chicago parishes, is largely affected by the migratory character of the congregation, the removals having averaged 20 per cent. a year for the whole period.

Mr. Griffin's rectorship at St. Peter's began three years ago. Graduating at St. Stephen's and at the General Theological Seminary, he was ordained by Bishop Potter as deacon in 1892 and as priest in 1893. After spending his diaconate as assistant at St. Peter's Church, New York, he was from 1893 till he came to Chicago an assistant in Trinity parish in that city.

As a partial offset to these losses, Grace Church, Oak Park, has called the Rev. Edward T. Mathison of Massillon, Ohio, and for the Good Shepherd Canon W. A. Gustin of the Quincy Cathedral has accepted a call. Mr. Mathison has been assisting at the Cathedral during August. He is a graduate of Yale and of the Berkeley Divinity School, and was ordained deacon in 1895 and priest in 1896 by Bishop John Williams. He was successively rector of St. Andrew's, Marbledale, Conn.; Immanuel, Ansonia, Conn.; and St. Michael's, Brattleboro, Vt., until 1907, when he entered upon his present post at Massillon, Ohio.

Canon Gustin is a Canadian, a graduate of McGill and of Bishop's College, ordained by the Bishop of Quebec as deacon in 1897 and as priest in 1898. His work was in Canada until 1905 when, going to the diocese of Quincy, he became rector of St. Andrew's, Peoria, and two years later became Canon of the Cathedral with charge of the Church of the Good Shepherd in the see city.

LAY YOUR foundations deep in the great realities of life, and that can only be by learning the sufferings and glories of the poor.—*E. Thring*.

DEPOSITION FROM THE MINISTRY.

BY THE BISHOP OF VERMONT.

QUESTIONS concerning the canons on Deposition from the Ministry will probably in one form or another come before the General Convention at its approaching session.

A petition on the subject (printed in *THE LIVING CHURCH* at the time) from the Catholic Clerical Union was presented to the House of Bishops at its special meeting in February, 1909. Other suggestions on the subject had at an earlier date been referred for consideration to a committee of the Bishops in council.

In this memorandum I would confine myself to the consideration of proposals that have been made from different quarters in the interest of greater leniency.

I. There is a common feeling that a broader distinction should be made between (a) Deposition from the ministry when it is in consequence of an entirely voluntary desire on the man's part to be freed from ministerial obligations, in a case where there is no sort of charge against his character or conduct, and (b) Deposition when it is of the nature of an act of discipline, whether following an actual trial or not. It has been suggested that in a case of the former character some such word as "Release" should be used, the term "Deposition" being reserved for cases falling under the latter head.

Against this suggestion several considerations may be urged:

(1) The word "Deposition" does not in itself involve any slur upon the character of the person deposed. He is removed, for whatever reason, from the ministerial position in which he had been placed. The term "Degradation" (the use of which we have abandoned), though originally inoffensive and technical, was ambiguous and had acquired popularly a suggestion of disgrace, which does not in anything like the same degree attach to the term "Deposition."

(2) The analogy which is urged between Retirement from the Army or Navy and the Relinquishing of the Ministry does not hold, still less any comparison between this and the abandonment of any other honorable profession.

According to the general tradition and instinct of the Catholic Church, the Ministry is more than a profession, more distinct from all other professions than any one of them from another.

For the Ministry a special vocation is required; in ordination (at any rate to the priesthood) a special gift of the Holy Spirit is conferred, setting a spiritual mark or "character" upon the man. According to general belief this is indelible. To abandon then the ministerial position is a far more serious action than to give up any secular calling, or to retire from the service of the country in the Army or Navy. To employ the same term for the former act with that used for the latter would tend to lower the conception of holy orders in men's minds.

Moreover, there must be some action on the part of the Church corresponding with the man's abandonment of his office. The Church has entrusted him with certain powers, which she must withdraw, or which she must at any rate forbid him to exercise. This is what "Deposition" stands for, and which "Release" would fail to express.

(3) However impaired health may render impossible the performance of active ministerial duties, this seems to be no good reason for a desire to be freed from the status of a clerk in holy orders. Still less can a desire or intention to enter some secular employment be regarded as altogether blameless in a man who, after solemn protestations, has been solemnly set apart, as in our ordination service.

The provision now made in our canon for a certificate that the Deposition is not for any cause affecting the man's moral character seems to go as far as is really possible, and to give all the shelter which a man has a right to ask.

(4) It is well known that in a large number of cases of Voluntary Resignation (and Deposition following thereon) the real cause is some moral fault. In many cases the Resignation or Renunciation is required by the Bishop as an alternative to a trial. If an entirely different term were used (and idea entertained) for Deposition (or Release) after Renunciation, and for Deposition as an act of Discipline, it would become necessary to distinguish more accurately and clearly than at present between one case and another. This it would be difficult to do without a regular trial, which on account of the scandal involved it is often most desirable to avoid.

(5) A further question would arise as to the term to be

used (if a distinction be made) in cases of the abandonment of the communion of the Church. Should a priest who becomes a teacher of Unitarianism or Deism simply be released from obligations to the Church and honorably discharged?

Apart from the question as to moral defects which may lead to a loss of faith, it would seem that the Church is bound to depose such a man from her ministry, and to withdraw from him all spiritual authority which she has conferred, and to make this action clear to the public by the use of some such word as Deposition, and not to allow the idea that he is simply released from allegiance to her discipline, and set free to act as a minister or teacher in another religious body or on his own account.

(6) The English precedent which is sometimes quoted is of doubtful force. The abandonment or relinquishing of holy orders allowed in England is based on an act of Parliament; it has reference, primarily at any rate, to *civil disabilities* to which clergymen of the Established Church are subject, such as being ineligible for a seat in Parliament, or forbidden to engage in secular employment; the action of the Bishop in the release is in accordance with the civil enactment, and not (it is believed) with any decision of the Church. In this, as in so many cases, English practice is our warning, rather than our example.

II. The petition referred to is specially concerned with cases of the abandonment of the communion of this Church, and in particular (it is obvious) with secessions to the Roman communion. Regarding our existing canonical regulations as unduly severe, the petitioners plead,

(1) That in Canon 33 (lines 18 and 19) a Suspension for six months shall in all cases precede Deposition, instead of this interval being left as now to the discretion of the Bishop. This seems a reasonable amendment of the canon, and fitted to guard against hasty action which might in some cases be taken.

(2) It is further pleaded, "That the deposing and restoring powers should be equal. If a [single] Bishop may depose, he should be able to restore. If the consent of four out of five neighboring Bishops is necessary to restoration, it should be necessary to deposition." This argument surely is fallacious, and based on a forgetting of the fact that a single Bishop can only depose either after trial by an ecclesiastical court, or on a man's voluntary renunciation of the ministry, to which deliberate abandonment of the communion of the Church (specially by secession to Rome) is equivalent. The consent of the neighboring Bishops to a restoration takes the place of the court with its finding for deposition.

(3) The general substitution or preference, which is also asked for, of Suspension for Deposition, except after conviction in an ecclesiastical trial, would be impossible, (a) as entirely unsuited to the case of a Renunciation of the Ministry (considered above), (b) as a return to the danger (expressly guarded against in the canons) of an indefinite Suspension which would be practically equivalent to a Deposition, though technically a lesser sentence.

(4) That a man who has been deposed for deliberate abandonment of the communion of the Church (after six months warning)—as for any other cause—should be required to live in lay communion with the Church for three years before an application for restoration can be entertained does not seem a hardship. Stability of life and faith are needed for ministerial leadership. If three years probation is required before admission to the ministry, and three years freedom from evil report for error in religion or viciousness of life for a transfer as a clergyman in good standing, the same may reasonably be required before restoration to the ministry after formal deposition.

The expression "lay communion" may be technically open to criticism, but it is commonly used for a status of ministerial retirement, without any thought of denying the indelible character of holy orders.

While in entire sympathy with the petitioners in their desire for gentle and forbearing treatment of clergymen in distress or bewilderment, I do not see, for the reasons given above, that, save in the substitution of "shall" for "may" in Canon 33 (with reference to Suspension preceding Deposition), there is need of the alteration of our canons "in the direction of greater mercy and justice."

A. C. A. H.

CONTENTMENT is less an act than a habit of life. The possession of it does more than affect our conduct in a single instance; it alters our attitude toward all the tribulations that may come to us.—*Sci.*

THOUGHTS ON THE RECONSTRUCTION OF VISIBLE UNITY AMONG CHRISTIANS.*

BY THE REV. H. P. SCRATCHLEY.

ONE who has a true conception of the nature of Christianity and the needs of the world, cannot but deplore the divisions among those bearing the name of Christ. Our Blessed Lord prayed at that most solemn moment of His life—the Institution of the Blessed Sacrament of His Body and Blood—that all His followers might be one, “even as We are,” and surely no devout follower of Him cannot but be moved by the same desire for unity among Christians. If Christians could present to the heathen world a united organized body, much might be accomplished towards the conversion of the world to Christ, much more than by any amount of money raised. The world needs this unity and Christians need it. On this we are all agreed, however much we may differ as to the causes of disunion and the means to promote unity. Any means frankly proposed should be listened to in the spirit of kindness and charity and candidly discussed.

The first step, it seems to me, to the reconstruction of visible corporate unity must be the desire therefor. Not among a few but among the many; not only among the clergy but among the laity also; not only among one set of Christians but among all. There must be a strong yearning desire that all may be in one body, in one Church, with one Lord, one Faith, one Baptism, not merely a sentimental feeling for a kind of indefinite brotherly tie, vaguely expressed. Without this yearning after unity expressed definitely and positively, which in a way is but the response to the guidance of the Holy Spirit, all attempts at reconstruction of visible unity will be futile and productive of little result, abortive, except for the arousing and the fostering of the desire. There is to-day unquestionably a growing spirit for unity among Christians; men everywhere are feeling strongly the weakness of divided Christendom, and some men have seen visions. But this is at present limited to a few; the desire for, or even the appreciation of the need of, visible corporate unity is lacking among the great body of Christians to-day. Christian ministers and Christian people are not concerned with reunion; they are more engaged in promoting their denominational affairs than in endeavoring to bring about union, even in cases where the differences are practically nil. Many even justify the present state of affairs as productive of competition. We, in the American Church, have very little of this desire, although we are accustomed to pray officially for the reunion of Christians in one body. Still I venture to say that the great desire for reunion is not characteristic of us, clergy and laity, much less of our separated brethren. There is needed a development of this prayerful reaching after some means to bring about visible corporate unity, and this, I think, the agitation and discussion of the question will promote.

One of the difficulties in the way of a reunion of Christians is the fundamental conception of the Church of Christ. Herein is, perhaps, one reason for the failure of Christian people to have the strong desire so needed. There is a basal difference between us and the Protestants as to the meaning of the term Church and consequently of the term reunion or unity. The underlying idea which governs all our proposals for the reconstruction of Christendom's unity is this: that our Blessed Lord instituted a visible organization, the Catholic Church, with a ministry governing and directing it, and that to this body was given all power, to it was committed the Faith once delivered unto the Saints, the Truth of God, and to it was given the administration of the Sacraments, the means of the conveying of spiritual life. This idea is rooted in the intellectual process by which we approach all questions of religion and theology; it is interwoven in our spiritual life as expressed in all our acts of worship. Hence to us the reconstruction of visible unity means the bringing of all people into this Catholic Church. The only question with us is what can be conceded to the traditions and customs of others in order to induce them to accept this Church, its faith, its sacraments, its ministry.

On the other hand, with our separated brethren there is no such a conception of the Church of the creeds. This Church is the invisible kingdom of God, whose members are known only to God. There is no visible organization necessary, nor does such exist. All the religious bodies as organized are equally of divine ordering because none are so ordered. They are merely

expressions of the ways different bodies of Christians find most suited to their spiritual life. The true members of the Kingdom of God are in all of these, finding in each and all the best expression of their soul's life. One is almost tempted to say that in the popular teaching of to-day all members of all denominations are members of the spiritual Kingdom of God. However, there is surely no idea in the Protestant bodies of anything which approaches the Catholic conception of the Church. They cannot realize our position and they resent it bitterly when they are brought face to face with this idea of a divinely empowered body.

There was a period in the history of the Presbyterian and the Lutheran bodies when there was taught and held the doctrine of a visible Church built upon the Apostles' fellowship and teaching. With the Presbyterians of the seventeenth century the controversy was on the episcopate as the divinely-instituted form of the ministry. With them there was an apostolic succession though the presbyterate, the episcopate being an undesirable development. High Church Presbyterians may still hold this as individuals, but the actual condition to-day is, I venture to say, very different. So continuously has the teaching of the invisible kingdom of God been taught, it is held that all religious bodies are equally valid, that it makes little difference whether a man calls himself a Methodist, a Baptist, a Presbyterian, or simply a Christian.

Hence it follows that they see no need of a visible corporate reunion of all Christians; so unity or reunion with them means federation, or as they express it: “a union of the spirit, a freedom of intercourse with each other,” “coöperation in local, frontier, and foreign fields,” “the organization is not essential.” “cooperation in religious work,” “practical coöperation in home and foreign missionary operation,” “union in love and sympathy and desire and mutual recognition and unselfish service for the salvation of the world, although there may be, as there was between the Father and the Son, a differentiation of activities and expression,” “unity does not mean uniformity, but coöperation in religious work.”† In other words, what is desired by the Protestant bodies is not unity in the Catholic Church, but intercommunion, free intercourse, the interexchange of ministers, co-operation of work—federation, not unity. Moreover, this is becoming not merely a theory but a fact. More and more, union services are becoming common, union prayer meetings, union communion services. Presbyterian ministers receive the communion from Baptist ministers or from Congregational, if not, even, from Unitarian preachers. There is a logical result from this: the Congregational conception of the ministry has prevailed over all others. Presbyterian ordination is not held essential by the Presbyterian body, in fact, whatever may be the theory; equally so with the Methodist or the Congregational. The kind of ministry or the manner of ordaining is a non-essential; all are equally valid—Episcopal, Presbyterian, Congregational, Salvation Army, or individual. These are merely the expression of the diversity of operation of the Divine Spirit working in the souls of men throughout the world. Denominational organizations are merely conveniences, retained merely for business purposes, not essential. For the better furtherance of the Gospel and for practical economy's sake, it is highly desirable that federation be promoted. With the idea of the non-essentiality of the organization and the ministry has gone the gradual abandonment of the idea of ordinances and doctrinal tests. If one studies the Protestant bodies to-day as they are, and not by their historic standards of belief, he will find that they are separated from us not only ecclesiastic-politically but doctrinally. We have a Broad Church contingent who are very loose in their doctrinal statements, but I doubt very much whether the abandonment in practice of dogmatic statements is anything like as universal as among the Christian bodies about us. Even in bodies like the Presbyterian, which doctrinally had much in common with us and were essentially orthodox in their creeds, there is a tendency to refrain from demanding belief, from their laity at least, in positive statements as to dogma. This is clearly shown in the admission to the reception of the communion and to all the essential participation in the services of the Church. Not that this is officially so, but there is undoubtedly a tendency to minimize at least the need of adherence to clear dogmatic statements. Unitarians, knowingly so, are invited to partake of the communion in Presbyterian congregations as well as in Methodist, Baptist, and Congregational. The only test seems to be “love for the Lord Jesus Christ,”

* The most of this paper was read before the Churchmen's Association of New York City.

† These are expressions used in letters from prominent Protestant ministers to the writer.

and there is no insistence upon what is meant by the title Lord.

There was a time when one could predicate of the Methodists and Presbyterians that baptism was properly administered; that before one could be received into communion, he should be baptized, but investigation shows that this can hardly be conceded to-day; that, while it is still the rule to baptize infants, this is by no means obligatory. Men have worshipped and been, in actuality if not in theory, full members in the Methodist denomination without having been baptized. It is individuality pushed to its logical conclusion. To quote from a letter: "Each individual person and church is responsible to God alone." I do not think that this can rightly be predicated of all bodies or all individuals in any one body, but the fact of intercommunion of Baptists, Unitarians, Methodists, and Presbyterians is a clear indication that the need of baptism or a belief in the Incarnation and Divinity of our Blessed Lord is no longer deemed an essential prerequisite for salvation. It is true that there is a struggle in the Presbyterian body for an orthodox ministry and that the Methodists are still clinging to an insistence of doctrinal belief in their pastors, but more and more as the idea of federation grows, more and more will this orthodox ministry decrease; for the essence of the whole system of Protestantism is individualism and the belief or disbelief of one man is as good or as bad as another.

Therefore it seems to me that we are separated from the Christian bodies about us, leaving out of consideration the Roman Catholic, both doctrinally and ecclesiastic-politically and the divergence in doctrine is in practice much greater than in theory. In any scheme for the reconstruction of visible unity among Christians it is the condition that must be faced, not the theory.

We are then in this condition in American Christianity (using this term in the widest sense): Churchmen hold the belief in a Catholic Church, with positive creeds which must be believed, with sacraments which are necessary for eternal life, with a ministry ordained for the teaching of that faith and for the administering of these sacraments. Protestants lack entirely this. Unity with Churchmen means unity in one Catholic, Apostolic Church; with Protestants it means federation, which is destructive of the Church idea. It is the Church idea in Churchmen and its lack in Protestants that was the cause of the failure of the Quadrilateral and will be that of the latest declaration of the Sixteen. Underlying all of Dr. Huntington's proposals is the Church idea, which, while part of his intellectual nature, was entirely absent from those with whom he so earnestly desired union.

Unity or reunion is promoted either by conversion or by compromise. When two differ, agreement between them is promoted either by one yielding to the other, surrendering his own views, or by each giving up some part of his views and accepting part of the other's; in the case of divided Christendom either by all but one being converted to the beliefs of that one, or by all accepting a form of Christianity which is not that of any one either negatively or positively. To-day no one expects conversion of all Christians to the holding of, say, the Church idea, and this mode of producing reunion is not put forth as a plan, although this is what we of the American Church are accused of having in mind in all our proposals. The Episcopal Church is accused of wishing to make of all Episcopalians. This method, however, may be put aside as impracticable and not feasible, as things are now.

The only method that has any possibility of success is that by compromise, and all proposals put forth are based upon finding a form of agreement which is neither entirely one nor the other. Dr. Newman Smyth's plan is an example of this. There is an endeavor to find the irreducible residuum of Christian faith and practice, which can be held by all Christians. What this is, I think, we shall find it difficult to ascertain. For when we come to definite terms, I am sure that we shall find that the insistence of baptism as a prerequisite to communion is as much of a stumbling-block to many as the historic ministry.

The point I have in mind about compromise is this: Compromise in what one holds firmly never produced union either in matters spiritual or in matters secular. Another thing we must ever remember is that there has never been a time when all who professed and called themselves Christians, when free to act, were *one* in organization, or even in spirit. There was always some doctrinal test or agreement with some well defined standard. In the apostolic days there was the being in accord

with the apostles' fellowship and doctrine, and on these grounds the avowed Gnostics were not in union with the Christian Church, but these claimed to be Christians, the only true Christians, with an uncorrupted gospel. Moreover, the history of the Christian Church is full of separated bodies who claimed to be Christians. These schismatics, whether voluntary or involuntary, whether they went out because they deemed the Catholic Church corrupt or were put out because the Church considered them heretics, claimed to be the only true Christians. Unitarianism has existed from the second century, at first within the Church until their true views were known and condemned, then without, until they disappeared in the East into Mohammedanism or were forced to an outward conformity by force of law in the West. It is an error to suppose that the bodies like the Arians, the Nestorians, the Monophysites, condemned as heretics by the councils, disappeared, or that they considered themselves other than true Christians holding the faith in its purity. The Donatists and the other orthodox schismatics had a separate existence for centuries and asserted aggressively the purity of their beliefs and discipline and the corrupt secularization of the Catholic Church. Unity in belief and organization among Christians or those professing the name of Christ was more apparent than real. The uniformity of belief and practice of the Middle Ages is largely because false belief was visited upon the body, and also because all, or the most, that was required was official agreement and ecclesiastical conformity. This period is full of the boldest intellectual separation and the loosest living, with verbal agreement to certain established shibboleths. When the Protestant revolt appeared, then appeared the theological disagreement and ecclesiastical separation. This must be taken into account in all proposals for the reconstruction of visible unity.

Now during these centuries there have been made many and manifold attempts to promote unity, to get some basis of agreement, and innumerable numbers of these have been through the way of compromise. These have failed in producing complete unity. The Arian controversy is full of compromises; the Eusebians were fertile in producing creeds which were neither Arian nor Athanasian, designed to suit both parties, to which both could by interpreting them in their own way subscribe. What resulted? Instead of two parties there were three or more. The out-and-out Arians would have none of it, neither would the out-and-out Athanasians. So in the Three Chapter controversy, the Henoticon was a proposed compromise, and it failed, even when backed up by the Emperor's power. During the Reformation there were many attempts at reconciliation by compromise proposals which were rejected by the men to whom beliefs were vital. The Lambeth fathers have referred to the precedent of 1610 as a model for modern times, but all the Scotch Presbyterians did not accept this method of union by engrafting the episcopate upon Presbyterian stock; there was an aggressive party which defied the King and moderator-bishop, a party which in time drove out James' compromise. The latest attempt to unite the Presbyterian bodies in Scotland, not an edifying spectacle, shows us the "Wee Frees" holding the property of the Free Kirk.

This is but natural. When men hold a belief strongly, whether it be a positive belief as it is with us in regard to the Church and the ministry, or a negative belief as it is in regard to the same things among the Protestant Christians, compromise never produces any union that lasts, or indeed, the bringing of all into one body; there will be a certain number of each party that will accept the compromise, but there will be a more or less large number of both that will not. So instead of two separated bodies there will be three, and the last stage is worse than the first, except, perhaps, that the united party may be numerically larger than either of the other two.

Now, have we to-day any justification in thinking that things will be different? Is there any evidence that any compromise will succeed? Is Dr. Newman Smyth's plan acceptable to all the Congregationalists or to any of the Presbyterians? The almost unanimous rejection with scorn by the ministers of the Protestant bodies of any idea of an added episcopal ordination to what they have, is surely evidence that many would not accept such a compromise. And would all of us accept the quasi-recognition of Presbyterian ordination? If the General Convention should be led to acknowledge the validity of sectarian ordinations, would we not have a schism? Could all those in the American Church who hold the necessity of episcopal ordination stay in a body which denies this? They could not go to Rome without stultification. There would simply be

added another organization. If the Convention should be able to make a compromise with Rome wherein the belief in Papal Infallibility or Primacy was in some way to be acknowledged, would all the Protestant Episcopalians stay where they are? Moreover, is there any reasonable hope that any religious body will give up what it holds to be true to get a corporate union with another?

It seems to me that all these facts and conditions must be faced when we come to talk of reunion. We must face them squarely as men. Sympathy and sentimentalism may be forces, but they are scarcely strong enough to bring together the divided parties of Christendom. There is need of constructive statesmanship which will take into account all the difficulties and problems, but there seems to be to-day too much ignoring of the underlying obstacles in the way of reunion. There is too much vague, indefinite talk which tends to obscure. Too many of us have misled our separated brethren by smooth words, and when these realized that the words have not removed the barriers to reunion, having misunderstood, they are naturally resentful.

Again, these difficulties have led me to place very little confidence in artificial methods for the reconstruction of visible unity. We may be able to get together on the non-essentials or on the matters we hold in common, but the difficulty arises when we come to the essentials of Christianity. What is the irreducible residuum of Christianity? And herein is the error in all plans proposed. One can comparatively easily say what are to him the essentials of the faith, but how about the other man? All the plans put forth, like the Quadrilateral, have, it seems to me, led to an *impasse*.

This has all been negative, is there then nothing to be done positively. Federation is positive; will it do for us? If the American Church enters into what the Protestants mean by federation, she would have to acknowledge the validity of all ordinations—and this would be to deny herself. For the non-episcopal bodies, however, federation would undoubtedly be good. Holding that no one kind of ordination is essentially better than any other; holding practically the same ideas as to the ministry, the sacraments, the Bible, and the Church; having the same form of worship, there is no reason for their separation except financial and proprietorial. By federation, much energy and much spiritual force could be conserved. Moreover, whatever tends to bring people to the idea of unity is good.

There are, however, some positive ways in which we, as Churchmen, can labor for the reunion of Christendom. One of the causes of separation is ignorance of each other. This ignorance produces misunderstanding. We know little of the Protestant bodies it is true, but their ignorance of us is as great, if not greater. All of us have been struck with this ignorance when discussing with Protestant ministers. In a letter received from a Presbyterian minister, is this: "What hinders the Presbyterian Church from uniting with the Episcopal Church is the belief of the Episcopal Church in the reality of the transmission of divine life through the laying-on of the hands of the Bishop. The Presbyterian Church rejects belief in the reality of any such *magical mechanical* transmission of divine power or life through the laying-on of the hands of the Bishop." No one at all conversant with the teachings of the Church from first hand knowledge could ever have written these sentences. What we need, therefore, is the promotion of mutual knowledge of the doctrines and teachings; we, to try to realize their difficulties in accepting our position and they, to learn what our teachings really are. This cannot be done in a day; there are prejudices in the way, but the more intercourse that can be gotten and the more conferences the better. Prejudice is overcome by knowledge, and knowledge comes by intercourse and study.

Then, there is a more spiritual means, by united prayer. If all Christians everywhere should pray earnestly for knowledge and light, and for a willingness to be led to union, this prayer would be answered in God's good time. God would bring His sheep into one fold. If there could be formed a league of prayer for the reconstruction of visible unity, this would come. All prayer has a reflex action, and what an effect this prayer for unity would have on our desire for unity! This prayer should be prayed in the spirit of humility and charity; for the separation of Christians is not altogether the fault of those who have gone out of the Church of God. Secularization, Erastianism, pride, arrogance, immorality, and unbelief in high places, all these have driven men into schism.

There must therefore be confession to God for the sins of our fathers and a searching of hearts for our own sins of superiority and Pharisaism. The reunion of Christendom must be spiritual if it is to last, and the greatest of all spiritual forces is prayer to God, from whom all spirituality flows.

One virtue we need, and that is *patience*, the patient waiting for the Lord's leisure. It is for men to work faithfully and earnestly, the result is with God.

THE OTHER CHILDREN'S EXCURSION.

BY S. ALICE RANLETT.

SOcial workers, church visitors, and volunteer helpers, bright-faced young women and stalwart young men were hurrying hither and thither in the city's darker places; through narrow streets into dim, gloomy, close-aired courts they made their way, diving into damp, half-lighted basements, climbing steep, not-at-all-lighted stairs, and getting everywhere the children whose excursion day had come; children leaning on canes or painfully hobbling with crutches or supported by the strong arms of their helpers, some children who could move only in the gently propelled rolling-chairs, and others with blank, unseeing eyes led by bright-eyed guides, all with worn, sad faces which yet on this day wore a look of eager, wondering expectation.

At certain rendezvous in the city's darker places waited lines of great splendid motor-cars into the cushioned luxury of which sank the thin, weak limbs of the children, who exclaimed with joy in many languages, Swedish, Russian, German, Italian, Yiddish, Canadian-French, and Ireland-toned English. There were exclamations of fear when the unseen steeds snorted and the cars as if by magic glided forward, for many of the children hidden away in their attics and courts had never seen a run-about or a touring-car.

"Sure," cried one tiny, wizened, black-eyed child, "it's the wee folk thimselves that do be after pulling us."

An olive-skinned child of Italy cried, clutching her seat-mate, "*Ecco, ecco! noi anliamo, mai dove sono i cavilli?*"

"*Du lieber Gott,*" implored one with German-blue eyes, "*schütze uns!*"

And one with South-of-England eyes whispered solemnly: "Tis the work of a white witch."

But friendly voices spoke reassurance and nothing disastrous happened as the cars swept out into the June-green country. Then there were shouts of delight over the trees and flowers and glimpses of pond and river and sea, and even those who had the unseeing eyes breathed deep, delicious breaths of the pure air and smiled as the wind fanned their faces.

In the spicy sweetness of a pine grove new joys awaited the children, phonographs which sang and played and talked and laughed, until the children had to talk and laugh and sing themselves in their weak, thin voices; a few even, who did not lean on canes and crutches, began to dance with feeble, tottering steps until soon breathless they were compelled to drop on the soft pine-needle cushioned banks and only listen and laugh. Then there was luncheon, such a banquet as these children had never seen: steaming clam chowder, thickly buttered bread, sandwiches, gingerbread, buns, cheese, oranges, bananas, cones of ice-cream, jugs of milk, and mugs of fragrant coffee and tea, dear to these children of the tenement houses. Sad faces brightened, silent tongues chattered, and wan faces flushed faintly pink.

"Tis the grandest day of me life," said one, and the others agreed enthusiastically in many languages.

The homeward drive took the festival-keepers through a new country with new sights to arouse delight and wonder, and when the children were left again in their own poor homes, with each was left, that in some small way the feast might be prolonged, a box of sweets and a package of tea or tobacco, precious to the recipients, for these other children were the old, of whom many drag out forlorn, unbrightened lives in the dark places of the cities, thinking, perhaps, as one said: "Folks seem to do everything for the little children, but they don't often think about us old folks."

RELIGION AND LABOR should have no difficulty in finding common ground, says the *Christian Observer*. Religion affects work and makes it better and brighter. It is an irrational fear that counts it degrading to bring religion into touch with the common task. It is evidence of power if religion can make lighter the daily task and cast a halo of glory around the demands of toil. And this is what the divine Author of religion means that religion shall be to men.

CRUCIFIXION.

"Lord, must I bear the whole of it, or none?"
 "Even as I was crucified, My son."
 "Will it suffice if I the thorn-crown wear?"
 "To take the scourge, My shoulders were made bare."
 "My hands, O Lord, must I be pierced in both?"
 "Twain gave I to the hammer, nothing loth."
 "But sure, O Lord, my feet need not be nailed?"
 "Had Mine not been, then love had not prevailed."
 "What need I more, O Lord, to fill my part?"
 "Only the spear-point in thy broken heart."

FREDERICK GEORGE SCOTT.

PASTORAL VISITING.

BY THE REV. R. B. NEVITT.

ARE we to regard it as a hard necessity laid upon us, as a wonderful opportunity, or as a sop to the conscience and a real waste of most valuable time? There is much to be said for each and all of these contentions. First of all, the majority of clergymen never received a pastoral call in their lives. When they were school boys, they were very decorously kept in the background. When they went to college to study for holy orders, they were very naturally regarded by the parish priest as beyond the need of pastoral ministrations. Of course I am not here speaking of sick visits, of which there are in the nature of things only a very few, for the college man is rarely seriously ill in college. If he is, he is sent home. Should he die, he will not become priest on earth, and so remains outside the scope of my enquiry. Now this lack of personal experience on the part of clergy, as to what it feels like to be visited by a parson, is a serious handicap. It leaves us quite unable to get the layman's view of it. For should any clergyman rashly rush off in the goodness of his heart to remedy the defect for a brother cleric, the latter would only have the cleric's view, because undoubtedly they would talk "shop." No, I will not propose that method of enlightening my brethren. In fact, I have no method about it at all.

My sole object is to find an answer to my question: "Is parochial visiting a bore, a priceless privilege, or a sop to the conscience?" There is much to make a good parson shake his head over the results of his earnest visiting. Suppose that in a dense city parish you pay two hundred calls within a month. Twenty-five per cent will need to be repeated because the people were not "at home." Now what has been the fruit of the hundred and fifty visits that were paid? It is really appalling to our ingrained Puritan sense of "seriousness" that we should have spent so much time in trivial conversation. It was quite a shock to be told by an admiring parishioner, "Why, your visit was not at all like a clergyman's. It was such a pleasant one! Just like a friend's!" Our involuntary gasp put us at once into sympathy with the Scottish elder of the Auld Lights, who exclaimed in horror at the profanation, "There's Sandy McPherson and his young wife talking and laughing, just as if it were no the Sabbath!" And we go away with the uneasy feeling in our hearts that our visiting is far too worldly in tone. What had we chatted of? There was the inevitable weather, the corn, the wheat, the stock markets, social problems, a dash of politics too vague to be partisan, the thousands and one things that we say in society gossip. And as we think, we begin to hang our heads with shame for wasted time. Then and there we resolve to make our conversation more religious. But, maugre our best of resolutions, once in the presence of our parishioners, back we fall into the same old ways. Of course once in a while we do succeed in keeping to our resolutions, and we interlard our conversation with appropriate "strips of Texture." Strangely enough, upon our second round we find a large proportion of our people "not at home." But not so easily shaken is our resolution. The third time finds more doors shut in our face, and some even beg to have themselves excused. Another bluntly tells us, "I hear quite enough sermons on Sunday, and do not want a rehash of them in the week." Then we sigh over the total depravity of the human heart, and go home to our studies to prepare a paper on "The Apathy of the Church." We know it is a masterpiece of classic satire, lashing the coldness, the lukewarmness of the modern Churchman; which is an immense relief to our overwrought feelings.

The failure of earnest effort in such a cause as ours deserves at least some serious attention. It is easy to see that the ag-

grieved parson is himself at fault. No one wants an "unctuous" visitor. He is in quotation marks; a copy, not the original. The trouble with his religious conversation is, that it is not his own. If you are to impress your personality upon another, you must be natural and unaffected. Now we have lost the art of natural religious conversation. It is too solemn and heavy to arouse the sense of the joy of Christian life. Few can ask us questions as to the state of our souls without provoking the desire in us to test the soles of our boots—for running, not for kicking! Most of us need to shake ourselves free from the trammels of that Puritan tradition. The blunt parishioner was right, he does not want a rehash of last Sunday's sermon. The pulpit is in the church. Let the "preacher" stay there. The Prayer Book assigns one only place to the sermon. "Well, now," I hear you say, "what is the use of visiting? If we do not bring religion to our people's homes, why should we intrude upon their privacy at all?"

A little story of St. Francis of Assisi may shed a light upon this question. On a certain day the good monk proposed to one of his brethren that they should go together into the town and preach to the people. Nothing loth, the younger man consented, and they set forth. On the way St. Francis discoursed pleasantly about many topics till they came to the market-place. "Here," thought the brother, "will the father give an address." But no, they passed on their way. And so it was until they were in the square outside the convent gates. Not one formal address had the good monk made to the people. "But, Father," said the other, "I thought we had set out to preach the Gospel in the city. Why have you not done so?" And St. Francis made reply, "My dear brother, have we not preached the Gospel? When the people saw us chatting and smiling together on our way, did they not hear the Gospel of the joy of the Christ-life?" Of that kind of preaching there cannot be too much.

If we are to see our people unmasked, we must not wear a mask ourselves. To make them natural we must be natural, too. I do not say we must avoid all references to Holy Writ. But we must bring in our references naturally, not drag them in by the crop. Unspiritual visiting is nearly wholly useless, but the spirit must show through our view of all things, not by our lengthy prayers and homilies. Never did the people more earnestly desire instruction. But the old Puritan attitude to religious things loads them down with shyness. In the pulpit, jesting is the mark of the buffoon; in the pastoral call, a gentle wit is the key to unlock many a heart. Humor, not farce-comedy, will play over some knotty point of doctrine, or relieve some weighty rebuke, and leave no soreness in its train. Horace had just as keen a moral sense as Juvenal, but the one overpowers where the other makes us laugh at our own foibles and correct them.

Conscientious visiting is, then, a great and good thing, but why should we mar it with obtruding our conscience upon other people? "Why is my liberty judged of another man's conscience?" There is no need for worry about our visiting and its effects upon our people, if first of all we have consecrated our visiting by private prayer. The results we ought to be glad to leave to God. There is no sin in discussing the trifles of the passing hour, but there may be sin in discussing them in a trifling way. God takes account of those trifles, and so may we. A look, a gesture, a telling phrase, may indicate as truly as a sermon how we see all things working together for good to them that love the Lord. It is the frame of mind that counts, the way of looking at all things. And perhaps the most valuable portion of our visit is just in conveying the new point of view. Of course at times we shall find ourselves dumb, tongue-tied, but with stammering lips did Isaiah speak, when the Jews would not hear. No one can give us rules to guide us in what to say to our opponents, the "kickers" of the parish. With them humorous remarks are in grave danger of becoming bitter satire. And he who ridicules a dog or a child will win an uncompromising enemy. But let patience have her perfect work, and you may change a foe into a friend in the most unexpected quarters.

In a word, if pastoral visiting is not to degenerate into a form, or even into an evil, be yourself, and that self consecrated by the grace of holy orders.

GIVEN a good wick, almost any kind of oil will burn, down to the drippings from the pan. Given a good, determined will, and anybody can keep up a steady flame of useful effort. The difference in human beings is not so much what is in them as in what they get out of themselves.—New Guide by Google

CATHOLIC OR PROTESTANT?

BY THE REV. J. A. M. RICHEY.

A THING is what it is, irrespective of the name which it bears. What *are* we? In the name of the Lord we should go before the world not with a signboard of what we are *not* but of what we *are*. Then, what *are* we? Catholic or Protestant? It is possible to be a Catholic, but it is no longer possible to be a Protestant in any sense except that of pure and general negation. A Protestant is one who is *not* something. A Catholic is one who *is* something.

Our commission is to *teach*—to teach the *truth*, not to make error the reason for our existence. We do not stand for error; we stand for truth and its power to dispel error. We do not stand for subjective negations but for objective realities of which proper subjects are the recipients. In Baptism we make the child to be something more than he was, not something less. The Catholic religion is a religion of positive truth, not negative contentions.

We are Catholics. And it remains for the world at large to learn that we even suppose ourselves to be such. It is common to hear it in our churches, even outside the creeds, but on the streets and in the newspapers we are "Protestants" and "Episcopalians." The world is slow to believe that Catholic means anything but Roman, and we have loved to have it so, and to bear instead a title which is nothing less than an aspersion on ourselves, on the Truth, and on that Catholic Faith which we profess and promise to defend.

The first Protestants were Romans. In their case "Protestant" did not stand for "non-Catholic." Perhaps the time was when we might have used the term in a manner compatible with Catholic, but hosts of sectarians whose systems stand for the rejection of Catholic truths, all the way down to the denial of the Deity of our Lord and the Mystery of the Blessed Trinity, make it impossible for us to use the term in a popular sense—certainly in an ecclesiastical sense—and it can hardly be said to possess either an historic sense or common-sense. "Protestants," as such, have nothing in common. Every Protestant is different from every other Protestant. In so far as they protest (generally against some truth) their three hundred protestations stand for three hundred differentiated conditions and disbeliefs. Protestantism, then, is incapable of definition, and the term "Protestant," in any ordinary sense that we know of, cannot, justly, reasonably, popularly, nor ecclesiastically be used to characterize the Church of the living God—"the pillar and ground of the Truth." Saul of Tarsus was a Protestant, kicking against the pricks, but when converted he had something better to do as a Catholic apostle and missionary.

Then, we are not "Episcopals," *i. e.*, most of us are not. Our Bishops are "Episcopals" (*episcopoi*, as the Greek had it), and we could not be Catholics, in any true sense, unless we had validly consecrated Bishops. But the rest are priests, deacons, and laymen, and we are not "in it" (pardon) if the Church is—definitely—the Episcopal Church only because she is Catholic, and because Bishops as well as priests, deacons, and laymen are parts of the Catholic Church, which includes every order, doctrine, and practice essential to the true Catholic religion.

We are Catholics because our Lord organized and commissioned One, Holy, Catholic Church, and she is Catholic because her commission is a Catholic commission—"Go ye into all the world and make disciples of every nation" (*i. e.*, catholic as to territory—everywhere), "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (*i. e.*, catholic as to one universal mode of vital membership), "And lo! I am with you always, even unto the end of the world" (*i. e.*, catholic as to time, to the end of the world). When, in one of our prayers, we pray that we may die "in the Communion of the Catholic Church," and in the Creeds daily profess our faith in the Catholic Church, it is such a Catholic Church as Christian history is alone familiar with—enduring, from the days of her divine organization, down through the ages, to the end of the world.

Are we Catholics or Protestants? Our *name* in Chinese would say the latter. "The Kicking Assembly" might well claim theoretical descent from the Roman soldier who made martyrs of Christians and kicked against the pricks of truth and conscience, but never can it claim either theoretical or practical descent from the converted and Catholic apostle—St. Paul.

Perhaps, after all, more important than the change of

name, is it for us to cease deceiving ourselves and deceiving the world, and answer the question which we are asking ourselves and which the world is asking us: Are we Catholic or Protestant?

WORKING FOR ETERNITY.

BY MARIE J. BOIS.

WHERE is the Christian who, feeling within himself the mighty workings of God's Holy Spirit, has not stopped wondering, startled by the changes that unseemly Presence has wrought in his whole attitude towards life? What he once prized so highly has no longer any value in his eyes; he marvels that those things could have meant so much to him. And yet it is well for him to remember the time when they did, otherwise, he would lose all sympathy, and with it all the influence for good he may have over the younger generation, to whom these things still mean and must mean a great deal.

But of the many aspects of that wondrous change I would take but one, with its great message to parents and teachers: the fact that we are, as an earnest Christian expressed it on Ascension Day, "working for eternity." As a flash of light from above, lighting all the inmost recesses of heart and mind, the message reached me, striking a deep, responsive chord within. Working for eternity, moulding characters, helping the great Architect to shape His live stones, even while we ourselves are being shaped, it may be, by the very sharpness of some of these stones, yet willing to accept the rough contact, the painful jar, if by this the angles of our own character may be softened and we brought one step nearer "unto the measure of the stature of the fulness of Christ."

How differently then we shall look upon things. The problem which, for instance, unexpected, aggressive rudeness may give us to solve is no longer a personal matter, though the temptation comes to treat it as such. We shall take the matter to the foot of the cross, and there hear Him say: Father, forgive them, for they know not what they do. He offered that prayer for us; shall we not offer it for those who have offended us? Can we, dare we, pass judgment after this? Is not the incident to be treated as part of our own training, as well as of his who offended us, if perchance the insolent answer came from one under our charge? Shall we mar the work of the great Architect by impatience and anger? God forbid! It is His work we are engaged in, and, let us remember, that work is for all eternity.

THE HABIT OF WORRYING.

BY C. H. WETHERBE.

ONE of the worst habits that one can indulge in is that of perpetually worrying. A chronic worrier is a constant sufferer. Incessant worry is productive of ill-health. Many a sickly person, if entirely free from worry, would soon regain a good degree of sound health. The vitality of a worrying person is usually lower than that of one who will not allow himself or herself to worry about anything. Moreover, the person who is habitually and loudly worrying, is a very unpleasant companion. People do not want to remain long in the company of such a miserable person. They dislike being near one who is always fearful that some bad luck will soon come to him. It is bad enough for them to be compelled to worry about some of their own affairs; but they do not want to be compelled to hear a tale of worry from one who imagines that he will sustain some loss, or be taken ill, or will meet with an accident of some kind.

How very fertile is the imagination of an inveterate worrier! And how little sympathy such an one receives from others! But why should a Christian cultivate the misery-breeding habit? Of all people in the world the Christian should be the freest from the habit.

The Bible is the greatest encourager in the world. It abounds in promises to the poor and needy, the weak and the weary, the afflicted and the sorrowful, the despised and the downtrodden, the destitute and the deserted. The "fear nots" in the Bible are many. It says, "Be of good cheer," to every one who is tempted to indulge in worry or in despair. It holds out bright hope to the fainting and the fearful ones. It sings out, "Hope thou in God!" It says, "Cast thy burden on the Lord, and He will sustain thee."

Why, then, should you weary yourself with worrying? Arise and shine!

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at
North American Building, Philadelphia

WHAT a difference a capital letter makes! In the item about the work at Mt. Carmel I intended to convey the idea that there was but one "Church" of our communion there. If the word "Church" had been commenced with a capital C, I should have been saved the necessity of making this correction. As a matter of fact there are five Roman parishes and a number of sectarian bodies in Mt. Carmel; but so far as I am informed, "our struggling congregation is the only Church in the town that is doing anything to better the moral life of the young men" along social lines. The mistake, however, gives me an opportunity of correcting another, namely, that the young man who has been responsible for the recent work in that community described in the paragraph referred to, is neither a priest or a deacon, but rather a lay reader looking toward holy orders.

THE UNEXPECTED AND HOW TO PREPARE FOR IT.

Here is the sort of thing that the clergy and the laity have constantly to grapple with. This particular instance is one that came within the ken of the Philadelphia Society for Organizing Charity, but it is typical of hundreds of others; yes, I think it would be more accurate to say thousands:

"An income of \$4 a day at 25 years of age, the fruit of a well-mastered trade, means a man very far removed from poverty. This was Joe Marengo, a stone mason of excellent character and much ability, whose earnings were ample to keep his wife and three children in comfort. One day he fell ill, and the amputation of a leg at the hip was the price of his recovery.

"From an artisan with a generous income he dropped to the level of a cripple, unfitted for hard work. From their plane of comfort he saw his family drop to pretty desperate poverty. Joe's thrifty habits stood him in good stead now, for his savings, aided in part by the gifts of fellow-workmen, not only paid for his treatment at the hospital, but they bought him an artificial leg and supported his family for nearly a year. Then he came to the Society.

"It was easy to find money for a weekly pension sufficient to keep this family in food, shelter, and clothing. We do this constantly for many families. But at 25 years of age neither Joe nor our visitor relished the outlook of a life of dependence upon charity. Two sturdy legs backed by willing disposition have been a prerequisite for employment in Philadelphia for two years and are so still. One leg, with a disposition ever so willing, has meant industrial doom. Still Joe's spirit would not down, and while we supplied him with food and tried to plan for his work, he went to night school to extend his knowledge of English.

"We are hopeful that we can find work for him which will make use of his skill as a stone mason. In the meantime a countryman has agreed to supply him with a push-cart and a partial stock. We have decided to complete the stock and start Joe as a vender. We believe he can do more permanent and useful work, but for the present the push-cart offers an enterprise through which he can justify his craving for activity and self-support. A man who so earnestly wants to help himself ought to be helped in his efforts."

Certainly such a man should be helped and the Church should be the first in the field to extend its support and sympathy. Moreover it should be studying the problem, or rather problems, involved. There should be compulsory insurance, compulsory thrift, if you please, and a compensation for the accident. Even if it were no one's fault, society should for its own protection, and as an expression of its concern for the "least of these," compel the making of some provision and help in doing so.

There is no need for discouragement, but there is need for earnest, thoughtful, prayerful activity.

SOCIAL WELFARE WORK IN A MINING TOWN.

Social welfare and industrial betterment are coming year by year to form a larger part of the plans of employers of large numbers of people. When the numbers were small there was little need for special effort, as there was personal contact and supervision. Changed conditions require changed methods, and they are coming.

The president of a corporation employing 14,000 people recently said:

"This company has always taken the ground that industrial betterment could not be expected to prevent strikes, but that the work should be carried on because it was just and right, not because of any pecuniary advantage to be gained. However, the following from one of the highest officials of the company may be of interest in this connection. I am quite sure that the bitterness of feeling and hostility of our employes was largely ameliorated during the recent strike at the camps where your work was most in evidence."

As illustrating what is comprehended in the term Social Welfare, the following account of the work undertaken by the sociological department of a great mining corporation in Michigan is given. As it was in the form of a personal letter I do not feel at liberty to give the name of the corporation or the director; suffice it to say that the experiment is proving successful:

"Benefit Association.—We have a Benefit Association which pays a monthly benefit in case of accidental injury, and also a death benefit ranging from \$500 to \$800.

"Hospitals.—Each man employed by us pays \$1 a month, which is turned over to our hospitals, and for this sum, which is paid directly to the physicians, we assure to the men that proper physicians will be employed and the work taken care of in a satisfactory manner.

"Clubs.—We have various club organizations, both of our office and mining men, which meet monthly and usually with a supper, and either discuss matters of interest concerning the work of the region, or have addresses given by outside parties on subjects of special interest.

"Amusement Grounds.—Lawn tennis courts and playgrounds are provided where required for the use of the employes.

"Visiting Nurse.—For a year we have employed a trained nurse, who visits the families of our employes, rendering such assistance as she may in their homes. Her work, while primarily to the who are sick or injured, also carries with it much of advice and assistance in the home.

"Summer Work.—During the summer our visiting nurse has various gatherings of women and children with recreative features, and last summer a number of the mothers of families who have become worn out with their work were taken to a home and given a vacation from a few days to two weeks or such time as they might be spared from home. This work for the summer, as well as all of the work of the visiting nurse, we feel has been productive of the most good of any of the plans which we have undertaken.

"Association Buildings and Club Houses.—We have secured the erection of a large Y. M. C. A. building at Ishpeming for the benefit of our and other mining men, and have the architects at work on another building for Gwinn. We have a club house at our furnace location, and have endeavored to provide such facilities as would appeal to the men who might make use of them. For a great many years much has been done to encourage local improvement, and as a small incentive to arouse interest we have offered prizes annually for the best kept premises, vegetable gardens, vine planting, window boxes, etc.

"Pension System.—We have recently adopted a pension system.

"Mine Conditions.—We pay particular attention to the sanitary condition of our men so that the men may work under as good conditions as possible. We provide all our change houses with lockers and shower baths, and we have found these to be very much appreciated by the men, and in constant use. We endeavor to look after the men as well as we can while at work and render such supplemental assistance in their homes as may be of benefit or service to them."

THE SEARCH FOR A HUSBAND,

asserted Mrs. Charles H. Israel, chairman of the New York committee on Vacation Resources for the Working Girls, is a controlling factor in the lives of many young girls, especially among those whose work is drudgery. Girls must meet young men somewhere; therefore, they go where they are most likely to find them. And that is not at the settlements, churches, etc., for most of these have neglected the problem of bringing older boys and girls together, and let them meet in their halls only under the most unattractive conditions.

The remedy for the evils of unregulated meeting places, in Mrs. Israel's opinion, lies in the provision of properly supervised dance halls such as the Field House in Chicago. Such halls may either be municipal, as in the Chicago playgrounds, or private, as in New York. In New York the proposal has been made that recreation piers and platforms be used for dancing purposes. Model dance halls which, of course, are not labeled as such, have been tried in New York successfully. In one of them very large and successful dancing classes are held; the other, a regular dance hall, has been tried at a summer resort as an experiment. Both run in competition with the usual

dance halls, charging the same price, while providing better floors, better music, and better surroundings.

Far more important, in my judgment, is the necessity for the Church to furnish these meeting places in parish houses and guild halls, with the wise oversight of priests or sisters, taking the place of the parental supervision which is lacking.

MELIORISM.

A recent speaker (Dr. MacArthur) pointed out what we should constantly bear in mind, especially when we tend toward depression or discontent, that the dweller, even in the less-favored portions of New York, has advantages which Queen Elizabeth never possessed in her most splendid palaces. Boards of health watch over the food which is eaten and the water which is used, and control the sanitary conditions in every tenement district. Landlords are placed under restrictive laws, which make them amenable to boards of health and other organized bodies for the melioration of the condition of the poor. The poor enjoy our public parks, our magnificent streets, our great public libraries, our free lectures, and the superb music of our great cities. There never was a time in the history of the race when social conditions were the subject of so much thought by legislatures, physicians, humanitarians, and religionists, as they are to-day.

A PRAYER FOR CITY MISSIONS.

The late Dr. Huntington wrote the following collect for city missions, and its use in the parishes of the diocese of New York was licensed by the Bishop:

"O God, Almighty and merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy; Let Thy fatherly goodness be upon all that Thou hast made. Especially we beseech Thee to remember in pity such as are, at this time, destitute, homeless, or forgotten of their fellow-men. Bless the congregation of Thy poor. Uplift those who are cast down, mightily befriend innocent sufferers, and sanctify to them the endurance of their wrongs. Cheer with hope all discouraged and unhappy people, and by Thy heavenly grace preserve from falling those whose penury tempteth them to sin. Though they may be troubled on every side, suffer them not to be distressed; though they may be perplexed, save them from despair. Grant this, O Lord, for the love of Him who for our sakes became poor, Thy Son, our Saviour Jesus Christ. Amen."

A MUNICIPAL LAUNDRY

is suggested for Boston by the Central Labor Union of that city. The municipal laundry is no new thing. In Great Britain and on the Continent it has long been common to operate such laundries in connection with the public baths. The first municipal laundry in England, the one at Liverpool, dates back to 1842, and was patronized every year, at the time of the last available report, by more than sixteen thousand persons. The first institution of the kind in Germany was opened at Hamburg in 1855. In this country, in a few public bathhouses patrons are provided facilities for washing their underclothing, which seems to measure the extent of our municipal activities in this direction. In Germany, most of the public laundries are self-supporting.

THE TOTTENHAM (England) council is considering a bill which will disqualify all relatives of councillors for municipal employment by the city, according to the *Boston Common*. At present the custom is for every councillor to fill vacant offices with relatives, thus seriously impairing the efficiency of the city force. It is also proposed to disqualify all retired councillors until six months shall have elapsed after the expiration of their term of office. These measures, it is generally believed, will have an extremely salutary influence upon the various municipal corporations in Great Britain.

THE Young Men's Christian Association is doing a steadily increasing work among industrial workers, and its efforts in this behalf deserve the support of social workers generally. Those who are interested are advised to get in touch with the international offices, 124 East Twenty-eighth Street, New York.

DEFECTIVE PARENTAGE.

"We are facing the age of delinquent and defective children because of defective parentage," declared a speaker at the Child Welfare Conference held in Worcester. "Parents are responsible for most of the evils of delinquency."

Correspondence

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

THE COMPOSITION OF THE BOARD OF MISSIONS.

To the Editor of *The Living Church*:

THE article entitled "Who Elects the Board of Missions?" contributed by the Bishop of Atlanta in your issue of August 6th is worthy of more than passing notice.

The Board of Missions is one of the most powerful organizations within our Church. Its influence affects every large center, and in a very material way the worker on the frontier is indebted to its splendid help.

A study of the personnel of the present Board reveals an interesting situation. Apparently the "executive committee" does not represent the American Church, unless we concede that New York and territory adjacent mean the American Church.

The voting power is placed in the hands of forty-six men, over 50 per cent of whom reside within a few hours' ride of New York City. These men control the missionary policy of the American Church. They vote the appropriations and settle the difficulties that from time to time arise. The Church appreciates their work and seldom is their any adverse criticism. But theoretically, any body of men that may control the missionary policy of the national Church should have representatives from all sections. Why should only one-third of the dioceses have representation, and no one represent the South, the Southwest, and the inland and coast empires that are so rapidly developing in the far West? Are these sections of the Church so insignificant that they are not worthy of recognition? Are they so poor that no Bishop, priest, or layman can be found to attend a meeting of the board that convenes in the Church Missions House in New York City? Why is it that almost one-fourth of the entire board is drawn from New York City alone?

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church reminds the writer of a mining corporation with headquarters near the center of capital for sake of convenience, and with valuable mineral deposits in the Rocky Mountains that many of the directors have never seen. The question of the flotation of stock is of more personal interest to them than the development of Idaho, Montana, or California. It is the fear of some people that the policy of the Board of Missions is to raise annually a large sum of money to be spent in the extension of Christ's Kingdom, but to leave the personal element as much as possible out of the question.

If it is not possible or practicable to elect clergy and laity from the West and South, why could not an amendment to Canon fifty-two be passed so that every Missionary Department should elect some one, possibly an Eastern man, to represent that department? The status of such members of the board would be very different from at present, for they would voice the thought of a definite section of the Church. At present three of the Missionary Departments have no representation, one is barely represented, and the other four divide the representation in favor of the Second and Third Departments.

One of the difficulties of the National Church is that its policy apparently is too much under the control of the East; and nothing demonstrates this more clearly than the present personnel of the Board of Missions.

The time is coming when it will be impossible to ignore the South and the West; and the sooner that time shall arrive, the better will it be from a national point of view for the Church at large.

Yours sincerely,
Duluth, Minn., Aug. 17, 1910
ARTHUR H. WURTELE.

CHURCHES FOR DEAF-MUTES.

To the Editor of *The Living Church*:

RECENTLY the following telegram was sent broadcast: "Announcement was made on July 31st by Father M. J. McCarty to a congregation of 250 deaf-mutes of New York City, that, for the first time in American Church history, possibly for the first time in the history of the Christian religion, the deaf-mutes are to have a church building of their own, in which services and sermons are to be rendered in the sign language."

In the interests of historical truth, will you kindly publish the following facts, which all are very easily proved?

St. Ann's Church for Deaf-Mutes was founded in the year 1850, in New York City. As many of your readers know, the Rev. Thomas Gallaudet, D.D., L.H.D., was the founder. The church stands in West 148th street, near Amsterdam avenue. Services in the sign

language have been held in this, the first "silent parish" in America, every Sunday since the year named—and that is for sixty years.

In Philadelphia about forty years ago All Souls' Church for Deaf-Mutes was founded. The first rector, the Rev. Henry Winter Syle, M.A., was the first deaf-mute admitted to Holy Orders since Apostolic times. He studied at Trinity, Oxford, and Yale, receiving his Master's degree from the latter institution. He wrote the article on the education of the deaf in the *New American Cyclopaedia*. His father graduated from Kenyon and Bexley and served as a missionary in China for thirty years.

For many years missions for deaf-mutes have been maintained by the Episcopal Church in the large American cities, East, West, North, and South.

Oversea, spiritual work among the deaf has been maintained by the Church of England with great success many years. St. Saviour's Church, Oxford street, London, was founded many years ago. The vicar, the Rev. F. W. G. Gilby, M.A., can hear and talk, and he can preach in the sign language, which he considers the only means of preaching the Gospel to the deaf. His father and mother were both deaf. There is a church for this silent people in Princess street, Liverpool. The writer has participated in services at these churches, and at long established "silent missions" in some of the other large cities of Great Britain and Ireland.

Within the present century, a church for deaf-mutes has been built at Wheeling, West Va.

AUSTIN W. MANN,
Senior Deaf-Mute Presbyterian.

DIOCESAN MISSIONARY SOCIETIES.

To the Editor of *The Living Church*:

FROM their vacation resorts Bishop Greer of New York appeals in *THE LIVING CHURCH* for the law allowing Bishops Suffragan, and Secretary Hopkins of the Fifth Missionary Department wants the Cincinnati Convention to strengthen the Domestic and Foreign Missionary Society through laws relating to work in parishes in the Society's behalf.

Missionary societies in other religious bodies long ago encountered difficulties that now confront the Church. A few of them have successfully solved some of their problems. The directions in which their success, or most of it, has been attained, are in strengthening their men, not their societies, and in taking off from the shoulders of their Bishops, superintendents, and pastors the burdens of money raising.

It would be in the line with plans found moderately successful by others, and would help to meet the Bishop's needs, if there were created in a diocese a Church Missionary Society that holds the same relation to the diocesan convention that the Domestic and Foreign Missionary Society holds to the General Convention, and to commit to it all missionary work of the diocese. If it followed the lead of the Y. M. C. A. with its laymen trained in benevolence and assigned solely to benevolence cultivation and growth, it would have a small governing body, meeting once a month as the general Board of Missions now does, and provided, from its own appointing, with a large cooperating committee representative of all interests and all sections of the diocese.

Benevolence is something that must be nurtured. The work of educating a parish to give must be divided among many agencies, not left to one general society. There is need to get close to the task. The Bishop Suffragan law may not pass the General Convention. Whether it does or not, some relief can be secured through a trained layman as fiscal agent. Besides, there are an increasing number who feel that Bishops Suffragan, nor yet Bishops or Bishops Coadjutor, ought not to be elected and consecrated to raise money.

A Church Missionary Society of a diocese should do three things:

1. Help parishes and missions to meet apportionments to the Domestic and Foreign Missionary Society. We err in method when we strengthen the Society to go to the Church. We ought to strengthen the Church to go to the Society. The way to do so is through the men in the parishes, and the way to reach men in each parish is not through a Department Secretary, much less by the Domestic and Foreign Missionary Society direct, but through a diocesan Society that is close to the task.

2. Coördinate missionary and educational work of the diocese. There are altogether too many appeals. The pews are not objecting to give money. Indeed they are ready to give more than they do. What they demand is system. Nobody who is interested in special forms of benevolence ought to be prevented from contributing to those forms; but to the men in the pews, interested solely in doing their duty, there ought to be presented one lump sum that shall cover, in the diocese of New York for example, Archdeaconry, City Mission, Seamen, Sunday School Commission, Social Service Commission, Clergy Salary Fund, etc. There ought to be one treasurer and one headquarters.

3. Strengthen existing parishes and missions. Rectors and people of most parishes not now contributing as some of us think they ought to are just as missionary as the rest of us. They have local difficulties. They have poor equipment of buildings, are heavily in debt, salaries inadequate, too much work, and too few workers. The Diocesan Missionary Society, as the Board of Missions cannot, can

and ought to put itself in position to help, and then to offer to assist such parishes with their burdens on condition that they help the diocesan society with its burdens. Such policy will soon dissipate missionary indifference, relieve the Bishop and even the rectors, and increase missionary gifts manifold. New York pays \$48,000 a year in interest on mortgage debts. The removal of these debts is one step.

The official missionary society of the diocese would have large sympathy for and make much use of volunteer lay work. There are many things which volunteer laymen can do, if trained and directed, and there are thousands of laymen who are ready to be used. There must be provided for them, however, specific plans of work, and no time must be lost in so doing if the present larger interest is to be harvested. But exactly what laymen may do is another story. The official machinery must first be provided.

Yours very truly,
Church Laymen's Union,
EUGENE M. CAMP,
New York, August 25, 1910.

LEGISLATION ON BEHALF OF WORK AMONG COLORED PEOPLE.

To the Editor of *The Living Church*:

FROM the correspondence already printed anent the Suffragan Bishop proposal two things are plain:

1. Negro Churchmen are opposed, on the whole, to a Suffragan (white or black) as an answer to their plea for a Bishop. It follows, in my judgment, that white Churchmen ought not to think any longer of supporting the proposed amendment as an attempted solution of the negro problem. It should stand or fall as a proposition on its own merits or demerits.

2. But this leaves the General Convention with no proposal whatever before it concerning the just contention of negro Churchmen that their needs should be considered. The recent letter of Bishop Strange offers a ray of hope at last that some consensus of opinion may be reached among the Southern Bishops.

The Bishops and deputies of those dioceses not disturbed by the negro problem are ready to follow the leadership of the affected dioceses. Hitherto there has been no such leadership.

Is it not feasible and proper that there should be a conference of the Bishops and the clerical and lay deputies of the interested dioceses during the first two or three days of the convention? Might not the Presiding Bishop, whose deep interest in the business has been demonstrated by his own proposal, call such a conference?

If a plan (however tentative, so that it is a working plan) can be agreed upon with tolerable unanimity, I am quite sure it will be endorsed by the General Convention.

For myself, while in hearty accord with Dr. Grammer's endorsement of the old Missionary Bishop idea, I am quite willing to vote for anything that is constitutional except a plan stamped beforehand with the protest and disapproval of the people for whom we are attempting to legislate.

If such a conference should be brought to pass, every Bishop and deputy attending it should carefully study beforehand the various propositions that have been advanced.

BEVERLEY WARNER.

CATHOLIC TRADITIONS ESSENTIAL TO UNITY.

To the Editor of *The Living Church*:

I AM exceedingly pleased with the article entitled "Continuous Principles" by the Rev. A. Sidney Dealey in your issue of August 27th. Permit me to say that the ecclesiastical and Biblical generic name for these "continuous principles" is "traditions." Thus St. Paul exhorts, "Stand fast and hold the traditions which ye have been taught whether by word or our epistle." In our Prayer Book we find seven groups of traditions presented by our Church as "received" by her from the Apostles—handed down to her through all ages of her existence from the beginning; handed down from one generation of her priesthood to another without any break or interruption whatever; and hence as a deposit which she must hand down to future ages without the least impairment or alteration. To that end she charges her priests at ordination to teach their flocks "diligently to keep and observe the same." These seven groups of Catholic traditions are as follows:

Tradition 1. All the doctrines embodied in the Creeds.

Tradition 2. The three orders of the ministry—their various functions, and vows, and duties as laid down in the Prayer Book, and their continuation by Episcopal ordination only, and no one to be suffered to act as a minister without episcopal ordination.

Tradition 3. Confirmation; to be enforced upon all communicants.

Tradition 4. The baptism of infants as well as of adults.

Tradition 5. All the teaching of our catechism and Sacramental offices as to the nature, the gifts, and the benefits of the Sacraments, and the requirements for reception thereof.

Tradition 6. Priestly power of absolution—plainly exhibited in the Prayer Book as given at ordination, and by "God's command-

ment" a power that must be exercised by all priests (see first form of absolution in daily offices).

Tradition 7. Marriage—a bond to last "till death us do part."

All these traditions it must be noted descend to us from a source independent of and antedating the New Testament; that is, descend from the oral teaching of the Apostles when beginning their mission. All branches of the Church to-day teach every one of these traditions, and have ever done so throughout their past. Each one of these traditions therefore is attested to us as coming from God, by as certain evidence as is the New Testament. The Church has not originally derived these doctrines from the New Testament, by scrutiny thereof; she held them full, clear, explicit, as derived from the Apostles, before a line of the New Testament was written, and she would be teaching them all to-day if the New Testament had never been written. The New Testament only confirms and proves these doctrines to the Church, but they were revealed to her before the New Testament was given her. These seven Catholic traditions therefore which we find in our Prayer Book constitute a divine deposit, which we must as carefully hold and guard as any book of the Bible. We must require all who come into unity with us to receive all these sacred traditions, just as we require them to receive all the Books of our Scriptures. The obligation comes from our Lord's commission to the first Bishops—"teaching them to observe all things whatsoever I have commanded you." Definitions of other doctrinal matters contained in the Scriptures made solely by our local Church—such as articles upon "Justification," "Predestination," etc., and negations of errors supposed to exist in other branches of the Church, may be set aside by us for the sake of unity; but not one single point of the seven sacred Catholic traditions enumerated above which have come down to us from the Apostles with the same Divine sanction as the Scriptures.

Let not our enthusiasm for unity ever cause us to lose sight of this great obligation. No organization can ever be in the unity of the Catholic Church which does not hold every one of the seven Catholic Traditions taught in our Prayer Book. The verbal expression of these matters of course need not be just as we have it, but the substance must be the same.

CUSTIS P. JONES.

Baltimore, August 27, 1910.

"THE HISTORIANS AND THE ENGLISH REFORMATION."

To the Editor of *The Living Church*:

I HAVE just read Littell's *Historians and the English Reformation*, and for the first time find historical accuracy, definiteness, and lucidity combined and within reach of all. The list of professors and periodicals that are commending this book is both remarkable and interesting, and clearly illustrates how much lasting good would follow a general distribution of it. I am convinced that rectors would confer a favor upon every literary inclined person whom they know by calling attention to it. I would suggest, therefore, that every parish priest write to the author for circulars or descriptive pamphlets and mail them to every teacher and minister in his locality; if possible to see that it gets into the public library and call attention to it. Such a method could be perfected by appointing one priest in each diocese or archdeaconry to carry out the above suggestion in his field. Perhaps it may be done, but in the mean time let the good work go on by each priest, who reads this, complying with the suggestion. The time is ripe and the book is ready.

Yours etc.,

Boston, Aug. 26, 1910.

(Rev.) FRANK ERNEST AITKINS.

THE TITLE-PAGE OF THE PRAYER BOOK.

To the Editor of *The Living Church*:

I SUPPOSE that, as a part of the discussion concerning the name of the Church which is sure to come up in the General Convention, the question of amending the title-page of the Book of Common Prayer will not be passed by. May I be permitted to offer for consideration the following:

Amend the title-page of the Book of Common Prayer so as to read as follows:

THE BOOK OF COMMON PRAYER
AND ADMINISTRATION OF THE SACRAMENTS
AND OTHER RITES AND CEREMONIES
OF THE HOLY CATHOLIC CHURCH,
TOGETHER WITH THE PSALTER OR PSALMS OF DAVID
ACCORDING TO THE USE OF
THE CHURCH IN THE UNITED STATES OF AMERICA
MINISTERING IN THE ENGLISH TONGUE.
[IMPRINT.]

Upon the above, the following observation may be made:

1. "The Book of Common Prayer" is not the exclusive possession or form of worship of our American Church, by whatever name we do now or may hereafter call ourselves. It is, with such variations as adapt it to our use, that which is "Common" to all branches of the Anglican Communion in all parts of the world, wherever the English language is spoken. It is the common heritage of the

English-speaking race. Nor this only. Overstepping the limitations of language, it is essentially at unity in prayer (the Lord's Prayer, Litany, and Collects), in confession of faith (the Creed), in praise (the Psalms and Catholic Hymns), in instruction and meditation (the Holy Scriptures), with the common liturgical worship of the whole Church of Christ, in whatever language and with whatever variety of "Use" it is offered. That is what we mean when we call it "The Book of Common Prayer."

2. In like manner, "The Sacraments and other Rites and Ceremonies of the Church," which are administered according to this book, are those, and none other than those, of the "Holy Church throughout all the world," as we sing in the *Te Deum*; of the "Holy Catholic Church" which we confess in the Creed. It is well, therefore, that we should state this distinctly in the title-page; for it is to be feared that there is in some quarters ignorance of this fundamental truth.

3. But inasmuch as differences of speech, as well as other differences of race, country, and men's manners, have induced variations of "Use"—taking the word "Use" in its technical liturgical meaning—and such "uses" have existed in all times and countries without impairing the essential unity of the whole; it is right that we should define or describe the Church which follows this particular Use, first by the country of which we are citizens, differing thereby with other members of the Anglican communion, as "The Church in the United States of America," and, secondly, the chief variation in liturgies being that of language, that we should be distinguished from other bodies existing in this country, being, or claiming to be, of the Holy Catholic Church, by the evident and simple differential fact that we "minister in the English tongue."

(Let me add, by way of parenthesis, that "the English tongue" is the proper phrase. "Tongue is the Saxon term for the language of a particular people."—*Webster's Dictionary*.)

In this way we assert our Catholicity, in its fullest extent, without denying it to others, or giving just cause of offence to any candid mind; and at the same time we offer this priceless, sacred heritage of the English-speaking race to our separated brethren, whenever they may see fit to avail themselves of it.

A word more. This proposition has not necessarily any connection with a change of name for "this Church." To put a descriptive identification of it upon the title-page of the Prayer Book would in no way change its legal name—if it has any—more than it changes the name of the General Convention to call it a "Council" in one of the prayers in the book.

JOHN H. EGAR.

Utica, New York, August 23, 1910.

FROM GOD, TO GOD.

BY MARIE J. BOIS.

THE "census man" had left after having done his duty and asked his pertinent questions as to origin, name, age, occupation, etc. The conversation at the table naturally fell on these subjects, knowing smiles being exchanged over some carefully concealed age standing at last apparently discovered. Origins also were discussed and as it sometimes happens in an easy flow of conversation, ere they were aware of it, the speakers had drifted on the threatening rocks of personalities. "I should want to know where I come from" was the remark which elicited the reply: "But I would rather know where I am going!"

The answer might also have been, "But I know, I am from God and am going to God." Does it seem presumptuous? What then do the wondrous words "Our Father" mean to all of us, and especially to the orphan who has never known an earthly father or mother? Surely it is no empty appellation.

There was a man sent from God. Are we not, in a sense, all "sent from God"? Not with so great a mission as that of John the Baptist, yet each with a mission, however small and insignificant it may seem in the eyes of the world. God created us with a purpose. We did not come by chance, however obscure our origin. We enter into the eternal plan of God for the world, and as we realize the awful responsibility as well as the glorious privilege of our free will—free to choose good or evil, free to mar His plan or to be an acceptable part of it—a sense of God's infinite, loving wisdom comes upon us. What if we do not as yet understand; faith in the love of our Father enables us to trust Him. A third question must we ask of ourselves. Are we walking with God? Is His Spirit dwelling in us and guiding us? If so, we shall not lose our way through all the difficulties, trials, and tribulations of this world, and as we near the gloomy portal of death our victorious cry shall be: to God!

Jesus lives! Henceforth is death
But the gate of life immortal;
This shall calm our trembling breath,
When we pass the gloomy mortal Acheron!

Literary

THE ROMAN CONTROVERSY.

Letters to His Holiness, Pius X. By a Modernist. Pp. 300. Portrait Frontispiece. Published by The Open Court Publishing Co. Chicago: Kegan, Paul, Trench, Trübner & Co. London. Price \$1.25.

This book, the editor, Dr. Paul Carus, assures us, is the "genuine product of a Roman Catholic priest in good standing, now and for many years actively engaged in pastoral work. The first part is a series of open letters to the Pope, twenty-one in number, dealing frankly with present-day conditions within the Roman Obedience, and tracing their origin to the relentless ambition of pontiffs in bygone years. The last third of the book, six chapters on "Faith and Criticism," is the essentially modernistic portion, and explains why "The Open Court" publishes the volume. Of that, presently. One reads the first part with interest and profound sympathy. There is nothing new or unfamiliar to any intelligent student of Church history and present-day controversies. The novelty is to find a heart and brain outpouring with unreserved frankness what is usually buried in half-guilty secrecy, or whispered in confidence—as one has often heard it—by those Roman clergy who love the truth and peace, but peace more than truth.

The writer is an Americanist: *i. e.*, he wishes to translate the American spirit, as it manifests itself in the political and social order, into the religious order. Believing in freedom, he resents that conception of autocracy which has dominated Rome ever since Hildebrand, or at least since Boniface's bull *Unam Sanctam*. That the Roman Church has never done public penance for the Inquisition and persecution on religious grounds humiliates and shocks him; he fears that the reproach levelled against the Papacy as "the irreconcilable enemy of progress and civilization" is too well grounded; and he resents the cowardly silence to which the Curia has brought almost all Bishops in its obedience. "Weak men are appointed Bishops; poor, docile, unintellectual instruments who see no disgrace in being liveried lackeys of Italian congregations, deem it not dishonorable to profess in their official documents that they owe their successorship to the apostles 'to the mercy of the Apostolic See,' *sanctæ sedis misericordia*—and conceive it to be the highest purpose of episcopal statesmanship to make this year's Peter's Pence more opulent than the last. It was not always so. Catholicism and Romanism were not always one; and if to-day we must hold our peace whether Rome does well or ill, time was when the spirit of manhood could co-exist with Holy Orders, and not even the might of the Sovereign Pontificate dared to assail it with impunity." Follow quotations apt enough: from St. Columbanus, to the Pope of his day, "If you destroy liberty, you destroy honour"; from St. Bernard to Eugenius, "You make yourself the successor, not of Peter, but of Constantine"; and from the Great Gregory himself, "The government of the Church ought never to crush the right of honorable protest." "I have come to the conclusion," adds the present author, "that a Papal power capable of such infamies as the Syllabus of Pius IX. and your own campaign against modernism, is irreconcilable with civilization and is destructive of the religion of Jesus Christ."

An historical study of the Inquisition gathers up much as to papal approval of its methods, with two inferences: that "if Popes through a long space of centuries have officially taught theft and bloodshed, it should be in no state of uncritical and ox-like obedience that we receive their words to-day"; and that Papal Infallibility is effectually disproved by papal sanction of the crudest immorality. "Bloody as its record, too, has been, Protestantism has repented and acknowledged that in persecuting for conscience' sake it committed the worst of sins. But an infallible Papacy, that pretends to be divinely safeguarded from ever officially teaching bad morality, if it has taught corruption only once, not to speak of half a thousand years of it, all is over with infallibility."

With certain patent corruptions of the Roman Church, worship in a dead language, the fostering of superstitions concerning feigned relics, scapulars, indulgences, "privileged altars," and the like, the writer deals plainly. "You have again set us wondering whether we are dealing with heathenism or Christianity, by granting, upon petition of the Master General of the Dominican Order, an indulgence of 40,500 years once a year, to such as merely carry the Rosary beads in their pocket. Where, in all this mad mathematics, is the religion of Jesus?"

And he writes with equal courage of the internal politics of the Papal obedience, particularly as American Romanists have suffered from them. Quoting from Ivo of Chartres and Hincmar of Rheims, protesting to Popes against papal spies, he says: "The abuses here resented still exist, witness the infamies of a Satolli in America and a Lorenzelli in France; but the noble spirit of these protests has departed from the episcopate. What place is there in our free country for those spies with their blacklists of independent and learned priests, of whom they keep Rome informed, lest one of them be named

for a bishopric? Silent our episcopate, even when the abominable calumny of an Italian legate has laid one of their body in the dust. Silent, when again from the Roman princeliness which his American gold maintains, this same man twice defies and overrides their collective judgment! Silent always, spiritless always, servile always, now that Kenrick is no more. Williams is gone, and Spalding is in the shadow. Were they not citizens of the United States, one could wish no fate that they more deserve than to be what they are—the pompous lackeys of the masters they support in Italy."

All this is audacious enough, even for an anonymous writer: yet it is little more than an exposition of what Gerson wrote, centuries ago: "The Pope is not above the Gospel of God. In the Faith of Christ a man can save his soul, though in the whole world not a pope could be found." Lord Acton has said much that is here set forth with more intense feeling, if perhaps with less learning; and Father Duggan's *Steps Toward Reunion* of a dozen years ago—suppressed so swiftly—points the same way. There are multitudes who cloak similar feelings discreetly: and no delusion is surer to be shattered by close-range experience than that which seduces Churchmen to submission on the ground of "deliverance from parties and schools of thought, hiding in God's Tabernacle from the strife of tongues." Our worst differences, our bitterest internal controversies, are trivial flaws upon the surface of practical unanimity, compared with the fissures that cleave to the very bottom under the shadow of the pseudo-Peter.

With the first section of the book a loyal Catholic who is no subject of the Latin Patriarch must find himself much in sympathy. But the atmosphere changes when he turns to the last part; and if some excuse for the writer's utter loss of the faith as Christians hold it may be urged, on account of the reaction from the claims of an excessive authority which has confused fundamentals and falsehoods into one vast bolus, it is nevertheless necessary to brand the result as indeed "a synthesis of all heresies," to borrow Pius X.'s phrase. The author has been overwhelmed by the self-confident assertions of "the critics," and, not having learned to apply sane critical methods to their criticisms, everything goes for him, the Old Testament, the Gospels as history (the Fourth Gospel in particular), and all positive, definite, lucid truths concerning God, Man, and Revelation. He has read something concerning Christ's eschatology; it daunts him. And he falls back into that old, old slough above which the will-o'-the-wisp flickers that misguided Arius and many another heretic down to Crapsey. "We can not look upon the Prophet of Galilee as the very absolute, infinite, eternal Deity. A wholly unique place in God's designs, a peculiar privilege of divine filiation, He claimed. But that He was the everlasting God! He never made so awful a pretension. He would have repelled the suggestion that He was God Almighty as a fearful blasphemy. Of what avail to us could Jesus be if He were very God?" Much more follows, in the same familiar vein: the impossibility of measuring the Incarnation by human reason. And, though apparently our author is willing to lapse into polytheism and concede a subordinate, relative, finite deity to the Son of Mary, there is nothing left after all. Why cleanse the Roman Church of its abuses, when at last the light on the altar is to be extinguished wholly?

We have reviewed these *Letters* somewhat fully, not because the book is epoch-making, but because it is full of information and warning to our own people. We have our own corruptions, our own problems; but we shall not profit by plunging into the far more perplexing turmoil of Romanism. *Per contra*, we may be quite sure that no true reform can ever come without absolute fidelity to the Faith once for all delivered to the saints. "Modernism" has naught in common with our appeal to the unchanging Truth as it is in Jesus; and *fortes in Fide* is the best motto Christian scholars can have.

W. H. VAN ALLEN.

Roman Catholic Opposition to Papal Infallibility. By W. J. Sparrow-Simpson, Chaplain of St. Mary's Hospital, Ilford. Milwaukee: The Young Churchman Co. 1910.

It is matter of constantly recurring regret that most of our clergy are so absorbed in parish work as to be unable to produce works of careful and laborious scholarship such as this admirable volume. Mr. Sparrow-Simpson does not discuss the abstract doctrine of Papal Infallibility as his prime concern; and in so far as that doctrine has been attacked by non-Romans, whether Catholic or Protestant, he leaves all that mass of controversy at one side. First summarizing what the Bible and the Fathers have to say on the point, he deals with the case of Honorius at some length, passing on to the Schoolmen, the Reforming councils, and enlarging upon the attitude taken towards the claim of Infallibility in France, England, and Germany. The latter half of the book treats of the campaign waged by the Ultramontane party and finally brought to a triumphant issue at the Vatican Council, with some comments on the attitude of the minority after 1870, and on the difficulty of ascertaining what are the infallible utterances of the Pope. The temper of the book is admirably calm and restrained; there is no invective nor ridicule; and the effect is all the more crushing. There never was so monstrous a defiance of history, of Church tradition, and of ecclesiastical procedure as at the Vatican Council, and this book helps us to understand more fully than ever before the intolerable burden which the Jesuits compelled Pius IX. to lay upon his followers by the famous

decree. Perhaps the saddest chapters are those which record the humiliating devices whereby those prelates who opposed the novelty endeavored to justify their ultimate external acceptance of it. How much nobler Döllinger appears than Dupanloup!

It is true that this book will produce no effect upon those trained in Ultramontane methods. "Appeal to history is treason to the Church," they tell us; or hold the position poor Newman glanced at sardonically when, urged to found an historical review, he wrote: "Unless one doctored all one's facts, one would be thought a bad Catholic" (quoted in the *Dublin Review*, January 1907).

"The interests of edification are conceived by authority as incompatible with those of historical research," one author puts it, commenting upon the placing of Turmel's *Histoire du Dogme de la Papauté*. But truth is mightier than any falsehood, however attested; and some day a true Peter, being converted, will strengthen his brethren from the See of Rome by confessing his fault and his predecessors'. Till then, such a work as this will help us, of the Pauline succession, to withstand the pseudo-Peter to his face, because he is to be blamed.

W. H. VAN ALLEN.

MISCELLANEOUS.

A Dictionary of Political Phrases and Allusions is the title of a very useful handbook compiled by Hugh Montgomery (Barrister at Law) and Philip G. Cambray and published by E. P. Dutton & Co. (New York). While it deals almost exclusively with questions of British politics and statecraft, it has some definitions of American phrases, and these, like those dealing with British questions, are very well done. To illustrate, it describes the Republican party as having for "its original purpose opposition to the further extension of slavery," and as now being in favor of "a liberal construction of the constitution, extension of the powers of the national government, and a high protective tariff." The Democratic party "opposes a strong central government and insists on a strict construction of the constitution." We doubt whether two more apt definitions of the general principles of these two great parties could be given in the space.

The definitions of religious-political questions, which occupy so large a share of the attention of the British public, are fairly done. In fact the book is, so far as we have been able to determine, free from either political or religious bias. The book is a good one for the desk of those who desire to keep in touch with British affairs and who read British books and periodicals. It will save many an uncertainty as to the precise meaning of a phrase.

Town and City is the title of a carefully prepared text book for children, dealing with public health. It is by Frances Gulick Jewett and forms No. 3 of the Gulick Hygiene Series, edited by Dr. Luther Halsey Gulick, who very properly points out in his introduction that between the progress of scientific research on the one hand and of unprecedented acquaintance with city conditions on the other, instruction in the importance of the laws of civic hygiene has become not only possible, but imperative. The book is designed for school children, but it will prove instructive to large numbers of adults who have not time to give to large works. This volume is a new and important step forward in the development of enlightened and efficient citizens. The publishers are Ginn & Co., Boston, and the price is 50 cents.

The Facts of Faith. By Charles Edward Smith, D.D., Author of *Baptism In Fire*, *The World Lighted*, etc. Boston: Sherman, French & Co.

The purpose of this little book of ninety pages is "to give convictions a clinch," so the author tells us in a phrase borrowed from Browning. Dr. Smith is an orthodox evangelical Protestant; and, naturally, his point of view is not precisely that of a Churchman. But we may be thankful to find so much of the Catholic religion here set forth, crisply, lucidly, convincingly, under chapter-headings like these: "The Fact of Self, of Revelation, of Jesus Christ, of the Church, of Christian Experience." A valuable book to lend to people feeling a vague languor of uncertainty from the miasma of popular unbelief, though it would scarcely convince an infidel.

P. I.

MESSRS. A. C. McCLURG & Co., who have developed their general publishing business during the past few years to a very large extent, have entered the educational field. They will issue at once two books in English, *Elementary Lessons in English* and *Advanced Lessons in English*, written by Professor George C. Howland of the University of Chicago, and they have engaged to take charge of this branch of their publishing business, Mr. C. E. Ricketts, who has been for many years connected with one of the largest school-book houses in the country.

A NEW publication of the American Church Union is "Leaflet No. 7" on *The American Catholic Name*, by Frederic Cook Morehouse, editor of THE LIVING CHURCH. Copies for free distribution may be obtained from the secretary, the Rev. Elliot White, 960 Broad Street, Newark, N. J.

OUR LORD'S UNFINISHED MIRACLE.

By JOHN THOMAS FOSTER.

He that was dead came forth, bound hand and foot with grave-clothes; and His face was bound about with a napkin (St. John 11:44).

And this infection of nature doth remain, yea in them that are regenerated (Art. of Rel., ix.).

WHEN the three brave worshippers of the true God came forth from Nebuchadnezzar's furnace, not even had the smell of fire passed upon them—so perfect and complete was their deliverance from the reach of death. But here we are told of a miracle, wrought by the hand of Christ Himself, in the case of one over whom death had gained full mastery; and the work of the Saviour, let it be said with all reverence, is left unfinished!

The fact surprises us. Yes, and it wins and comforts us more than it surprises.

Let us place ourselves with the grief-stricken company at the grave in Bethany, for it is of Lazarus our Scripture verse tells us. We are led into a retired part of the narrow ravine in which the little village lies, and we stand beside the newly opened sepulchre of one whom Jesus loved. Near us, and Martha and Mary and the Jews, stands our Lord, His eye not yet dried, His face upturned to the Father. Soon His voice echoes in that silent tomb; and the ear, deaf to all earthly sounds, hears the solemn words, "Lazarus, come forth," and obeys. The beloved form of the brother and friend stands forth with all the renewed pulsations of life, and joy and awe take the place of doubt and gloom. But our joy and awe follow the next moment a miracle fully as great—the miracle of God's restraint of omnipotent power; the miracle of His assignment to human power and will and effort a share in a work which He could perform with a word. Lazarus comes forth, but he is bound hand and foot with grave-clothes, and his face is bound about with a napkin.

Why these marks and badges of the grave upon one called by the power of Christ to life from the dead? If he could bring back life, why not bring it back shorn of all the insignia and symbolism of the grave? Why restore the daughter of Jairus in a famished condition, and needing to be commended to human care? Why call an apostle to newness of life, yet permit a thorn in the flesh to buffet him?

Our wonder in the case of Lazarus is not alone at the miracle, but that the miracle should stop just short of completeness. It is like the work of some great master-artist who has all but finished the loved work of his hand, but who holds off the few needed strokes of his brush, leaving colors to be added by an unskilled hand, accounting the masterpiece perfect only when that other hand has done the part assigned to it.

So does the blessed Christ deal with your soul and mine. Our God has called us to the life which His risen ones should live—to the life which is life indeed. Yet we have not yet gained our full freedom. The grave has been left behind, as Lazarus quitted that dark cavern when called by the voice of Christ; yet our freedom is as a freedom among the dead. Hand and foot we are bound with grave-clothes that bind us to a past from which we seem powerless entirely to break away, and the napkin about our eyes, in the form of some indulgence or habit, blinds us to the beauty of holiness, shuts from us the form of the Christ, who, as with Lazarus, newly risen, stands just over our life. We cry out with another, who had not yet attained, neither was already perfect, "Who shall deliver me from the body of this death?" We long for that completeness of life, and freedom in Christ, that finds utterance in the lines:

"O Paradise, O Paradise,
We long to sin no more:
We long to be as pure on earth
As on thy spotless shore."

And the prayer will be heard in God's own good time; will be heard in a measure here in those who bear a likeness to Christ; who have the first-fruits of the Spirit; will be heard again in that largest sense when, in the perfect life beyond, the completed structure of character like unto Christ has received the last stone reserved for your hand and mine to place.

Meanwhile, by reliance on stores of grace, and by personal effort after the blessed life, let us learn the hidden truth of those words wherein another found cheer and comfort, even St. Paul: "I fill up that which is behind in the sufferings of Christ."

IT DOES NOT do to be running about without thinking, or thinking without looking into the Face of God. *Bishop Thorold.*

DAWN IN THE SIERRAS.

A vaguely blurred horizon,
A curtain lifting slow;
A sudden blare of music
From a feathered throng below.

A slith'ring, ling'ring cadence
Of pine-trees, opening
Their slumbr'ous dreams of humans,
And enchanting everything.

Bring thou the chancel carpet
Of green and virgin white;
The oil and wine and paten,
And the chalice burnished bright—

For there, on yonder mountain,
The morn a mighty feast,
Our God hath lit His candle
On His prie-dieu in the east!

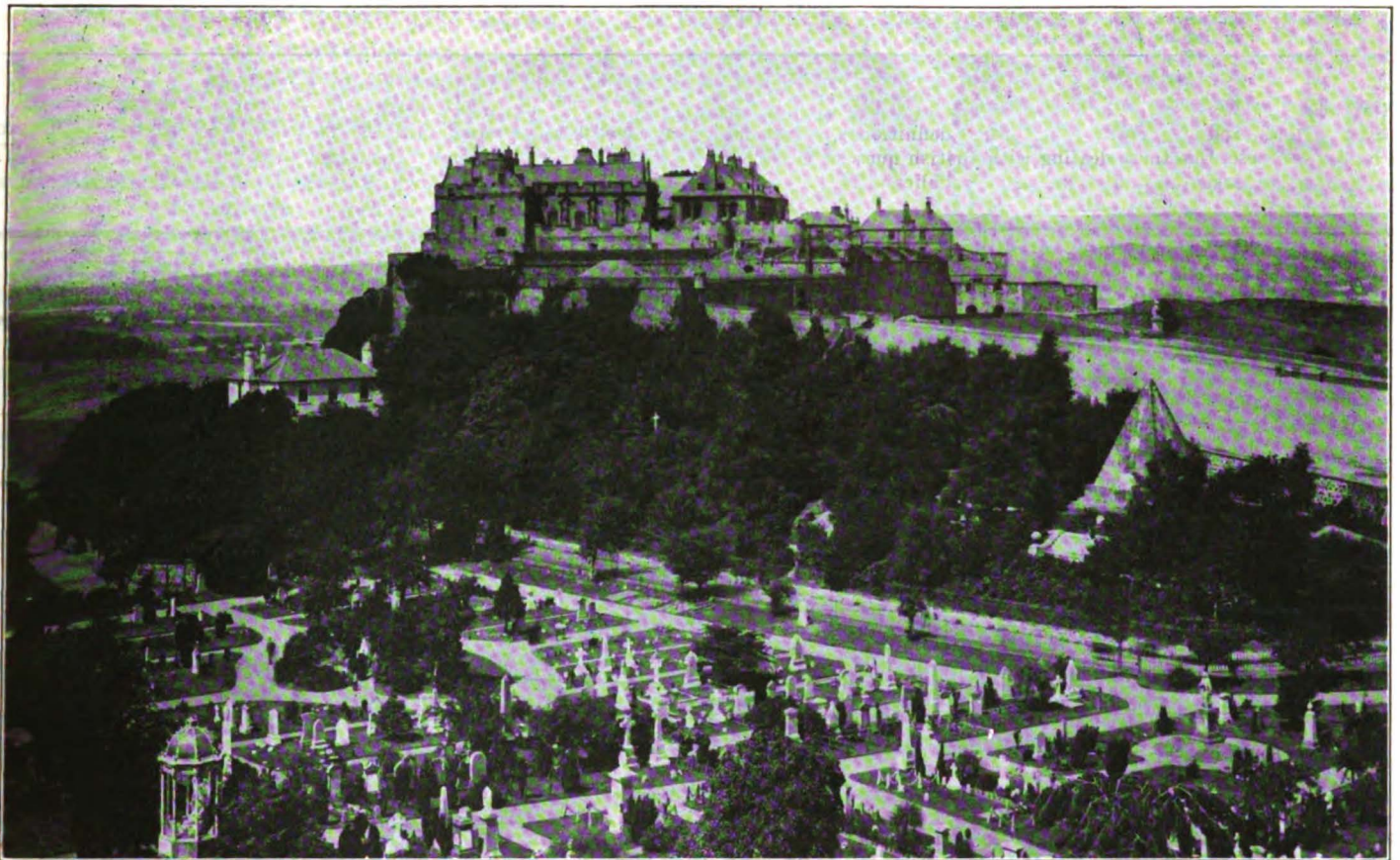
—LILLA B. N. WESTON.

years old, with his tutor, George Buchanan. The classroom and the flight of steps leading up to it are still shown.

What were his boyish thoughts and fancies during these years, one wonders. Did he sometimes dream of that gay, bright mother, so lovely and so unfortunate, dragging out the weary years of her imprisonment in Fotheringay castle?

He seems to have had no especial fondness for his old home, for when he left it to be crowned King of England, he never returned and it ceased very shortly afterward to be a royal residence. The Chapel Royal was founded by Alexander I., 1107, and dedicated to St. Michael, a most appropriate designation, to the warrior angel, when one remembers that soldiers have always been stationed there.

James III. made a collegiate church of it and provided a complete staff, namely, two provosts, two deans, two sub-deans, two treasurers, chanters, and six singing boys. Sir David Lyndsay says that one-half were to keep the king merry while the others were occupied in religious duties. The chapel fell into



STIRLING CASTLE.

STIRLING, THE KEY OF THE HIGHLANDS.

BY PEARL HOWARD CAMPBELL.

"At dawn the towers of Stirling rang
With soldier-step and weapon clang."

THERE is hardly another town in Scotland, with the exception of Edinburgh, so rich in historical interest as Stirling. From the lofty summit of its castle, one looks out over a fair and fertile plain through which the Forth winds in long, lazy loops of silver, on its way to the sea. Beyond are the hills clothed with forests, and still further away the bristling peaks of the Trossachs. Over it all lies that mysterious blue light, that soft, indescribable haze which makes the hill country so lovely.

The first point of interest to the traveller is always the Castle, now a barracks, and sadly defaced, yet rich in many memories of Bruce, whose statue now stands on the Esplanade, looking out over the field of Bannockburn, of Wallace, of James V., of Mary Stuart, on whose baby brow Cardinal Beaton placed the Scottish crown, on Sunday the 9th of September, 1543. For the four years that followed it was her home; then she went, with her four Maries, to Inchmahone, an island in Lake Menteith. From this quiet retreat she was taken to the French court.

Here in the Chapel Royal James VI. was baptized, and was crowned in Stirling parish church, when he was thirteen months old. He resided in the Castle until he was thirteen

ruin at the time of the Reformation, but was hurriedly rebuilt by James VI. for the baptism of his son, Prince Henry, in 1594. It is now used as a government store-room for arms.

Next in interest, perhaps, is the High church, also known as the Parish church and the East and West churches. In the ancient records it is variously referred to as the Church of the Holy Cross, Church of the Holy Rood, and Rood Kirk. The oldest part, the nave, is of the twelfth century. As the congregation increased, the part known as the choir, or East church, was added. About one hundred years after the Reformation, in 1656, the Rev. James Guthrie, of the first charge, would not allow a minister appointed to the second charge to preach, and to settle the dispute the church was divided, one-half of the building being given to each.

This curious separation into the East and West churches still remains, and one has the unusual spectacle of two congregations of the same denomination worshipping under the same roof and entering by a common doorway.

Over the life of James Guthrie time sheds a tender light. Summed up briefly, this is the story: He was born in 1612; he passed from the Episcopalian to the Presbyterian party and was ordained at Leander and translated to Stirling in 1649. He supported the Covenant against the King, and in 1661 he was executed for denouncing royal authority in religious matters.

Of the seven battle fields seen from Stirling Castle, I was chiefly interested in Bannockburn, perhaps because I have al-

ways loved the lilt and swing of the splendid battle song, which Burns put into the mouth of Robert Bruce:

"At Bannockburn the English lay,
The Scotch, they were na far away,
But waited for the break of day.
When Bruce, with soul-inspiring breath,
His heralds thus addressed."

From Stirling motor buses run out to the quaint little village of St. Ninians, close to the Field. St. Ninians is tiny, with some rather curious old houses, but its chief source of interest is the church tower, standing all by itself in the graveyard. In 1746 the church was used as a powder magazine by the forces of Prince Charlie. When they were forced to retreat, they exploded the magazine, which blew up the church but left the tower uninjured. When the plain and very unattractive new church was built, it was considered advisable to erect it on a new site, much farther back, leaving the tower quite isolated.

Beyond St. Ninians the road turns to the right and one comes presently to the Bore Stone, in which it is believed the

he is, that he set us and all the world a splendid example that morning of the 24th of June, 1313.

When I saw the field, the wild roses were in bloom in the hedges, the women were drawing water from the crystal clear well that is the Bannock burn, and all around where the Scottish bowmen may have stood the corn rose in thick, green ranks, while the bare-footed children were gathering daisies to make chains. A peaceful scene surely, and one which I like well to remember.

A FEW years ago, when an aged clergyman passed away, it was found that he had tied up his manuscripts during his years of retirement, had filed them all neatly away, and on a piece of cardboard at the top he had written this question in a bold hand: "Where is the influence of these sermons I have preached all gone to?" Then below this question there was underscored the one word, "Over." When his children after his death reverently turned the cardboard over they found this as the aged clergyman's answer: "Where are last year's sun rays? Gone into fruitage and grain and a thousand products of nature, which blessed for the time and still bless in their stored-up vigor and healthfulness. Where are last year's rain drops?



KING'S HOUSE, MILTON, NEAR STIRLING.

standard of the Bruce was planted on that memorable day in June, 1314. This interesting relic was fast disappearing, and in order to preserve it, it was enclosed in an iron grating. Near it is a modern flag staff erected in 1870.

Familiar as the story of the battle may be to my readers, I cannot resist giving here a brief extract from Sir Evelyn Wood's account of it.

"At daybreak on the 24th of June, King Robert confessed and the Abbot of Inchaffray said mass in front of the whole line of soldiers. After the Scots had breakfasted they rapidly fell in line under their respective banners, when the Lords Gloucester and Hereford led the English advance.

"At this moment the Abbot of Inchaffray, bare headed and bare footed, walked down the Scottish line, bestowing his benediction with uplifted crucifix, which the Scots received on bended knee.

"Observing this, Edward, who mistook the cause, cried: 'See, they are kneeling, they ask for mercy.'

"'They do,' replied Sir Ingram Umfraville, an Anglicised Scot who rode with the king, 'but it is from God, not from us. On that field they'll win or die.'"

I need not tell you more. The rest you will find in your histories. Yet I like Robert the Bruce all the better for delaying his advance until he had first asked the aid of God on his undertaking. And I think, rude soldier of a bygone age though

Forgotten, of course; but they have done their gracious, refreshing work, nevertheless. And my sermons, I trust, some of them, have gone forth into better lives, nobler motives, kindlier hearts, and helped some souls forward unto Paradise." It was a worthy and a Christian sentiment this dying warrior of the faith thus penned. And it is a sentiment all of us, who are trying to fight the good fight, in whatever vocation, and see little results from all our efforts, can breathe forth and ought to breathe forth oftentimes to cheer our hearts and give us courage to be faithful unto the end.—*Church Helper*.

IN THE ANCIENT Cathedral of Lubbeck there is an old slab with the following inscription:

Thus speaketh Christ our Lord to us:

"Ye call Me Master, and obey Me not:
Ye call Me Light, and see Me not:
Ye call Me Way, and walk Me not:
Ye call Me Life, and desire Me not:
Ye call Me Wise, and follow Me not:
Ye call Me Fair, and love Me not:
Ye call Me Itch, and ask Me not:
Ye call Me Eternal, and seek Me not:
Ye call Me Gracious, and trust Me not:
Ye call Me Noble, and serve Me not:
Ye call Me Mighty, and honor Me not:
Ye call Me Just, and fear Me not:
If I condemn thee, blame Me not."

count of health. Such persons would find here all Catholic privileges. Daily Mass and offices, two on all Sundays, and confessions on all Saturdays. Small missionary contributions help and encourage a good work. Information gladly furnished. Address Rev. HIBBERT H. P. ROCHE, Missionary at Deland, Orange City, and Enterprise, Fla.

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NOTICES.

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BOOKS RECEIVED.

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

FUNK & WAGNALLS CO. New York. *The Science of Poetry and the Philosophy of Language.* By Hudson Maxim. Illustrations by William Oberhardt. Price \$2.50 net.

THOS. Y. CROWELL & CO. New York. *The Wireless Station at Silver Fox Farm.* By James Otis. Price, Cloth, Illustrated, \$1.50.

Dorothy Brooke's Vacation. By Frances Campbell Sparhawk. Price, Cloth, Illustrated, \$1.50.

GOVERNMENT PRINTING OFFICE. Washington.

Special Reports of the Bureau of the Census: Religious Bodies. 1906. Part 1, Summary, and General Tables.

PAMPHLETS.

Christian Unity. A Charge Delivered to the Clergy and Laity of the Diocese of Lexington by the Rt. Rev. Lewis W. Burton, D.D., Bishop of Lexington, at the Fifteenth Annual Council held in Calvary Church, Ashland, Ky., June 11-14, 1910. [Press of J. L. Richardson & Co., Lexington, Ky.]

MISSIONS.

THERE is no authority for missions which will satisfy one who is not really a follower of Jesus. If you can say from your heart, "My Lord and my God" the question is closed.

Neutrality is a word you may find in the dictionary, but neutrality in the moral life of man is a thing that cannot have existence. If a man believes, he is bound by every consideration of heaven and earth, with all his heart and soul and mind, to labor that the word of the Lord may have free course and be glorified.

The commission of the Lord includes the entire world. There is no mention in it of the Anglo-Saxon race or of Latin peoples. The apostles had probably never heard of our own race. There is not a hint to limit the possibility that in the end the most perfect fruit of Christian character may be found in the Chinese or the Hindus.

The evangelization of the world is the supreme Christian purpose for which every other Christian purpose exists. It is the only adequate object for so amazing a life and death as that of Jesus Christ. It is the only result that will give Christ to see of the travail of His soul and be satisfied.—*Los Angeles Churchman.*

WHEN GOD'S EAST WIND BLOWS.

THESE is a story of an English gentleman who was showing a friend over his estate. From the magnificent old home, filled with all that wealth and taste could suggest, out through the well-kept stables, where the master's splendid thoroughbred horses were tenderly cared for, they had wandered. They finally paused upon the green, terraced lawn overlooking a beautiful flower garden. A quaint old sun-dial in the center of the garden attracted his attention. He drew nearer and read the motto upon it, "God is love."

"Ah," said the friend, "He is 'Love' now, but wait till His 'east wind' blows. Now you are basking in His warm sunshine. Everything is prosperous with you; but when trouble, or sickness, or even poverty, though it seems impossible, bears down upon you, then what?"

EXTRACTS FROM EVERYWHERE.

To be usefully and hopefully employed is one of the great secrets of happiness.—*Smiles.*

There can be no true rest without work, and the full delight of a holiday cannot be known except by the man who has earned it.—*Hugh Black.*

It is upon the smooth ice we slip; the roughest path is safest.

The Church at Work

CONFERENCE ON CHRISTIAN UNITY AT BAR HARBOR, MAINE.

IN RESPONSE to an invitation from the Rev. Stephen H. Green, rector of St. Saviour's Church, Bar Harbor, Me., as chairman of the Bar Harbor Clericus, a party of about twenty gentlemen assembled at St. Saviour's rectory on the afternoon of August 20th for a conference on Christian Unity. There were present of Church clergy, the Rev. Messrs. S. H. Green or Bar Harbor, J. Sanders Reed, D.D., and Louis C. Washburn, D.D., of Philadelphia, Charles L. Hutchins, D.D., Concord, Mass., Frank S. Cookman, Ph.D., Baltimore, Frederick W. Beekman, Uniontown, Pa., Julius W. Atwood, Phoenix, Ariz., Alsop Leffingwell, New Albany, Ind., C. H. Jobe, Hulls Cove, Me., and Charles F. Lee, Northeast Harbor, Me. The following denominational ministers were also in attendance: The Rev. Dr. Schaffler (Presbyterian), of the General City Mission, New York City, and the Rev. Messrs. A. B. McDonald (Congregational), Carl N. Garland (Methodist), C. F. McCoy (Baptist), of Bar Harbor, and the Rev. Messrs. Rogers (Baptist), Northeast Harbor, and A. M. McDonald (Congregational), of the Coastwise Mission. The laity of the Church were represented by William J. Schieffelin, Ph.D., and Messrs. John Innes Kane of New York City and Morton C. Stone, a student at the General Theological Seminary, New York.

After an hour devoted to luncheon and social intercourse, the Rev. Mr. Green presented the Rev. Dr. J. Sanders Reed, one of the secretaries of the Church Unity Society, who read a series of propositions recently formulated by a devout and scholarly mind, which have been submitted to several conferences in different places, looking toward the unification of Christendom. Copies of the propositions, twenty-three in number, were distributed among those present, and general discussion was invited. Among those taking part in the discussion, which was informal, were Drs. Reed, Schaffler, Kinsolving, and Washburn, and Messrs. Garland, McCoy, and McDonald. The result of the conference, in the main, was to acquaint those who had not known of the Church Unity Society of the work of that body, and to awaken interest in the subject. It is hoped that seed was sown that will, sooner or later, bear fruit.

DEATHS AMONG THE CLERGY.

THE DEMISE is here chronicled of three priests: The Rev. EDWARD RAYNES DODDS, the Rev. A. W. STEIN, and the Rev. ROBERT J. WALKER.

THE Rev. EDWARD RAYNES DODDS, sometime rector of Christ Church, Alameda, Cal., entered into the Rest of Paradise on Sunday morning, August 21st. He had been in poor health for some years, and during all the nearly two years of his rectorship in Alameda he was suffering from the malady which has now terminated his earthly life. He was a singularly patient and brave sufferer. Mr. Dodds was ordained some fourteen years ago, having been educated in Wyoming and in New York, probably at the General Theological Seminary. He had served the Church in Wyoming and in Montana, and went to California some three years ago for medical treatment for both himself and his wife. Last October or November he resigned his work in Alameda, and was taken to St. Luke's Hospital, San Francisco. There he remained some months, leaving in May of this year after an operation, which was successful in

so far as to mitigate in some degree the sufferings of his last months on earth. The burial office was said on Tuesday, August 23d, at 10 A. M., the Bishop of the diocese officiating, assisted by the rector of the parish, the Rev. E. W. Couper, the Rev. David Evans, of the Standing Committee, and the Rev. Isaac Dawson, of the district of Sacramento, an old friend of Mr. Dodds'. The body was taken to the church early on Tuesday morning, and from the moment of its arrival one or more of the clergy of the diocese acted as a guard of honor until the hour for the service. The interment was in Iona churchyard, in Cypress Lawn Cemetery.

THE DEATH occurred at Saranac Lake, N. Y., on Tuesday, August 16th, of the Rev. ALEXIS W. STEIN. His last work as a rector was at Christ Church, Fitchburg, Mass., but on account of failing health he took up his residence at Saranac Lake. He was a graduate of Columbia University and of the General Theological Seminary, and was ordered deacon by Bishop Potter in 1893 and priest in 1897 by Bishop Capers, spending part of his diaconate in connection with St. Peter's, Baltimore. In 1895 he became curate at St. George's Church, New York City, and then accepted the rectorship of Christ Church, Cincinnati, when after a successful ministry of a little over a year ill health compelled him to go west, and he spent several years in Colorado. He for the second time became connected with St. George's, New York, and then took up what proved to be his last active work, at Fitchburg, Mass.

THE Rev. ROBERT JEFFERSON WALKER of Charleston, S. C., departed this life on August 13th. He had from 1894 been a missionary in the diocese of South Carolina. He was educated at Cumberland University, Northwestern University, and Century College, and was ordained deacon in 1880 and priest two years later, by Bishop Burgess. From 1881 until 1886 he labored at Kewanee and Monmouth, Ill., and then in succession served parishes at Fort Dodge, Iowa, Elizabeth, N. C., Emmetsburg and Spirit Lake, Iowa, Burlington, N. C., and Ravenna and Niles, Ohio. His wife and one son survive him.

BURIAL OF MRS. A. D. COLE.

AS ALREADY announced, the body of Mrs. A. D. Cole, widow of a long-time President of Nashotah, and mother of the wife of Bishop McKim, is being brought to this country from Japan, where she died, for burial at Nashotah. The service will be held at Nashotah chapel when the party reaches there, which will be some time next week—about Tuesday, September 6th, or soon after. The exact time will be noted in the Milwaukee papers as soon as the information can be given. Friends of Dr. and Mrs. Cole and of "old Nashotah" will be welcome.

MEMORIALS AND BEQUESTS.

ON THE MORNING of the Thirteenth Sunday after Trinity a handsome window in memory of the Rev. William Reed Huntington, D.D., of New York City was unveiled in the Church of St. Mary-by-the-Sea, Northeast Harbor, Maine, by the Bishop of Albany, who for many years has made the place his summer home. A sermon most appropriate to the occasion was preached by the Bishop of New York. The preacher spoke of the revelation of divine beauty and strength in nature and man, and then paid a feeling tribute to the

character, gifts, attainments, and work of Dr. Huntington, in which, he said, beauty and strength were so markedly combined. At the unveiling the Bishop of Albany made a brief but tenderly fitting address, after which a few collects were read by him. The memorial, which occupies the west window of the church, has the Transfiguration for its subject. The central panel shows a figure of our Lord, and in the panels on the right and left are figures of Moses and Elijah. At the feet of the three, in a recumbent posture, the Apostles Peter, James, and John are represented. The window is the gift of various friends of Dr. Huntington. It is of the best English glass, and was designed by Tiffany. Dr. Huntington was for a long time a summer resident at Northeast Harbor, and took an abiding interest in the work of the Church there.

AMONG the bequests of the late Robert Treat Paine of Boston were the following: To Trinity Church, which had been his home parish all of his life, he gave \$5,000 to be used as a permanent fund, and to the Rev. Dr. Mann, its rector, he gave the sum of \$2,000. The Episcopal Theological School at Cambridge was also given \$5,000 to be used as a permanent fund. These and a few other institutional and personal gifts are contained in a codicil, as in the body of the original instrument generous provision is made for the members of Mr. Paine's family.

BY THE WILL of Mrs. Harriet Coles, who died at Glen Cove, Long Island, on the Feast of the Transfiguration, St. Paul's Church, of which she was a communicant, will receive \$10,000 for a permanent endowment fund, the interest to be used for general expenses.

THE BISHOP OF LONDON IN CANADA.

THERE WAS a very large audience present in the Savoy Theatre, Hamilton, diocese of Niagara, on Sunday afternoon, August 21st, when the Bishop of London, the Right Rev. A. F. Winnington-Ingram, D.D., preached. The Bishop was the guest of Bishop Du Moulin from Friday to Monday, and assisted at the early celebration in All Saints' Church, Hamilton, on Sunday morning, and at the 11 o'clock service in Christ Church Cathedral. The text of Bishop Ingram's sermon in the afternoon was "God the Eternal Giver." The theatre was packed to overflowing and there was a choir of 200 male voices on the stage, assisted by an orchestra. The Bishop left to visit his brother at Aylmer on the 22nd.

GOOD SAMARITAN MISSION, SAN FRANCISCO.

THE FIRST of a proposed group of buildings for the Cathedral mission of the Good Samaritan, San Francisco, which, when completed, will comprise, in addition, a chapel, a boys' home, and a day nursery, was opened on June 10th by the Bishop of the diocese with a service of benediction. The name of the giver has not been divulged. The edifice is three stories in height, with a generous basement, which makes it practically a four-story building. In this basement are the quarters of the Clothing Bureau and the dressing rooms and lockers for the gymnasium, with provision for both boys and girls. The first floor has a commodious temporary chapel and a large library room. The well-appointed gymnasium is also on this floor and in addition there are provisions for the administration of the work. The second floor has three club rooms, and arrangements for the dis-

pensary, with an up-to-date operating room. The third floor contains living apartments for the priest in charge and at least one assistant, together with the kitchen and refreshment room, which can be, and generally is, divided into four or five convenient class rooms.

NEW PARISH HOUSE FOR TRINITY CHURCH, NEWARK.

THE CORNER-STONE of the new parish house for Trinity Church, Newark, N. J., was laid on Thursday morning, August 25th. The service was in charge of the Rev. Albert W. H. Thompson, curate of the parish, in the absence of the Rev. Louis S. Osborne, rector. The new building will be on the site of the old chapel building in Rector street. It will cost about \$30,000 and will be ready for occupancy about January 1st. The total cost of the new parish house has been subscribed by parishioners, and almost the entire amount has been paid in.

NOTABLE HISTORICAL EVENT COMMEMORATED.

UNDER THE auspices of the Roanoke Colony Memorial Association, the 323d anniversary of the birth of Virginia Dare, the first child born of white parents in this country, was observed on Roanoke Island, North Carolina, near old Fort Raleigh, the site of the first attempt at English colonization of this country. *Hakluyt's Voyages* is the authority for the fact that on August 18, 1587, Virginia Dare was born and on August 20th was baptized, and that Manteo, a friendly Indian, was baptized on Sunday, August 13, 1587. The Rt. Rev. Joseph Blount Cheshire, D.D., delivered the principal address and vivaciously presented the significance of the events commemorated.

Traces of the old fort built by Sir Walter Raleigh's colonists are still visible, and the Memorial Association has marked the spot with a granite slab, suitably inscribed. There are sixteen acres of land in the old fort tract, owned by the Association.

DEATH OF MRS. SARAH TITUS ZABRISKIE.

MRS. SARAH TITUS ZABRISKIE, an earnest and generous member of the Church of the Transfiguration, New York, died at her summer home in Newport, R. I., on the morning of August 25th. She was a devout Churchwoman and a generous supporter of the Church, among her many gifts being the parish house, the new chancel, and the reredos of the Church of the Transfiguration, and the present brown stone building of St. John the Evangelist's Church, Newport, which was erected in 1893-94 in memory of her mother and is known as Zabriskie Memorial. Bishop Clark laid the cornerstone of this church on St. Michael and All Angels' day, 1893, the address being delivered by the Rev. Dr. Houghton of New York. Mrs. Zabriskie was also active in philanthropic work, and was a member of the New York City Mission's Altar Guild, which has furnished several chapels in prisons and public institutions.

The funeral was held at St. John's Church, Newport, Saturday, August 27th. Requiems were celebrated early by the Rev. Charles F. Beattie, rector of the Church, and by the Rev. Dr. Houghton of New York. The body was interred in the quiet little St. Columba's churchyard, Middletown, R. I.

CORRECTION AS TO DR. HAYES.

IT WAS stated last week by error that the late Rev. Dr. Charles H. Hayes, professor at the General Theological Seminary, was a son of the Rev. Dr. Charles Wesley Hayes. He was not connected with that family, but was the son of Charles Hayes, of Newark, N. J.,

a business man, and the grandson of Jabez W. Hayes. The family was among the early settlers of Newark. Henry Hayes, an uncle of the late Dr. Hayes, was a distinguished layman who died not many years ago. The cause of Dr. Hayes' death, after an illness of only a week, was septic peritonitis. He is survived by his mother and three sisters.

MR. HABERSTRO HAS APPENDICITIS.

MR. WILLIAM A. HABERSTRO, the Mid-West secretary of the Brotherhood of St. Andrew, was recently operated upon for appendicitis. He is now at his home in Buffalo, where he is convalescing. The operation was successful in every way.

CORNERSTONE LAID AT SALEM, VA.

ON SUNDAY afternoon, August 21st, the cornerstone was laid of a new church for St. Paul's parish, Salem, Va. The rector, the Rev. J. Scott Meredith, officiated, being assisted in the services by the Rev. Edmund W. Hubbard of Salem, the Rev. J. W. C. Johnson of Lake Charles, La., and the Rev. Archer Boogher, rector of Christ church, Roanoke, Va. Archdeacon Smeade of Mississippi delivered an address. The music was rendered by the choir of St. John's church, Roanoke, Va.

CALIFORNIA.

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

New Churches in Course of Erection—Growth of the Diocese.

WORK IS progressing rapidly on the new St. Luke's Church, San Francisco, and it is expected that it will be occupied for services not later than St. Luke's Day. Work is also progressing on the new Grace Cathedral, San Francisco, the excavation for the foundation being almost completed. The new building for the Church of the Saviour, Hanford, is also well advanced. This has been designed by the same architect as St. Luke's, and is on very similar lines. The San Francisco church, however, is being built of Utah stone and the Hanford church of brick.

THE GROWTH of the diocese is shown among other things by the fact that at this moment there are more clergy on the lists than at any time since the setting off of the diocese of Los Angeles, and at the same time there are an unusual number of vacancies.

CONNECTICUT.

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

Berkeley Divinity School Commencement.

THE BERKELEY DIVINITY SCHOOL will begin its 57th year on September 20th, and the examinations for admission will be held on that day. Five framed portraits of former professors have recently been hung in the library.

EAST CAROLINA.

ROBERT STRANGE, D.D., Bishop.

Improvements to St. Stephen's, Goldsboro.

ST. STEPHEN'S CHURCH, Goldsboro, has recently been greatly improved and the parish is in better condition than it has been for years. A great awakening is manifest in all departments. With its attractive parish house and improved rectory, it is well equipped for the advance which seems promised. A call has been extended to the Rev. Frank Robert Lee of Smithfield, Va., to become its rector, and he is expected to accept.

EASTERN OREGON.

ROBERT L. PADDOCK, Miss. Bp.

Excellent Results from a Vacation.

MR. THOMAS A. SPARKS, a student of Columbia College, New York, has been spending

over two months of his vacation in the John Day Valley, where he has been acting as lay reader. Under his leadership the people at Prairie City have given and subscribed over \$500 and have begun the erection of a church.

HONOLULU.

H. B. RESTARICK, D.D., Miss. Bp.

Recent Clerical Changes—Personal Notes.

DURING the summer many changes have occurred among the clergy of the district. The Rev. William H. Bliss has removed to Spokane, and Canon Simpson has resigned from the Cathedral. Canon Ault was called from Wailuku, Maui, where he had done such good work for many years, to be resident Canon in charge of St. Andrew's Cathedral, and the Rev. Leopold Kroll was called from Lahaina, Maui, to take charge of the native congregation of the Cathedral. The Rev. William S. Short was called from Trinity mission (Japanese), Honolulu, to succeed Canon Ault at Wailuku, where a new church is being built, but as yet no one has been appointed to assist the Rev. Dr. A. B. Weymouth, at Lahaina, though Miss Folsom is in charge of the school and rectory.

BISHOP RESTARICK sailed for England on June 20th and the Rev. W. E. Potwine of St. Elizabeth's, Honolulu, sailed August 7th with his family for Los Angeles, on his way to General Convention. Mr. Coburn, a young student of the Philadelphia Divinity School, is visiting his brother on Kauai, and will visit several missions on that island during the summer.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Outdoor Services at Muncie.

Death of Col. E. W. Fitch—Vacation Notes.

COR. E. W. FITCH of Jeffersonville, after an illness which confined him to his bed for the past fourteen months, entered into rest early on July 26th. For a quarter of a century he was vestryman and senior warden of St. Paul's Church and devoted much of his time and means to the upbuilding of the parish. The funeral was held from the church on Wednesday, July 27th.

THE REV. A. Q. BAILEY of Jeffersonville acted as *locum tenens* during August at the Church of the Epiphany, Chicago; the Rev. Alsop Leffingwell of New Albany is at Bar Harbor, Me., and the Rev. Lewis Brown, Ph.D., of Indianapolis is at Battle Creek, Mich.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Memorial Service on MacMahan Island.

ON THE Thirteenth Sunday after Trinity, August 22nd, there was a service at St. Cuthbert's Church, MacMahan Island, in memory of the Rev. Charles Tileston Whittemore and his wife, Alice Griffith Whittemore, for ten years or more summer residents at MacMahan. The Rev. Harold St. George Burrill, formerly Mr. Whittemore's curate at All Saints', Ashmont, now St. Agnes' Chapel, New York, was the celebrant, and a number of Mr. Whittemore's former parishioners from All Saints', summering in the neighboring islands, were present, as well as his many friends connected with St. Cuthbert's. The sermon was preached by the Rev. George S. Pine, rector of Holy Trinity, Marlborough, Mass., soon to depart for Nice, France. The music for the occasion was rendered by a choir of residents under the direction of the Rev. F. B. Reazor, D.D., rector of St. Mark's, Orange, N. J., with the assistance of the Rev. J. N. Steele, Mus.Doc., formerly of Trinity Church, New York.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.
JOHN G. MURRAY, D.D., Bp. Coadj.

Early Return of the Bishop—Deaths Among the Laity.

RECENT LETTERS from the Bishop of the diocese, dated at Munich, state that he and his family, who have been abroad since last October, have decided to go direct to London from Munich and that they expected to sail from Cherbourg the latter part of August. This change of schedule means that the Bishop will reach Baltimore earlier than at first expected.

MRS. CAROLINE MCLEAN WORTHINGTON died at Charleston, W. Va., August 16th, aged 72. Mrs. Worthington for many years was greatly interested in old St. John's Church, Worthington Valley, Baltimore county, and was one of its most liberal and faithful supporters. She was buried at St. John's on August 17th, the rector, the Rev. R. W. Murphy, officiating.

DR. FRANK D. GAVIN, a devoted Churchman who for thirty-five years was resident physician at the Church Home and Infirmary, Baltimore, and one of the best known physicians in the city, died August 24th at his home in Baltimore. Under his management the Church Home grew until, when he left it, in 1908, it was rated among the finest hospitals in this country. Dr. Gavin was for many years a member of old St. Paul's Church, and was a warm personal friend of the Rev. J. S. B. Hodges, D.D., now rector emeritus, who conducted the funeral services on August 26th.

MILWAUKEE.

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

THE REV. HOLMES WHITMORE, the new rector of St. Paul's Church, Milwaukee, has assumed charge of the parish, and officiated for the first time last Sunday morning.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.
Services at Red Wing.

DURING THE month of August the Rev. Dr. C. H. Plummer of Lake City was in charge of the services at Christ Church, Red Wing. The rector, the Rev. Addison E. Kniekerbocker, is spending his vacation in Wyoming and Yellowstone Park.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Rev. Charles T. Walkley Receives Warm Welcome.

AFTER A three months' trip abroad, the Rev. Charles T. Walkley, rector of Grace Church, Orange, returned to his parish on Monday, August 22d. The Charles Kingsley Club of the church gave a dinner on Wednesday, August 24th. The affair was a surprise to the rector, and was largely attended. Samuel M. Edwards, president of the club, was the toastmaster and made an address of welcome, to which the guest of the evening responded. Addresses were made by Robert M. Dixon, Pemberton Leggett, and others.

OHIO.

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

Conference of Church Workers Among Colored People—Promising Work Started at Tiltonville—Other Items.

THE Conference of Church Workers Among Colored People will meet at Cleveland, September 27th to 30th. The opening session will be preceded by a celebration of the Holy Communion at the Cathedral at 8 A. M., at which it is expected that both the Bishop of the diocese and the Dean of the Cathedral will be present. On the last day of the conference there is to be a meeting of women workers. Headquarters will be at St. Andrew's mission.

A NEW STATION has been opened at Tiltonville, on the Ohio river, under the proposed name of Mission of the Holy Cross, the present place of worship being a room rented and fitted for chapel purposes. The mission has the tender of a lot and hopes to erect a modest chapel. At the services on the Thirteenth Sunday after Trinity, conducted by the Archdeacon of the diocese, one of the two children brought for baptism from a near-by mining village was a child of 4 years, the youngest of seventeen children, the daughter of a father only 52 and a mother only 48 years of age.

DEAN DUMOULIN and wife of Cleveland have gone on a three weeks' tour in Northwest Canada.

UPON NOMINATION of the Bishop of the diocese, the Rev. Alvah I. E. Boss of Muscatine, Ia., has been called to Grace parish, Galion, and in the event of his acceptance he will also be priest in charge at Shelby, St. Mark's mission.

CARDS HAVE been sent out announcing the approaching marriage of the Rev. Claude Soares to Miss Margaret Nanette Haight, at St. Luke's, Mattewan, N. Y., September 7th. The Rev. Mr. Soares is deacon in charge of St. Philip's and St. Matthew's missions, Cleveland.

RHODE ISLAND.

Progress on the New Church at Edgewood—Official Notice of Diocesan Convention—Coming Anniversary.

WORK is progressing rapidly on the new Church of the Transfiguration, Edgewood.

Services have been suspended during August in the chapel attached to the church, so as to allow the workmen space and to facilitate the finishing of the basement in time for the opening of the Sunday school and the resuming of services in that portion of the building early in September. The upper portion of the church and the chapel, which is being altered into a clergy house, will be ready for use before winter.

THE STANDING COMMITTEE has issued an official notice of a special session of the diocesan convention to be held in St. John's Church, Providence, on Wednesday, September 21st, for the purpose of electing a Bishop. A prayer written by Bishop Clark, and used at the time of the special session to elect a Coadjutor, has been promulgated by the committee and its use requested in all the churches of the diocese.

PREPARATIONS are being made at St. Mary's Church, East Providence, to celebrate in a suitable manner the fortieth anniversary of the founding of the parish and consecration of the Church on October 2d and 3d.

CANADA.

Gifts to Canon Powell—Saskatchewan Provincial Synod—Other Dominion News Items.

Diocese of Toronto.

SOME HANDSOME gifts were presented to Canon Powell on the occasion of his departure from the diocese, to take the position of president of King's College, Windsor, August 16th. A number of the Canon's clerical and lay friends were present and the presentation was made by Archdeacon Ingles.—REGRET is felt

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AS ANNOUNCED in our first advertisement, the subscription edition of "Reasons for Being a Churchman" by Dr. A. W. Little, is closed, the entire number having been subscribed. We find now that many belated orders are coming in which cannot be filled from the first edition of 11,000 copies. ¶ We have therefore concluded to reopen the subscription list, and accept all orders up to September 15th conditionally upon enough coming to warrant our printing again.

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N. B.—For the information of those not familiar with Dr. Little's notable book, we will state that the first edition was published in 1885, and successive editions published till 25,000 copies have been circulated. The book was entirely revised and re-set recently. The book has converted more people to the Church than probably any other book written. The only edition at present available is bound in cloth at \$1.25 (\$1.35 by mail). The book contains over 300 pages. The subscription edition is printed from the same plates. Address:

The Young Churchman Co., Milwaukee, Wis.

in some quarters in Toronto at the failure of the negotiations for the amalgamation of Trinity and Wycliffe Colleges.—A CONVENTION is to be held in Toronto, October 25-26, of the Anglican Young People's Association. This will be the first general meeting of the society and representatives are invited from every branch in Canada. The authorities of St. Philip's Church, Toronto, have offered the use of their buildings for the convention meetings.

Diocese of Saskatchewan.

AT THE meeting of the Provincial Synod in August at Prince Albert there was a very long discussion in reference to the method of electing the Bishop of Rupert's Land and Metropolitan of the ecclesiastical province of Rupert's Land. It was finally decided that both offices should be combined in the same person but the method of electing the Bishop should be changed. The change took the form of an amendment to the constitution of the Synod. The Bishop of Rupert's Land was formerly chosen by the House of Bishops from two names submitted by the diocese of Rupert's Land. Now the Bishop and Metropolitan will be elected by a committee composed of a Bishop and one other clerical and one lay delegate from each diocese in the ecclesiastical province. The Archdiocese of Rupert's Land, as being most affected, is to have double representation, provided that this representation does not constitute more than 20 per cent. of the committee. The great missionary meeting in St. Alban's Church, Prince Albert, in connection with the Provincial Synod, was opened with prayer by Bishop Newham, and Archbishop Matheson gave the first address, a short one, after which Bishop Holmes, of Athabasca, spoke. A committee was appointed by the Synod to deal with the making of new dioceses. Three are at present contemplated. Representatives from Rupert's Land, Saskatchewan, Qu'Appelle, and Calgary formed the committee.

Diocese of New Westminster.

ARCHDEACON PENTREATH, when about to leave Vancouver for the Halifax Bi-Centenary, was presented by friends in the diocese with a purse well filled with gold, accompanied by a complimentary address signed, for the givers, by the Bishop, the Rev. Havelock Beacham, and Mr. Walter Taylor. Archdeacon Pentreath is accompanied by his wife on his eastern trip, and after participating in the festivities in Halifax, will visit his mother in New York, returning to the Pacific coast early in October.

Diocese of Keweenaw.

BISHOP LOFTHOUSE reports, since his recent visitation there, that the missions in the Rainy River district are all prospering and small churches have been built at each station. Seven years ago there was only an Indian mission in this district, now there are four well-established white parishes with their out-stations.

Diocese of Rupert's Land.

AT THE LAST annual meeting of the diocesan branch of the Woman's Auxiliary, it was decided to hold deanery meetings in future. The first one, which was very successful, having delegates from eleven branches, was held at Shoal Lake in the middle of July. Some excellent papers were read, the great needs of the new diocese of Honan, China, being the subject taken up in the foreign missions department. The offertory was divided between Dynevor hospital and the fund for organizing expenses.—THE NEW St. Alban's Church, Winnipeg, is going up rapidly, the curate in charge, the Rev. A. E. Cousins, taking part in the actual work of building.

Diocese of Calgary.

BISHOP PINKHAM, speaking in Edmonton, in the middle of August, said he felt the time had fully come for taking active measures to

raise the Bishopric Endowment Fund for the proposed diocese of Edmonton and he intended to take the matter up at once.

The Magazines

WHAT William J. Gaynor, mayor of New York, has to say on "The Problem of Efficient City Government," is of interest to every American citizen. His discussion of the subject is one of the features of the September *Century*, dealing with the training needed for a mayor, the first duty of officials, the folly of partisanship, the passing of boss-control, and other civic matters of vital interest. The detailed story of the organization, growth, and work of the Brotherhood of Locomotive Engineers is told by Charles Frederick Carter. The Rev. Dr. Samuel McComb of Emmanuel Church, Boston, in an article entitled "The New Belief in Prayer," gives a sketch of the place and functions of prayer in the various religions of the world and its gradual spiritualization and purification.

THE INITIAL instalment of a series of articles under the rather novel title of "It—An Exposition of the Sovereign Political Power of Organized Business," appears in the September *Everybody's*. It is a study of Wall Street along the broadest lines. Other special articles are "Lassoing Wild Animals in Africa," by Guy H. Scull; "Bringing in the Fleece," by G. W. Ogden; "The Women of To-morrow," by William Hard; and "The Greedy Game of Getting Things Through," by Franklin Clarkin. Eight stories make up the fiction of the number, and the usual departments are well represented.

A DESCRIPTION of the famous open-air pulpit of Grace Church, New York, by Florence E. Winslow, appears in the September magazine number of the *Outlook*. The feature of this issue is "A Knight Errant of the Sea," by Jacob A. Riis, a description of the naval exploits of Peder Jansen Wessel, which is quaintly and handsomely illustrated.

LACK OF MONEY

Was a Godsend in This Case

It is not always that a lack of money is a benefit.

"A lady, of Green Forest, Ark., owes her health to the fact that she could not pay in advance the fee demanded by a specialist to treat her for stomach trouble. In telling of her case she says:

"I had been treated by four different physicians during 10 years of stomach trouble. Lately I called on another who told me he could not cure me; that I had neuralgia of the stomach. Then I went to a specialist who told me I had catarrh of the stomach and said he could cure me in four months but would have to have his money down. I could not raise the necessary sum and in my extremity I was led to quit coffee and try Postum.

"So I stopped coffee and gave Postum a thorough trial and the results have been magical. I now sleep well at night, something I had not done for a long time; the pain in my stomach is gone and I am a different woman.

"I dreaded to quit coffee because every time I had tried to stop it I suffered from severe headaches, so I continued to drink it, although I had reason to believe it was injurious to me, and was the cause of my stomach trouble and extreme nervousness. But when I had Postum to shift to it was different.

"To my surprise I did not miss coffee when I began to drink Postum.

"Coffee had been steadily and surely killing me and I didn't fully realize what was doing it until I quit and changed to Postum."

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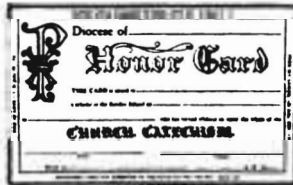
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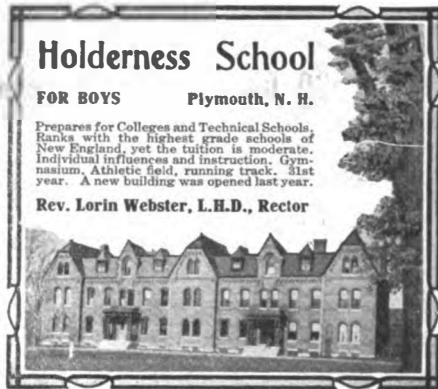
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