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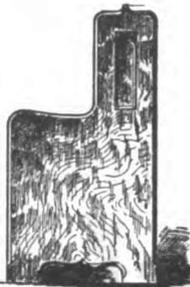
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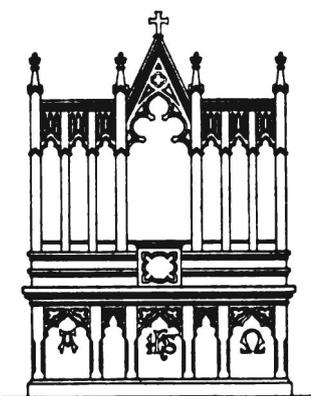
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WE ARE TO BE like Jesus Christ. Do not be in a hurry and so eager to have multitudes converted that you forget the man that is not converted in your own house and at your own fireside. It is not by banners and by trumpets and by demonstrations that the work of God is going to be done, but by holy living, by patient forbearance, by one saved man going out to save another.—*Samuel Chadwick.*

THE CHURCH, THE HOME OF THE SOUL.

FOR SS. SIMON AND JUDE, APP. MM. (OCTOBER 29TH).

"Gloriosa dicta sunt de te, O Zion, civitas Dei."

THE Catholic Church is suggested for our meditation on the Feast of the Apostles Simon and Jude, who served her, the one by zealous confession, the other particularly with the pen, and both by gladly laying down their lives in her behalf.

How inexhaustible the theme! In how many ways she appeals to our thought, uplifts our hearts, stirs our enthusiasm, rejoices our faith! Wondrous destiny, wrought out 'midst the passions and pains of men; she ever rightly dividing the word of truth, ministering good will and peace; the power and life of Christ, extended down the ages, ever expanding, despite whatever misapprehensions, whatever betrayals, as that life animates and revives her members; the ark of God sailing the floods of the world inviolate; the shadow of a great rock in a weary land.

But dearest and best to us, the Church is the home of the soul, peace within her borders and filled with the flour of wheat; rock-founded, precious stones her walls, hell helpless at her portals, for He hath made fast the bars of her gates, and hath blessed her children within her. She is the sanctuary for the spirits of men who have been wounded and hunted down by the cruelties and inhumanities of life; the shrine of sweet faith, tender aspiration, the piety of ages; her sacraments are as wells of clear water and gardens of refreshment; her offices are reverberant with the cadences of immemorial devotion.

We know well her tasks, her burdens, the great things she hath appointed us to do, for which too often our hands are weak and our hearts are faint: fierce her warfare and long her strife against the powers of evil, and unworthy we, have we no part therein. We know well the bitterness of her divisions, the pathetic *Amen* our modern ways utter to her Lord's high-priestly prayer; dim is our vision, if it do not foresee the knitting-up of her seamless robe; and unloyal our faith, if for that we can voice no passionate prayer. We know too the spirit of her romantic quest, the thrill at heart as "the flag of the world" is unfurled, as the trumpet gives forth no uncertain sound, and as of old her dedicated knights go forth on the eternal quest for the Holy Grail, and, as Sir Launfal, find it in the cup we share with the thirsty, and the Holy Communion deepens for us into a new mystery, the sacrament of service.

"Far adown the valley, riding in manhood,
Gaunt go the men-at-arms; high upon the coast,
Shadows of lance, of pennon, wave and flicker,
Faint, yet the thin points lift aloft the Host."

But with the need for work, the desire for romance, and the search for adventure, we have our homesicknesses, our keen longings for the hearth, the cheerful fire, and the friendly voice, the sweet mysteries of quiet fellowship, and haply we find them. Or, perchance once we knew them and know them now no more; gone are "the old familiar faces," and there are ashes on the hearth. So too the soul has its nostalgias for home, its intense need of love, its unutterable cravings for the friendship of God, and it finds that divine fellowship in the Church.

"Thou knowest, Lord, the weariness and sorrow
Of the sad heart that comes to Thee for rest;
Cares of to-day, and burdens of to-morrow,
Blessings implored, and sins to be confest;
We come before Thee at Thy gracious word,
And lay them at Thy feet: Thou knowest, Lord.

"Thou knowest, not alone as God, all-knowing;
As Man, our mortal weakness Thou hast proved;
On earth, with purest sympathies o'erflowing,
O Saviour, Thou hast wept, and Thou hast loved;
And love and sorrow still to Thee may come,
And find a hiding-place, a rest, a home."

L. G.

WHAT HATH "THIS CHURCH" RECEIVED?

WE are glad to print a second letter from the Bishop of West Virginia, and to accord to it that same respectful consideration which we gave to his former letter, printed in THE LIVING CHURCH of September 30th, and which we shall always give to what he may write. It is a pleasure to have the Bishop commend the frankness with which we have written, and our hope coincides with his, that "as the next General Convention draws near, these statements will become still clearer and still more definite." Whatever else is necessary, it is essential that each of the parties, or groups—for we have no parties in the political sense and the term is only used in order to designate groups that are only partially antagonistic—should understand one another. We, for our part, shall always try to be perfectly frank.

The Bishop has shown both to his satisfaction and to ours, that we, who hold a certain position which he has outlined at some length, are not Protestants. Now, what are we? What shall we be called, and how shall we describe the Church that harbors us? That is what we want to know, but we require a term that will also include the Bishop of West Virginia, from whom we do not intend to part company. Surely there *must* be a way to solve such a question by mutual agreement of all concerned. Will not the Bishop help to discover that way?

But the Bishop of West Virginia wholly misunderstands us when he assumes that we agree with him as to what the Reformation effected in the Church of England. We deny absolutely that the Reformation, *in so far as it was officially accepted by the Church of England*, implied "antagonism to such doctrines as The Real Presence, The Sacrifice of the Mass, Eucharistic Adoration, and Sacramental Confession." We have no desire to quibble over the word Mass, and we presume the Bishop has not. We use the word because he used it. We maintain that the first two of these are doctrines recognized by the Book of Common Prayer, and the last two, practices—they are not doctrines—that are lawful in the Church. We only failed to say this directly in our last issue because we distinctly recognized the fact that, as we expressed it, on these questions "two parties in the Church differ *in toto*," and we were trying to find common ground that we could occupy together, laying stress upon our agreements, and bearing with each other in our disagreements. We found that we were agreed as Catholics and that we disagreed as Protestants. We had hoped that that fact would suggest to the Bishop, altogether apart from any view of our own, the greater applicability of the term that implies unity than the term that implies disunity, in officially describing the Church.

Now of course we can all become embroiled again in the Eucharistic controversy that so nearly disrupted the American Church forty years ago, but we, for our part, would deprecate that. We shall, at this time, only point out that our position in regard to the Holy Communion is adequately expressed by comparing the (Post-Reformation) English and American Prayer Book declarations: "The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper"; "The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper." To which we add the declaration of the American House of Bishops made in 1832: "They [the Bishops] are of opinion that, as the Holy Communion is of a *spiritually sacrificial character*, the standing posture should be observed by [the officiating priest] wherever that of kneeling is not expressly prescribed" (Perry's *Journals of General Convention*, ii., 451). These declarations, be it observed, antedate the Catholic Revival, of which Bishop Peterkin expresses distrust. Whether these are "Protestant" doctrines or not, we leave the Bishop to decide, but at any rate they are stated as the "Doctrine . . . of Christ as . . . this Church hath received the same." If these do not assert the doctrines of the Real Presence and the Eucharistic Sacrifice, it must be because those doctrines are not to be adequately stated in human words.

And after all, is not that latter consideration the bond that may draw us together, even in the difficult question of the Holy Eucharist, concerning which Christian men have been guilty of much uncharitable conduct for many hundreds of years—before, during, and since the Reformation?

Are we not both agreed that the Holy Eucharist is a *mystery*? If so, is it not at least highly probable that when we shall have been gathered into the sweetness of the visible Presence of our Blessed Lord, we shall all discover how pathetically inadequate was *any* of the eucharistic language which any of

us were accustomed to use on earth? Must we define where the Church has not defined? Must we choose between the philosophical utterances of the thirteenth and the sixteenth or seventeenth centuries? May we not reverently say that *neither* St. Thomas Aquinas nor Jeremy Taylor—and it would be impossible to select two characters in Christian history for whom we have greater reverence—was wise when he sought to apply his analytical philosophy to the mystery of the divine, sacramental Presence? Was not the essence of the mediæval abuse that we commonly associate with the doctrine of Transubstantiation, not that of a wrong definition (though it seems to us to have been that) but that of attempting to define at all, in the form of official language, that which the reticence of divine inspiration had not revealed? If such were the case, is it not quite as perilous now for us to repeat the philosophical language of controversialists, and demand that it be accepted as (what it is not) the voice of the English Church, as ever it was in the thirteenth and fourteenth centuries? Is it not "undoing the work of the Reformation" when anyone, even the Bishop of West Virginia, essays to do so?

AND WHY do we accept the Reformation?

Not because it came as a new revelation from Almighty God. Not because there was greater learning vouchsafed to the men of the sixteenth and seventeenth centuries than to other men. Not because the Holy Spirit had been absent from His Church and then returned to it.

We accept the Reformation because it re-asserted the old Catholic position of the Church. Now to find that Catholic position, we do not appeal to Reformation authorities exclusively or primarily; we appeal to the whole consensus of Catholic doctors and teachers, and, especially, to the continuity of the official teaching of the Church. Then, having ascertained that doctrine, we inquire secondly, whether the Church of England, in her Reformation and post-Reformation standards, officially accepted it. If she did, she is entitled to our loyalty; if she did not, she forfeits our loyalty. We do not accept Catholic doctrine because it was taught at the Reformation; we accept the Reformation because, and only so far as, it reasserted Catholic doctrine.

We may illustrate this by another chapter in English history. We venture to say that, from a religious point of view, the first half of the eighteenth century was a darker period in England than the fifteenth century, and we believe the Bishop of West Virginia will agree with us. Then came the splendid Reformation that we know as the Evangelical Revival. Does it follow that we must only quote the Evangelical writers of the late eighteenth and early nineteenth centuries in order to discover what is the "reformed" teaching of the Church? Are we untrue to the spirit of that Revival if we cite authorities of the seventeenth, sixteenth, fifteenth, fourteenth, and any earlier centuries, as bearing upon the position of the Church? The present letter of the Bishop of West Virginia comes perilously near to falling into the purely Roman and ultramontane fallacy that the post-Reformation Church of England is a different body from the pre-Reformation Church in the same land. If it be the *same* Church, there cannot possibly be any legal principle whereby it be lawful to appeal to its acts or its history in one period and not in another period.

And we may also illustrate it by a chapter in American history. The state of Virginia passed through the throes of a Reformation between 1860 and 1870. Men differ in their judgment of the value and precisely the extent of that Reformation, precisely as they differ concerning the English Reformation; but everybody agrees that something momentous happened, and that with no break in her continuity, the Virginia of 1870 presented different characteristics from the Virginia of 1860. Does it follow that Virginian law and Virginian precedents and Virginian standards of the earlier period may no longer be cited? Will Bishop Peterkin say, if Patrick Henry or George Washington be quoted as Virginian authorities: "It seems to me most extraordinary when we are speaking about the

{ doctrines } of the Reformed { Church } of { England }
 { laws } { of the State } of { Virginia } to say.

as THE LIVING CHURCH does, 'We shall test { Hooker } and
 { Daniel }

{ Taylor } by { Anselm } and { Langton }, when { Anselm }
 { Alderman } { Henry } { Washington } { Henry }

and { Langton } lived long before the { Reformation }
 { Washington } { Reconstruction }

and so knew nothing of the issues involved"? If these "knew nothing of the issues involved" in { Reformation } politics, they at least knew a good deal of what was involved in the underlying principles upon which such issues depend.

BISHOP PETERKIN asks what we mean by "Twentieth Century Churchmen." We reply, we mean Churchmen who have ceased to live in the past; men who are no longer fighting sixteenth century or thirteenth century battles; men (in America) who appreciate that the American people are a composite people, only partly of English descent and becoming less so in every generation, and that English controversies of the sixteenth century are simply *not* the burning issues of to-day; men broad enough to be willing to assimilate the experience of *all* the centuries of Christian history, made in *all* the lands that have helped to make that history; men, in short, who are not willing to describe themselves by a title that implies one epoch and one part only of the past.

The Bishop assumes that the title "Protestant" is derived from the Reformation era, which, to him, means so much. Quite the contrary is the fact. As a technical title it begins with the history of the American Church in the late eighteenth century, and the earlier use in England in a *descriptive* and not a *technical* sense simply has no bearing upon its technical use.

Moreover, when the Bishop cites the controversialists of the sixteenth century and the Caroline divines in their application of the term "Protestant" as descriptive either of themselves or of the Church of their day, he overlooks the fact that Protestantism afterward showed its true colors by declaring war against the Church of England, bringing the King and the Archbishop to the block, banishing the Bishops and the Book of Common Prayer, and setting up a rival institution that did not purport to be the old Church in any sense. When finally the ancient Church of England returned to her own, Protestantism formed the many sects that went out from her because they were not of her; and, finally, alien German kings brought from the continent an alien Protestantism, which usurped a place in the English Church to which it had no historic right. *That* is the Protestantism which we of to-day repudiate, and it is much more unreasonable to cite the Protestantism of days before Protestants declared war against the Church, as precedent for the present, than it is to cite pre-Reformation authorities as those of the Church of England. Protestantism to-day implies the position that Protestants created for themselves when they abandoned the Church of England. Bishop Peterkin declares that Protestants repudiate "such doctrines as The Real Presence, The Sacrifice of the Mass, Eucharistic Adoration, and Sacramental Confession." Yes, and so do they repudiate episcopacy, the Book of Common Prayer, liturgical worship, and the whole historic doctrine of the holy Catholic Church. The Bishop is perfectly correct in attributing to the word only the *repudiation* of something, but he is wholly illogical in limiting that repudiation to the few doctrines which he himself is willing to repudiate. Present-day Protestantism, as it is held by the vast majority of those who call themselves Protestants, stands deliberately and avowedly for the negation of Catholicity. That is why we repudiate the name for ourselves.

And if Bishop Peterkin really believes that the Protestant position which he describes as "antagonism" to the doctrine of the Real Presence and all that flows from that doctrine, is the doctrine which "this Church hath received," let him prove it by asking the House of Bishops formally to repudiate that doctrine on behalf of this Church, and the General Convention to alter the standards of the Church so that it will no longer be taught by them. Then he will have proven that this is a "Protestant" Church, and those of us whom he has shown not to be entitled to the Protestant name will act accordingly. On the other hand, if the House of Bishops and the General Convention will not repudiate that doctrine on behalf of this Church, it follows, on the Bishop's own showing, that however inclusive she may be of individual Protestants, she is *not* a Protestant Church. Obviously on the face of it, "The Body and Blood . . . verily and indeed taken and received," "spiritually taken and received," is not *prima facie* repudiation of the doctrine of the Real Presence. The Bishop has stated the issue with the utmost clearness. Until he shows from the *official* standards of the Church that she has officially *repudiated* the doctrines and practices which he describes, he must certainly agree that she is not a Protestant Church. Ergo, she is sailing under false colors when that term appears in her official title, and constant per-

plexities and misunderstandings must and will result, particularly in the mission field, until she either revises the Prayer Book to accord with its Title Page, or the Title Page to accord with the Prayer Book.

And even if the Bishop were right, is "antagonism" to somebody's belief the particular characteristic of all others to be exploited in the Church's title?

Remember, it was the Pope of Rome who officially made the assertion not many years ago that the English Church had repudiated the *Sacerdotium*—substantially the charge that the Bishop of West Virginia now repeats—and the English Archbishops, who were no partisans, in their Reply to Leo XIII. thoroughly disproved the charge. Does the Bishop of West Virginia desire us to understand that he occupies distinctly papal and ultramontane ground in this controversy? Does he repudiate the Reply of the Archbishops, and reëcho the charges of Leo XIII.? Must Churchmen choose between the Archbishops of Canterbury and York on the one hand and the Bishops of Rome and West Virginia on the other, as exponents of the English Reformation?

And yet to say this gives a wholly false impression. We venture to say that the Bishop's *heart* practises "Eucharistic Adoration" and acclaim the sacred Presence at every Eucharist which the Bishop celebrates or at which he receives, with a devotion which puts those of us who too glibly use these terms, quite to shame. Devout people are not nearly so divided in their eucharistic worship as they sometimes think they are, and all of us are on safer ground in the language of our devotions than in the language of our controversies. Did it ever occur to anyone how almost invariably our Lord confined Himself to *positive* teaching? And yet there must have been a great deal of misconception, not to say superstition, concerning spiritual things, in the minds of the people with whom He came in contact. For the most part, our Lord simply ignored all that, and taught them positively. Might it not be well for the Church to do the same?

WHAT, THEN, are the "Doctrine, and Sacraments, and Discipline of Christ, as the Lord hath commanded, and as *this Church hath received the same*"?

They are every part of the historic Catholic Faith, Sacraments, and Discipline, as taught throughout the ages, except to the extent that "this Church" (meaning the American Church) has formally, by official legislation, adopted some modification.

We know of no modification whatever in the realm of doctrine (waiving the question of the *Filioque*).

We know of none in the realm of the sacraments, except that certain mediæval philosophies would seem to be inconsistent with some of the definitions of this Church.

We know of considerable modification in the realm of discipline, wherein the right of national Churches to determine upon their own systems, subject to certain broad principles which "from the apostles' time" have been observed, has always been recognized.

After all is said, and the "Protestant" position of "antagonism" is shown not to be that which "this Church hath received," we deprecate division in the Church on any lines that may divide West Virginia from THE LIVING CHURCH. We, for our part, cordially welcome the Catholic constructiveness of Virginia Churchmen. The world is crying aloud for the *positive* elements of Christianity. We in America are confronted with conditions of which our fathers never dreamed. Will not the Bishop of West Virginia help us to rally the Christian world to a reformation of Christian *service*, under the inclusive, positive banner that implies *all* the wealth of the Christian centuries, that is dear to him as to us; and not compel us, whom he has shown not to be Protestants, or the Church which he could not possibly force to avow the position which he shows to be the Protestant position, to continue longer under a title that, on his own showing, is a misnomer?

The Bishop of West Virginia has it in his power to banish the last vestige of partisanship from the proposition to adopt the Catholic name for our technical title (if, indeed, any such vestige yet remains, which we question), by himself taking the initiative.

ANSWERS TO CORRESPONDENTS.

M. B. W.—Write for information concerning the "Clergymen's Mutual Insurance League" to the treasurer, the Rev. John W. Buckmaster, Mount Vernon, N. Y.; and in regard to annuities to the "Clergymen's Retiring

[Continued on Page 837.]

TRAVEL PICTURES.

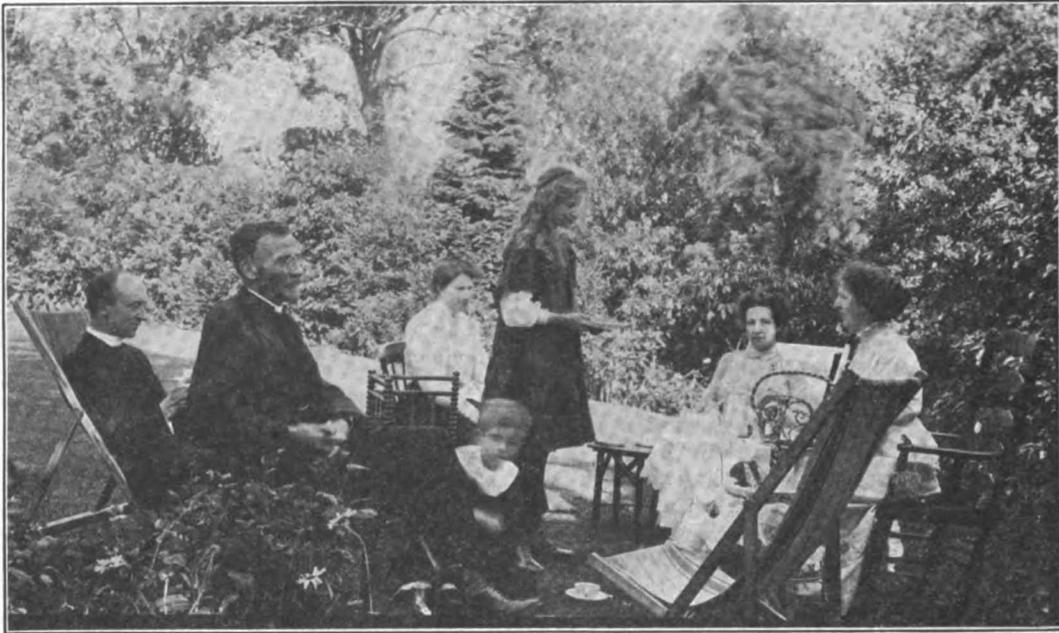
III.

I WRITE from among the highest Alps, whose glistening summits smite the sky, apparently inaccessible, all around me. And so, by the law of association of contraries, my mind turns back to Lincolnshire and its wide, dreamy expanses where sky and meadow and stubble-field blend imperceptibly, with a wind-mill or a church spire on the horizon to help one realize distances. In the midst of it is the ancient citadel of Lincoln, city of British, Romans, Saxons, and Normans, its acropolis still partly enclosed with Roman walls, and crowned with the most gloriously suggestive and inspiring ecclesiastical building in all England. Architects tell me its west front is a defect; but it seems to me worthy to mark the very entrance into New Jerusalem. Surely, too, the angel-choir is matchless. And when one takes situation and all into the reckoning, with the great names that flash gemlike from its walls, Hugh, and Grossetête, and King, equal to either, it is with hushed voice and reverent step that one climbs the steep ascent, past the

far as it dares to disgrace the illustrious Duchesne to-day, is at least as infatuated as ever they were who feared John Wesley's white heat of fervor, or suspected Dolling of being "unsafe" because the common people heard him gladly.

So, too, Boston is only an hour away, the famous Stump reflected in the mirror of the Witham. Very different from its great namesake is the quiet little market-town gathered round St. Botolph's mighty fane; and yet one glows as he recognizes familiar place-names all around, Lynn and Waltham and many another, and thinks of the courage that went to the founding of the new Boston over seas—courage none the less admissible because associated with a decadent creed of despair and political doctrines in which liberty had as little place as Calvin allowed to it in all creation.

Jenvey in another direction, still within sight of Lincoln's towers, and you find yourself at Newark-on-Trent (where King John did the one creditable act of his reign: I leave you to look that up!), and within walking distance of Kelham, the College of the Sacred Mission, where Father Herbert Kelly's idea continues to work, and work well, too, if one may judge—



TEA IN THE GARDEN.

Jew's House, and through the arched gateway into the Close.

Lincoln is on the main line of American travel through England; and, I regret to add, the hotels show it in their wretched service. Our fellow-countrymen have an unhappy art of spoiling English inns: they tip extravagantly and unintelligently; they are democratic at the wrong time; and one feels the difference as soon as he returns from by-ways into the beaten track. The "White Hart" at Lincoln is as odious as the "Imperial" at Hythe is admirable, or the Saracen's Head at Southwell, in its own fashion. But one forgets petty discomforts when he stands in the Cathedral library before one of the original copies of Magna Charta and reads: *Ecclesia Anglicana libera sit*, with John's signature scrawled at the bottom. Renegade Englishmen indeed they must be, and forgetful of all that chapter in their country's history, who (like the absurd Mr. Benson in his newest delirium of the future) would put once more the freedom of the island-realm at the feet of the Roman Pontiff, as John laid down his crown for Pandolf to spurn, and dream that there can be harmony between our blessed liberty wherewith Christ hath made us free and the doctrine of slavery which Boniface taught in the *Unam Sanctam*, and his successors have even dared to enlarge!

There are many places worth a visit in the region one can survey from the Cathedral towers. Epworth is not far away: a name that can never be heard without a thrill of pain at the recollection of the colossal stupidity which ecclesiastical dignitaries showed towards the Wesleys and the Methodist Revival. The old story has repeated itself often enough since: let Dolling's name serve for one illustration. But such blunders are not a unique possession of the Church of England. The communion which could do nothing with Tyrrell except curse him, which hounded Fogazzaro to his grave, and is going as

by a hasty visit. It was there, three years ago, that the sunniest and most adorably boyish of American Bishops made a visit, first of transatlantic prelates so to honor the place, and endeared himself to the lads by talking exactly like an American in an English book, "guessing" and "cal'ating" and all the rest, for some time before they discovered that he was "having" them! *Apropos*, the beds at Kelham are made of Belgian blocks, cut rough-ashlar fashion: if they were only of asphalt, one wouldn't mind the hardness so much for the sake of the smoothness. (This is inferential, I confess: I judge wholly by the impressions made upon myself.)

HALF-WAY BETWEEN Lincoln and Boston a fragment of masonry rises abruptly, like an isolated crag transplanted from some Alpine gorge. It is all that remains of Kirkstead Abbey; though a chantry chapel survives, just outside the old enclosure, almost perfect but pathetically neglected and altogether disused. Across the fields the red mass of Tattershall Castle appears; and northward one sees the bright new village of Woodhall Spa, where rheumatic folk resort for iodine baths and other refreshments. And at the third apex of a triangle one could describe, stands a little, peaceful Dissenting chapel, with a beautiful manse adjoining it, sheltered in its own lovely garden, and standing far back from the roads. It is not the Church of England alone that is "endowed" in England, though sacrilegious robbery is less shy of announcing its purposes in connection with her possessions. And here is an endowed chapel, two centuries old, with very few specifications except that its "godly minister" must always be "of the dissenting persuasion." Presbyterian it was at its beginning; but by the downgrade that English and Swiss and New England Calvinism have known, it has become Unitarian. Years ago tiny baby fingers threw

open the manse doors to me; and ever since I have joyed in a real friendship, centering about Beryl and Boy, but including the elders as well. The high mark of the hot wave, that England knew as well as America, came while we were there; and we sat all one day in the garden's green retreat, passive physically, but mentally active enough, since we discussed all imaginable themes, from New England Transcendentalism to the reasons for the slow progress of definitely republican ideas in England, with an occasional lapse into polemics, that always ended irenicly. But one very clear conclusion was reached: that those English Churchmen, clerical or lay, who hold themselves aloof from non-Churchmen of any shade of Nonconformity, do infinite harm to the Church's cause by their spiritual snobbery. That must be very ill-grounded orthodoxy which cannot meet heresy socially for fear of compromising itself, and the Apostolic Church needs to do something else to prove its apostolicity besides passing by on the other side.

THE STRAND seethed and simmered with heat and noise and the smell of motor-buses one August afternoon, when Sebastian and I had just come up from Kent. We had seen the tailor and the banker, the only visits of obligation at that time; and each looked at the other with an identical resolution—to flee! Yes, but where? That was not hard to decide, and ten minutes later found us in a taxi bound for Liverpool street and Ely. What a contrast! The dear, sleepy little town perched on its hillock in the midst of the Fens, with naught to disturb its silence except the chiming of the Cathedral bells: how peaceful it seemed after midmost London's ceaseless roar! There is a peculiar charm about Ely: its pathos, as one looks at the marred west front where one tower has fallen, or notes how the stone is crumbling away in so many places; its incomparable octagonal lantern, the only Gothic dome in existence, some one has said; its wide meadows, the sheep pasturing under the very walls of the deanery; the old-world bidesmen in their livery; the reverent intelligence of the vergers (*O si sic omnes!*) and the beauty of the services, all combine to set Ely quite apart.

Evensong came that day after sunset. The Bishop himself assisted; and we noted with delight the quaint ceremonial with which he and his chaplain separated from the rest of the ministrants, at the west end, when service was over. Then the verger (I remembered him from other years) let us wander about in the deepening shadows as we would, till the magic spell deepened too and we seemed monks of Ely, listening for the plash of King Cnut's oars.

Then we passed out, wandered round the Elos and under the arched gateway by the school, looked enviously through the brightly lighted windows of a darling little fifteenth century half-timbered house close by the parish church, and betook ourselves to our inn and to our writing.

I MUST NOT FORGET a swift journey London afforded to the South Seas. Ever since I read Pierre Loti's *Rarahu*, they have had a fascination for me, albeit unhappily too far off to be visited in the flesh; and Bishop Selwyn's *Life* gave me a special liking for the Maoris. So, when I found that a veritable Maori village had been transplanted to Shepherd's Bush and the White City, I hurried out as fast as possible, ignoring all the valuable information that the British Empire, so graphically displayed all over the place, and going straight there. Fifty native New Zealanders, under the management of a really remarkable Maori woman, Maggie Papakura, had come over from Rotorua, chief and all; and there they were, dwelling in houses like their own, practising their arts, and singing and dancing admirably. One could not help imagining, as he recalled his Herman Melville, that the dances were somewhat

modified to suit a new environment; but they had the rhythm and swing and grace of folk-dancing everywhere, and the singing was magnificent. Two small Maoris took possession of me *instantly*: one was 9, the chief's granddaughter; the other, her bosom friend, 10. Let me record their names here: Kape Kape and Fe Kahu—sturdy brown youngsters, who spoke English almost perfectly, and chattered like two very agreeable magpies. It pleased them to be photographed; and Kape Kape said, "O do take us rubbing noses!" So here they are, for your delight, saluting one another *more antiquo*, and chuckling as they do so.

Fine people, these big brown brothers! Did you ever hear how, in the last Maori war, when they were besieging a British fort, the return fire stopped? They sent a white flag to ask the reason, and learned from some very much disgusted Englishmen that the ammunition was exhausted. "Oh, that's all right," came the reply, "we will declare a truce until you can send and get a fresh supply!" Sportsmanlike, what?

It was in that same war that they were unspeakably shocked by an English attack on Sunday. "You taught us that Sunday was a holy day," they said, "and yet you make war on that day, when, in its honor, we had laid aside our arms!"



A MAORI SALUTATION.



AILISON.

ONE DAY stands out quite by itself in my English memories of the summer. Down in Hertfordshire, not far from Hatfield, is a sleepy little town, with one long street of rose-red brick, weatherbeaten into almost Venetian tints. Far at one end, across a meadow and a green tunnel of shade, stands the ancient flint church, surrounded with beeches and lindens and yews. The country round about is essential England: not raggedly picturesque, nor monotonous, but gently varied: meadows and undulating stubble-fields and pastureland, with clusters of chimneys against the sky, showing where a farmhouse lies *perdue*, splendid hedges, and an atmosphere of peace

brooding over all. But all there to be seen is for me but the setting of a single jewel: Ailison!

Ailison lives in a seventeenth century house, with delightful rooms, broad and low and irregular, and with the right sort of books and pictures everywhere. There is a lovely garden, with tennis-courts, and a summer-house, and roses growing over trellises, and delicious shady nooks where easy-chairs say as plainly as can be, "Come and sit in us, you and Ailison both!" And a sitting one forgets London, an hour away, and all the rush and burthen of modern life; for the gates have opened and let us through into fairyland, and we have the fairy princess herself for comrade.

Three years ago Sebastian and I were going down from Oxford to Henley, regatta-week, in the little steamer. At Wallingford a five-year-old child came on board with her governess, looked the ship's company over with a serenely appreciative glance, and then came and sat down by us. "What an intelligent child!" I whispered to my companion. Thereupon she proceeded to justify that tribute, not only by her discretion in choosing her neighbors, but by the most altogether charming conversation I ever heard from a child: it was really conversation, too, not prattle or monologue. Presently she smiled confidently: "I think I should be more comfy on your knee." She was, and so was I! As we progressed, she said: "I'll tell you what I think: I think you're two very funny gentlemen"—but then, fearing she might have wounded our sensibilities, she hastened to add, "and I like funny gentlemen."

We parted at Goring, sworn friends, with kisses and tears and smiles; and that two hours' chance meeting with Ailison gave me not only an enchanting memory, but a houseful of altogether delightful friends. Of the grown-ups, decorum requires that I should not speak, except to say that Ailison comes honestly by her charm. But there is Leslie, 12 years old, keen

on cricket, whirring past on his wheel like a new sort of angel (for angels are messengers, of course), and with his heart set on engineering. (Perhaps he will come to America some day, to study.) And Enid, too, a little older, but still a child in her simplicity and frank sweetness and love of stories. The whole three have come out of a book, *Paul and Fiammetta*, or *The Would-Be-Goods*; and I think they are among the dearest people I know in all England—which is saying much!

PRESBYTER IGNOTUS.

EUROPEAN LETTER.

Paris, September 29, 1911.

WHATEVER may refer to the life and work of St. Vincent de Paul is of interest not to Catholics alone, be they Romans or Anglicans, but to all who call themselves Christians; for men of every denomination honor the memory of the saintly priest who spent his life for the poor, who made sick children his special care.

Here in France the Sisters of St. Vincent de Paul are free to keep up their convents, to continue unhampered their good work of nursing the sick and caring for the indigent. In their blue gowns and wide wing-like head-dress they are to be met on every side; they are almost the only nuns to be seen and met constantly in the streets and hospitals of Paris nowadays. A new *Life of St. Vincent de Paul* is being compiled. The writer has advertised, begging all persons who may be in possession of any original documents or letters referring to the saint to communicate with him. Anything in St. Vincent's own handwriting not hitherto published would be particularly valuable and welcome. It may be that some letter or document of those long-past days has crossed the ocean with one or other of the families from Europe who went to settle in the new world. If any such person reads or hears of this request, will he communicate with: "Pictu Gallis, Aux Soins de l'Editeur de l'Intermediaire," 31 bis, Rue Victor-Massé, Paris?

Theophile Gautier, the French journalist, novelist, and poet, the centenary of whose birth was kept in Paris last month, was not in any way a writer of interest to Churchmen as such. He ranks high among French men of letters. As a stylist he was past master, a writer remarkable for the beauty and precision of his periods even when occupied merely with a simple newspaper article. Amidst his writings of so emphatically secular a character there are, however, four lines of verse written on passing a cemetery which I venture to quote here. I give the translation literally without attempt at rhyme:

What is the grave? . . . A vestriary wherein the soul
On quitting life's great theatre, his part played out,
Lays down his garments, garb of man, woman, or child,
Even as the mask gives back the costumes he has hired.

The black-walled old Church of St. Roch in the Rue St. Honoré here in Paris is known as the church where at stated times services are held for the deaf and dumb. One of the curates there has charge of these services and of the deaf-mutes who gather there from all parts of the city and the surrounding district. I was present some time ago at one of these services. It was singularly impressive: the crowd of speechless people, the speechless priest—no uttered sound yet all actively engaged in prayer and praise, worshipping with reverence and devotion. That was truly a "silence which could be heard." Among the more highly educated there are, however, few actually dumb persons in the present day. Deaf children are taught from infancy to use their vocal organs and to read on the lips of others what is being said by those around them. The International Congress of the deaf and dumb was held at Rome at the end of August. One of the chief questions treated was that of the professions and trades open to deaf-mutes. A distinguished deaf and dumb journalist was there to represent France. He is a member of the *Société des Gens de Lettres*, and editor of two reviews.

September 20th was a sad anniversary at the Vatican. On that day in the year 1870 Rome became the capital of Italy; the States of the Church ceased to exist. Thenceforward the Pope was no longer a temporal sovereign. It is on this ground that it is against the law to hoist the papal flag in France. Only for reigning sovereigns can the right be claimed to hoist their banners in a foreign land. But the Pope is still the sovereign pontif—a spiritual monarch, monarch undisputed of the

Roman Catholic Church. Roman Catholics throughout the whole world are his subjects. The French, both clergy and people, have given wonderful evidence of unquestioning submission to what their spiritual sovereign decrees and bitterly resent the prohibition to hoist the white and yellow flag on great religious festivals.

Pius X. believes, like some other people even in this twentieth century, in the fatality of certain numbers. Like the great poet of his country, Dante, Pope Pius is convinced that the events of his life are regulated by the number 9. He was nine years a curate, nine a vicar, nine years a Bishop, nine years Patriarch of Venice. He is said to be deeply affected by the fact that the beginning of this ninth year of his pontificate should have been marked by serious illness. He is 76 now. He may live to be 79 or even 81 and still prove faithful to his number 9, or he may go on to 89 or 90. But few and far between are the men who attain the age of the wiry and vigorous Leo XIII. At Rome it is considered urgent that a number of new cardinals should be appointed. Many of the old ones have passed away during recent years. Instead of seventy-six, the actual number is only about forty. But the Pope seems unwilling to hold a consistory during the year of the Italian jubilee.

A precious find has been made in Brussels. It was known that there existed somewhere an ancient Book of Hours once belonging to the Princesse de Croy. It had been lost sight of and no one knew exactly where to look for it. A few weeks ago it was discovered in the library of the Duc d'Arenberg in the Belgian capital. It is valuable not only as an ancient text: it is also richly illustrated. Some of these illustrations are evidently transfers from other books; they are gummed in spaces in the text. There are others, however, six miniature paintings of the greatest value and interest, proved to be the work of Ian de Roma, who lived at the end of the fifteenth and the beginning of the sixteenth centuries. He was a member of the *confrérie de Lys* and was for some time the appointed painter of Marguerite d'Antriche. The miniatures represent the chief scenes in the life of the Virgin Mary—the Visitation, the Nativity, the Virgin presenting her divine Son for circumcision, the flight into Egypt, the death of the Virgin, Pieta. They are exquisitely done. Reproductions of these masterpieces will be prized by lovers of the Primitives, for their style is ante-renaissance, and by all admirers of religious art.

A find has also been made at the beautiful old Church of Santa Croce in Florence—a portion of a wonderfully painted fresco, "The Triumph of Death," dating from the sixteenth century. It is known to be a piece of a very large painting which had been broken up to ornament the altars of fourteen different churches.

I. S. WOLFF.

LONG EPISCOPATES.

BY WILLARD E. WINNER.

THE first American Bishop of the English Succession, Bishop White, was consecrated in 1787 and died in 1836. In 1832 he consecrated Bishop Hopkins, who died in 1868, and in 1867 Bishop Hopkins consecrated Bishop Tuttle, making a total period of the three Bishops in the episcopacy of 127 years.

Again, Bishop White consecrated in 1832 Bishop McIlvaine, who died in 1873, and who consecrated in 1869 Bishop Whitaker, the three making 131 years in the episcopacy.

In 1832 Bishop White consecrated Bishop Smith, who died in 1834, and who in 1870 consecrated Bishop Niles, making their combined period in the episcopacy 142 years.

It seems a strange coincidence that Bishop White consecrated in the same year and seemingly at the same service, Bishops Hopkins, McIlvaine, and Smith, the only connecting Bishops between the three Bishops mentioned above and Bishop White, and in the order of consecration these (Hopkins, McIlvaine, Smith) rank the 26th, 28th, and 27th. In each of the above instances, the average period of the Bishop's life after consecration was over forty years. So, on this average, there would be less than 50 Bishops needed to extend clear back to the Apostles with an unbroken line.

WE OUGHT to think a great deal more about what we owe to God than about what God owes to us. The central fact of our religion ought to be the fact of God rather than the fact of self.—*Dean Hodges.*

DISESTABLISHMENT TO BE CONSIDERED IN ENGLAND

Bishop of St. David's Makes Protest to His Diocesan Conference

THE BISHOP OF LONDON ON ISLAM

The Living Church News Bureau
London, October 3, 1911

THE Bishop of St. David's (the Rt. Rev. Dr. Owen), in a presidential address at his diocesan conference last week, dealt with the proposed "Disestablishment" of the Church in Wales, and referred to the "conflict upon religious issues" created by the policy of the Government at the present time.

The Bishop said that they claimed no privilege for the Church; all that they claimed from Parliament was fair play. What was behind Mr. Asquith's Welsh Disestablishment Bill of 1909 was precisely the same idea as was behind the various Education Bills of the Government. The idea was that, because the Church was "established," Parliament could deal with it just as it liked without that consideration for the principles of equity and for the religious convictions of Church people which was rightly thought to be due in the case of the separatist bodies. He read in the *Times* with sympathetic respect the letter of the Presbyterian minister at Crouch End (who is a Welshman). He agreed with him that the stern conflict which was imminent would seriously injure the cause of religion in Wales. Such an attack as was being made by Dissenters on Church endowments could not but morally hurt the assailants, but this attack, so far, had not prevented the continued progress of the Church in Wales. The only hope of peace was for piecemeal Disestablishment to be dropped, and for those who believed on principle in the disestablishment and disendowment of the Church to have the courage of their convictions and let the whole country decide fairly and squarely on the question of the Church as a whole. It was their duty as Churchmen to oppose the dismemberment of the Church. If, because of its unity with the Church of England, the Church in Wales was alien, then every separatist denomination was likewise alien in Wales. It was also their duty to oppose disendowment. The effect of the disendowment proposed might be thus summarized:

The total net value of Church endowments in Wales at the end of 1910, parochial and diocesan, apart from fabrics, was £273,747 a year. Out of that sum the bill took away £253,163 a year. All that was left by the bill to the Church in Wales was £20,584 a year, or 1s. 6d. in the pound. There were 983 incumbencies in Wales. The bill left 511—more than half—without a single penny of endowment, and left 132 other incumbencies with less than £10 a year each. There were 561 assistant curates in Wales. The bill took away £17,069 in grants without a penny of compensation to a single assistant priest. Not a penny of tithe was abolished or reduced by the bill. The tithe which was now paid to incumbents and the ecclesiastical commissioners would, under the bill, go to county councils instead of to the Church. The tithe in Wales, now belonging as private property to lay impropriators, amounting to £38,969 a year net, was not touched by the bill, and would have to be paid to its lay owners as before. The wrong principle of disestablishment, said the Bishop, was the secularization of national life. He was not surprised that those who advocated the secularization of national life should also insist on secularizing religious endowments. It was a "mean bill," which singled out the poorest part of the Church for the secularization of religious endowments. The State did not need this money. The Church did.

The Bishop of London gave the closing address at a C. M. S. meeting, held one night last week at the Royal Albert Hall, and said that he had been studying during his holidays the books which would best help him during the

winter, and among these was Mr. Gairdner's *The Reproach of Islam*. He was going out in January to consecrate Khartum Cathedral in memory of General Gordon and to back up the English Bishop there. He never realized before reading Mr. Gairdner's book the astonishingly entrenched power which Islam had throughout the world to-day. He was convinced that the Mahomedan religion was the greatest foe the Church had throughout the world. Every religion lived by the good that was in it and not by the bad, and there were certain things which Mahomedans did which he prayed God every Christian did. A Mahomedan was absolutely open in his witness to his religion, and then he was told that every Mahomedan was a missionary. On the other hand, a faith that denied every cherished article of the Christian belief and cast out the name of Christ as evil they must not ignore. His heart went out to the 100,000,000 Mahomedan women, the victims of unlimited concubinage and divorce. They had to face the fact that they had in the Mahomedan religion something which was "striding across the path of Jesus Christ" and something which with

perfect firmness and perfect love they must withstand.

These views and statements of the Bishop of London concerning Islam have been called in question in the correspondence columns of the *Times*, by a Moslem resident in London and by Professor Margoliouth, of Oxford. Both correspondents contravene the Bishop's statement that Islam casts out "the name of Christ as evil"; the name of Jesus, they say, is venerated by Moslems. And Professor Margoliouth also traverses the Bishop's assertion about concubinage and divorce among Moslems. The Bishop of London, writing to the *Times* in reply to his critics, says that when in his Albert Hall speech he came to point out the difficulty of looking upon Mahomedanism as a half-way house to Christianity—as it was sometimes represented to be—he endeavored to summarize a passage from Mr. Gairdner's book (reproduced in his letter) which set out that each truth of Christianity was negated with abhorrence by Islam. "I am well aware," says the Bishop, "of the position given to the *Name* of Christ in the religion of Mahomed, but my whole point was that on these main truths of the Christian faith the one religion contradicts the other." With regard to the degraded position of Moslem women, his authority was Mr. Stanley Lane Poole, who takes in many ways a favorable view of the religion which he is criticizing.

The Ecclesiastical Art Exhibition at the Church Congress, held this week at Stoke on Trent, was opened on Saturday by

Lord Harrowby. The Bishop of Lichfield, who presides over this year's congress, sends for exhibition the pastoral staff and red velvet cope belonging to the see, episcopal gloves, and the altar candlesticks used in the Bishop's private chapel.

From Denstone College (one of the Woodard schools) comes the Provost's Abyssinian silver cross. It was formerly used, nearly 300 years ago, by the Aburna, or Metropolitan of Abyssinia, having been a royal gift to him. Mr. Howard Paget of Elford Hall, Tamworth, has sent the massive gold ring of Bishop Lancelot Andrewes as prelate of the order of the Garter. The collection of altar plate includes several mediaeval patens and chalices, from Shropshire and Staffordshire churches. Among the Bible specimens is the Great Bible, 1539, with the elaborate wood engraving used for the title which is the work of Holbein, and a perfect copy of the first 8vo edition of the Authorized Version, 1612. Among the special preachers at Stoke on Sunday was Canon Henson, who discoursed on his favorite theme of "Anglican Isolation." But doubtless to most of his hearers, as well as to his readers in the *Times*, his sermon rather spelt "Hensonian Isolation." Yesterday afternoon a luncheon, at which the Bishop of Lichfield presided, supported by the mayor and rector of Stoke, was given to the representatives of the press attending the congress, and in the evening the mayor of Stoke held an official reception at the Town Hall. The usual meeting of members and friends of the English Church Union attending the Church Congress was held last night, at which Lord Halifax presided and delivered an address dealing with the attack on the Church in Wales, with Religious Education, and with the attack on the Prayer Book. "The reason for this abominable robbery" [of the Church in Wales], said Lord Halifax, "was a desire to injure the Church in the first place, and a desire to buy votes to support the Government in the second." J. G. HALL.

ANSWERS TO CORRESPONDENTS.

[Continued from Page 833.]

Fund Society," Rev. Dr. Henry Anstice, financial secretary, 281 Fourth Avenue, New York.

ECCLESIASTIC.—All churches are consecrated for the worship of Almighty God, and neither the dedication in honor of a saint or by an attribute of Almighty God (as Church of the Incarnation, etc.) adds or detracts from the sole purpose of divine worship for which it is erected. The question of a name is therefore chiefly one of taste.

E. E. N.—Adult classes in Sunday schools are far from infrequent. If there is none in your parish, perhaps the rector would welcome the suggestion that one be formed.

H. L. H.—(1) It is proper for a choir to face the altar at the *Gloria in Excelsis*, though there are no fixed rules for such matters.—(2) The congregation should not say the *amen* at the invocation before or the ascription following the sermon.—(3) If a priest violates the rubric relating to the use of the burial office for an unbaptized person we should recommend that nothing be done about it.

I WONDER WHY it is we are not all kinder than we are? How much the world needs it! How easily it is done! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honorable, so superbly honorable, as love. "Love never faileth."—*Drummond*.

NEW YORK IS PLANNING FOR GENERAL CONVENTION

Committee of Arrangements Already Named A FIFTIETH AND A TWENTY-FIFTH RECTORIAL ANNIVERSARY

Cornerstone Laid for Parish Hall at Clifton

OTHER NEWS OF THE DIOCESE OF NEW YORK

Branch Office of The Living Church
416 Lafayette St.
New York, October 17, 1911

WITH the last General Convention only a twelve-month in the past, it is an unexpected announcement that a committee on Arrangements has been appointed to prepare for the next General Convention, which is to meet in the city of New York two years hence. Officers have been selected as follows: Chairman, Mr. R. Fulton Cutting; Treasurer, Mr. August Belmont; Secretary, the Ven. George F. Nelson, D.D.; Assistant Secretary, the Rev. Hiram R. Hulse. The new committee will hold a business meeting on November 10th. At this session a number of important sub-committees will be named. Perhaps the most engaging item of business will be the discussion on "place of meeting." From time to time the daily press has reported that a new convention hall would be built on the Cathedral grounds, large enough, and equipped with such convenient committee rooms, etc., as to make it an ideal place for the holding of the supreme legislative body of the American Church. THE LIVING CHURCH has the highest authority for the statement that no such decision has been made. Some months ago it was thought that the use of some large building in the vicinity of the Cathedral could be secured for the House of Bishops and the House of Deputies. Further consideration has brought out the fact that the General Convention would meet at the beginning of the academic year for nearly a calendar month, at a time when these buildings are in daily use from morning till night. The General Convention being a bi-cameral body (with frequent need of sending and receiving messages) it is obvious for convenience and dispatch of business the two Houses should meet under one roof. With this in mind, some of the leading Churchmen of New York are hoping that ways and means may be found for erecting a great convention hall on Cathedral Heights. The decision of the committee on Arrangements will be read with wide interest. Of course the proposed building would be available for the sessions of the diocesan convention. This has grown to such a membership that Synod Hall, once so ample, is now quite inadequate.

The Rev. Franklin Babbitt celebrated the fiftieth year of his rectorate of Grace Church, Nyack, on October 13th. He is said to be the oldest active rector in the diocese of New York. A large company of his people, the neighbors and visiting clergy and people, greeted the veteran rector at an informal reception after the service. Bishop Greer, Supreme Court Justice Tompkins, and others, made addresses. Besides his work in edifying the spiritual temple, the rector has done monumental work in designing and erecting the beautiful stone church.

The Rev. Uriah Symonds has completed twenty-five years as missionary and rector of Grace Church, Port Jervis. When he began his work in this field the property held by the church was worth about \$3,000, and there was a heavy indebtedness. The old church was sold and a new one built in another location, and to-day the Church holdings are valued at nearly \$30,000 and there is no debt on any part of the fabric. A lot has been purchased adjacent to the church, and the parish is contemplating the building of a parish house, which, with the extension of the Church's influence, has become sorely needed.

The cornerstone of the new parish hall for St. John's Church, Clifton, Staten Island, was laid by Bishop Greer. The hall is named after the Rev. Dr. John C. Eccleston, the first rector of this parish. Dr. Eccleston, who is now 84 years old, was present at the service. The Bishop of New York, the Rev. E. Arthur Dodd, rector, and others made addresses. The new hall will be thoroughly furnished and will supply needed room for curates' offices and meeting rooms. It is to be connected with the Sunday school rooms, and will be ready for use about January 1st.

The Archdeacon of New York will be the special preacher on two notable occasions in the near future. The first is the festival service at the Church of the Holy Spirit, Rondout, Kingston, on Sunday morning, October 29th. The day will be the forty-sixth anniversary of the consecration of the church. Several memorials will be dedi-

cated, and the sanctuary, newly decorated, will be reopened. During the rectorate of the Rev. Paul Rogers Fish, a new reredos and other adornments have been erected in the church.

Dr. Nelson will also preach at St. Simeon's Chapel, Concord, Staten Island, on the evening of SS. Simon and Jude's Day, Friday, October 27th. This congregation has had much to discourage it, but there is now much to encourage the Rev. George F. Langdon.

The Rev. William N. Guthrie, the new rector of historic St. Mark's Church, Second avenue and Tenth street, New York, assumed

his new duties on Sunday morning, October 15th. The vestry of St. Mark's has issued a card stating that "at the suggestion of the rector-elect, the Rev. William Norman Guthrie, it has designated certain pews as the 'Church College Pews,' for the use of such of the alumni as may desire to avail themselves thereof. It has named one for each college—'Sewanee,' 'Kenyon,' 'Trinity,' 'Hobart,' 'St. Stephen's,' and 'Racine.' The rector-elect being a graduate of Sewanee, one of the assistant ministers, a graduate of St. Stephen's, another of Kenyon, and the senior warden of Kenyon, there is already a tie between St. Mark's and those colleges which does not exist in the case of any other parish in New York. The vestry ventures to express the hope that it may be strengthened by the attendance of alumni who have not formed Church connections elsewhere."

Old St. Paul's Chapel of Trinish Parish is situated in a downtown district, where great numbers of men and women work at night.

To accommodate these night-workers (especially newspaper people) the vicar, the Rev. William Montague Geer, provided a Sunday morning service at 2:30. This was the first service of its kind in the neighborhood. Its success has been so great that the vicar announces the continuance of these extraordinary services. Music is made an important feature. Mr. Ellery, the precentor, has organized a choir of fifteen men from the congregation. Thorough instruction in vocal music is given to men belonging to the night-workers' choir. They meet every Thursday afternoon before going to work, from 4:30 to 5:30. Any night worker who is fond of singing is invited to join the choir, and attend the classes for rehearsing the Church music.

Bishop Lawrence of Massachusetts was the preacher in St. Paul's chapel, Columbia chapel, last Sunday afternoon.

GENERAL SEMINARY NOTES.

THE matriculation exercises at the General Theological Seminary, Ninth avenue and West Twentieth street, Manhattan, will begin with a sermon by the Very Rev. William M. Grosvenor, D.D., Dean of the Cathedral of St. John the Divine. This will be in connection with the usual Evensong in the Seminary chapel at 6 o'clock on Tuesday, the eve of All Saints. On All Saints' Day, the dedication festival of the Memorial Chapel of the Good Shepherd will be appropriately observed. Morning Prayer will be said at 8 o'clock. A half hour later, there will be a celebration of the Holy Communion, commemoration of Founders and Benefactors, and Matriculation. A cordial invitation is extended to the friends of the students and the Seminary to attend these services.

The Rev. Dickinson S. Miller, Ph.D., Professor of Christian Apologetics in the General Theological Seminary, will deliver the "Paddock Lectures" during November, in the Chapel of the Good Shepherd, Chelsea Square, after Evensong at 6 o'clock. The general subject will be—"Religious Life and Rational Life." This programme is announced: I. Monday, November 6th, "Has Religion any Function in Rational Life?" II. Wednesday, November 8th, "The Individual"; III. Friday, November 10th, "Society"; IV. Monday, November 13th, "The Supposed Existence of Rational Life: The Task of Religion"; V. Wednesday, November 15th, "Rationalizing Life"; VI. Friday, November 17th, "The Religion of Spirit and the Religion of Machinery." No tickets or cards of admission are required. A general invitation is extended.

The election of the Junior Class has given the following officers: President, J. Lyon Hatfield, Central New York; Vice-President, K. Van Rensselaer Gibson, New York; Secretary, Horace W. Wood, Indianapolis; Treasurer, Edmund R. Laine, Jr., Western Massachusetts.

WHAT WOULD JESUS DO?

THE FALLACY of this, as a rule of life, lies in its anachronism. In spite of its subjunctive mood, it sets for a model the historic Jesus, and presumes to regulate one's deportment by what Jesus did in circumstances of place and time, modified by local and epochal customs. Such imitation is as mumifying of character as Confucianism which, by its fixed model stereotypes all conduct in the same mould.

Paul makes not Jesus the historic person, but Christ the risen, living Saviour, the example: "Be ye followers of me, even as I am also of Christ." Not the deeds that Jesus performed in Palestine, but the sacrificial love of Christ is to be the life motive. The true determinant of what one ought to do is the love of Christ in the heart. This motive cannot be hypothecated on trial for a fortnight; it must be accepted, if at all, as a life principle to be effective.—*The Presbyterian.*

SUNDAY SCHOOL CONVENTION ORGANIZED IN PHILADELPHIA

Third Department Completes Organization

ARRANGEMENTS COMPLETED FOR CONSECRATION OF PENNSYLVANIA BISHOPS

The Living Church News Bureau
Philadelphia, October 17, 1911

THE Sunday School Convention of the Third Department was organized at the Church House, Philadelphia, on Thursday, October 12th, coming within the year required by the canon by the narrow margin of one week. Bishop Murray, as the presiding Bishop of this Missionary Department, issued the call for the convention, and presided at the session. The opening service of Holy Communion was held in the chapel of the Church House, Bishop Murray being the celebrant. On convening, after the service, the roll call showed that eleven out of the twelve dioceses in the Department were represented, Virginia alone having no delegates present. The Bishop of Harrisburg was the only one of the episcopal members of the convention who appeared to take his seat. In spite of the fact that the Sunday schools of the Church are so largely maintained by Churchwomen, but one woman was accredited as a delegate, though several others were present as visitors. The one came from Southern Virginia.

The by-laws adopted by the Sunday School Convention of the Sixth Department were taken as a basis for organization, and were adopted with some slight modification suggested by a committee of which the Rev. L. N. Caley was chairman. The president is to be always the presiding Bishop of the Third Missionary Department, and provision is made for an executive committee, composed of the officers and two delegates (one clergyman and one layman or woman) from each diocese; and for a Department Secretary, who shall be the agent of this Committee, to organize and extend the work. Bishop Darlington and the Rev. Llewellyn N. Caley were chosen to represent the Department in the General Board of Religious Education. The election of officers resulted as follows:

President, the Bishop of Maryland (*ex-officio*); Vice-President, the Rev. Richard P. Williams of Washington; Executive Chairman, the Rev. David L. Ferris of Pittsburgh; Department Secretary, the Rev. Stewart U. Mitman, Ph.D., of Bethlehem; Recording Secretary, the Rev. George Floyd Rogers of Southern Virginia; Treasurer, the Hon. Josiah Howard of Erie.

The Bishop of Harrisburg, in a brief address, called attention to the fact that in this Department is concentrated a larger number of Sunday school teachers and scholars than in any other in the Church, and that one-third of the Lenten offering for missions came from within its borders. After adjournment, the delegates were entertained at luncheon by the Sunday School Association of the diocese of Pennsylvania.

Preparations for the Service of Consecration of the Bishops are now fairly complete. The Rev. W. Arthur Warner, secretary of committees, is mailing tickets as rapidly as possible to those who send acceptances to the invitations issued by the diocese. With every ticket goes a slip containing all necessary announcements and instructions so that no notices need be given at the service itself. Bishop Mackay-Smith has returned from abroad, and resumed the charge of the diocese. The Rev. Dr. Rhineland is expected to arrive in Philadelphia on October 16th. The date for the reception to be given to the new Bishops by the Church Club has been set for November 2nd.

St. George's Church, West Philadelphia, has been enriched by a beautiful new font and its appointments, which were blessed by the rector, the Rev. George LaPla Smith, on Sunday morning, October 1st. The font is of marble, octagonal in shape, and is the work of Geissler, of New York. It is mounted on an oak platform, and the cover, also of quartered oak, is surmounted by the figure of a guardian angel, carved by the Belgian woodcarver, Mr. A. Van Roefin, now at St. Martin's College, Philadelphia. Behind the font is a quartered oak cabinet, in the form of a double retable, holding the ewer and candlesticks, as well as the shells and towels for use at baptisms. The ornaments are the work of Gorham. On the evening of the same Sunday, the members of St. Gabriel's Guild were formally admitted by the rector to the office of servers at the altar.

The Hon. Clinton Rogers Woodruff was recently elected an honorary member of Old St. Paul's Club, which is the society formed by the Rev. H. Cresson McHenry, in connection with the City Mission, composed mainly of men who have been reclaimed from lives of drunkenness and vagabondage. Mr. Woodruff was elected by a

rising vote of the members after an address on "Inebriety a Menace to Our National Life," which is the first of a series of talks to be given before the Club by prominent men, during the winter.

Announcement has now been made of the complete programme for the centennial celebration of the parish of St. Luke's, Germantown (the Rev. Samuel Upjohn, D.D., rector), which is to extend from November 4th to November 8th, and will be preceded on November 2nd and 3rd by a Spiritual Conference, to be conducted by the Rev. J. G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, New York City. The dedication of the new parish house is set for Saturday, November 4th, at 4 o'clock, and on Sunday, the 5th, there will be four celebrations of the Holy Eucharist, the third for children. The preacher at the high celebration will be the Rev. William H. Vibbert, D.D., of New York, and in the evening Solemn Evensong with *Te Deum* will be rendered, with a sermon by the Rev. Robert Johnston, rector of the Church of the Saviour. Among the other observances of the week are a Requiem on Monday for the faithful departed of the parish, a meeting on the evening of Tuesday for the men of St. Luke's and neighboring parishes to be addressed by the Bishop on "Men's Vocation and Work in the Church," a special service for the Woman's Auxiliary, and another for Parochial Guilds, followed by a social evening on Wednesday. Announcement is also made of a special series of sermons on "The Faith once delivered to the Saints," beginning with St. Luke's Day, by the following clergy: the Rev. R. B. Green, the Rev. R. K. Yerkes, the Rev. G. H. Dennison, the Rev. W. H. Vibbert, D.D., the Rev. Robert Johnston, and the rector.

The Convocation of North Philadelphia took a most important step at its quarterly meeting in the Church of St. Matthias on Tuesday, October 10th, when it considered and adopted an outline of parish boundaries. Dean Goodfellow presided at the meeting and also at the convocation supper, when interesting addresses were made by the Rev. Louis C. Washburn, D.D., of old Christ Church, and the Rev. J. J. D. Hall of the Galilee Mission.

St. Luke's Church, Bustleton, Philadelphia (the Rev. Frederick B. Keable, rector), is to celebrate its semi-centennial anniversary on the Twentieth Sunday after Trinity, October 29th.

The Days of Intercession for Sunday Schools, October 15th and 16th, were observed in many parishes of the diocese by a corporate Communion for teachers and scholars, and by devotional and other special meetings for conference on Sunday school work. A united service of Intercession was held at the Church House, on Monday afternoon, at 4:30, under the auspices of the Sunday School Association of the diocese.

HYMN FOR ST. LUKE, EVANGELIST.

COLOSSIANS 4: 14: "LUKE, THE BELOVED PHYSICIAN."

Saint of the gentle, tender heart;
Undaunted, faithful friend
Of Paul, the herald of the Cross,
And loyal to the end;
The Church throughout the world to-day
Reveres with love thy name,
And sings with joy thy fervent zeal
And thy undying fame.

Beloved physician, steadfast, true,
Inspired from heaven above
To pen with sweet and matchless grace
The record of God's love;
Thy gospel, Luke, to countless souls
Hath hope and comfort given;
Its music brings to weary hearts
The rest and peace of heaven.

Still day by day, each morn and eve,
Our praise ascends on high,
In canticles enshrined by thee
In words that cannot die;
The hymn of Mary's wondrous faith
And Simeon's heart's desire,
And Zacharias' song of praise
Our souls with faith inspire.

O Virgin born, Incarnate God,
Lord Jesus, King of Saints,
Grant us the steadfast faith of Luke
And love that never faints;
That when our earthly course is run,
And this short life is past,
We may be numbered with Thy saints,
In heaven, with Thee at last. Amen.

JOHN WIDDICOMBE.

CHICAGO CONTRIBUTIONS FOR MISSIONS GAIN 250 PER CENT IN TWO YEARS

Cheering Record is Shown at a Luncheon Given
Last Week

CHURCH ACTIVITIES OF LAST WEEK IN CHICAGO

The Living Church News Bureau
Chicago, October 17, 1911

THE improvement made by the parishes and missions of this diocese in their contributions toward the apportionment for General Missions has been a source of great encouragement to all those who are alive to the responsibilities of missionary duty and opportunity. Two years ago (ending September 1, 1909), the total sum sent to the Church Missions House from Chicago toward the apportionment was \$6,039.82. Last year, by October 12, 1910, when the books closed just before the General Convention, this had risen to \$9,353.61, a gain of about 55 per cent for the year. The Rev. J. E. Curzon, the Fifth Department's Secretary, reported at the recent Milwaukee Missionary Council that Chicago, for the year ending September 1, 1911, had sent in \$15,204.98, an additional increase of over \$6,000, being a gain of nearly 40 per cent over the previous year, and a gain of 250 per cent in two years. Chicago has not yet raised her apportionment for General Missions, as a diocese, but at this rate of progress she will soon attain that fine position. Her apportionment for the year just closed was \$23,400. This gain is remarkable, in that for the year just closed there were 23 congregations which gave nothing toward the apportionment, as against 21 such congregations during the year before. This fine advance is therefore due in large measure to the generosity of the 17 congregations which completed or overpaid their apportionment during the year just finished. They include small missions, and small parishes, and strong suburban and city congregations, showing that the advance has been general. These 17 "starred" congregations, in the reports of the General Board of Missions, are as follows: Trinity, Aurora (overpaid), Chicago: Advent, Ascension, Cathedral (overpaid), Holy Trinity Mission, Incarnation Mission, Redeemer (overpaid), St. John the Evangelist Mission, St. Luke's Mission, St. Paul's, Hyde Park, St. Simon's, Sheridan Park (overpaid); Elgin, The Redeemer; Evanston, St. Mark's; La Grange, Emmanuel; Lake Forest, Holy Spirit (overpaid); Wilmette, St. Augustine's; Winnetka, Christ Church (overpaid).

There were also four congregations which contributed and to which no apportionment had been assigned by the diocesan committee. These are St. Jude's Mission, the Chapel at Elmhurst, St. Paul's Mission, La Salle, and St. Lawrence's Mission, Libertyville. There are seven parishes whose contributions during the year just closed have been above \$500. These are St. Paul's, Hyde Park, \$1,532; St. Mark's, Evanston, \$1,275; the Church of the Holy Spirit, Lake Forest, \$1,063; Christ Church, Winnetka, \$926; the Redeemer, Chicago, \$833; St. James', Chicago, \$26; Grace, Chicago, \$697; and Emmanuel, La Grange, \$553.

These and other figures were shown at a luncheon served at the Sherman House on Monday, October 9th, attended by the Laymen's Joint Missionary Committee of the diocese, together with the Bishop and about twenty of the other clergy. At this luncheon Bishop Anderson expressed himself as much gratified by the above improvement, which is all the more stimulating in that the diocese met fully its apportionment for diocesan missions, during the fiscal year that closed May 1, 1911. At this luncheon addresses were also made by Mr. D. B. Lyman, chairman, Mr. W. R. Stirling, secretary, and Mr. Charles E. Field, as well as by the Bishop Suffragan-elect, the Ven. W. E. Toll. Among the clerical guests on this occasion was the Rev. Dr. W. C. Rodgers, president of St. Stephen's College, Anandale, N. Y.

More than a thousand people witnessed the laying of the cornerstone of the new Christ Church, Woodlawn, on last Sunday afternoon. Bishop Anderson officiated and Archdeacon Toll was among the other clergy present. The choristers from the Redeemer, St. Bartholomew's, and St. George's were united with those of Christ Church in rendering the music. This will be the third edifice to use the same cornerstone. The first was a temporary structure built twenty-five years ago, the present church was built nearly ten years ago, and now the large edifice that is under way will be built upon the same stone.

Possibly some of our readers are not aware that there is organ-

ized in the Church on the popular "correspondence school" plan, an admirable help to Bible and Church study, and that this work has been going on all over the country for many years. It is "The Society for the Home Study of Holy Scripture," and Miss Smiley, of 108 E. Twenty-second street, New York City, is at the head of its work. The Chicago officers are Mrs. George B. Pratt, president (Savanna, Ill.), and Mrs. S. G. Taylor, secretary. Recently Mrs. D. B. Lyman of La Grange, opened her home to the Graduates' Guild of this Society, inviting her Bible mission circle to meet with them. The paper of the afternoon was by the Rev. T. B. Foster, rector at La Grange, and was his able essay on "Christ in the Epistles"—the same paper lately mentioned in these columns as being read before the last meeting of the Chicago Deanery. The "correspondence school" plan of home work has become in recent years such a widely-used method of study, in dozens of directions, that one wonders why more of our laity, both men and women, do not avail themselves of these remarkably well-arranged courses in Bible and Church History study, under the leadership of the "S. H. S. H. S." Anybody can join by writing to Miss Smiley, at the above address, or, in Chicago, by addressing Mrs. Pratt, the Chicago president.

On the afternoon of Saturday, October 7th, the Junior Auxiliary diocesan branch held its fall meeting and was entertained by St. Mark's parish, Evanston, the Rev. H. S. Longley, rector. The Juniors are well organized in a number of Chicago congregations, and part of their work is to unite their gifts in support of several scholarships in the mission field, at home and abroad, so that other children can have the benefit of training in the Church's mission schools. At this Evanston meeting the Holy Eucharist was celebrated at 11 A. M., with a devotional and impressive address by Bishop Lloyd. The afternoon programme included a bright missionary play, written by Mrs. Cotsworth of Oak Park, and given by the children. It was followed by a similar number, given by boys only, telling of the needs of the field in Mexico and among the American Indians. The attendance was large, both of officers and members of the Junior local branches.

A largely attended dinner at the Auditorium Hotel was given on the evening of October 5th, by the Chicago men interested in the "Men and Religion Movement." Several of our laymen were present. The movement is gathering headway in Chicago, though its climax is not to be reached until next spring, in an "Eight-day Campaign." Mr. Courtenay Barber, the well-known Chicago Brotherhood leader, is vice-president of Chicago's "Committee of One Hundred." The "Buffalo Convention Club" of the Chicago members of the Brotherhood of St. Andrew held a pre-convention meeting at Christ Church, on Monday, October 9th. Chicago will be well represented at this great convention, which promises to be one of the most notable in the long series of National and International gatherings of the Brotherhood. The Chicago delegation will start in a body on Wednesday evening, October 17th, for Buffalo.

The October Diocese contains an account of the fine parish house of St. Paul's Chicago, the Rev. Dr. Herman Page, rector. St. Paul's parish is one of the strongest, financially, in the diocese, the pew-rentals being over \$13,000 a year, and the total amount of money raised being about \$36,000 during the year. Of this, nearly \$1,000 went last year to local charities, and \$5,700 went to diocesan purposes, while over \$1,500 was given to the Church's general missionary work. There are 19 paid workers on the staff, and nearly 500 volunteer workers in the various organizations of this parish. Its benevolences are wide and many, the work at "Chase House" in the stockyards district being conspicuous among them. There are 511 families, and 950 confirmed persons on the books, and an enrollment of about 350 in the Sunday school, including officers, teachers, and pupils. The three choirs enroll nearly 100 members, and the report of the last year shows their maximum amount of work. One of the special features of this parish's work among the children is the financial side of the Infant Class. This band of children now owns securities amounting to nearly \$7,000, the income of which is disbursed for numerous missionary and charitable objects. This has been the accumulation of many years.

Among the Sunday schools of the diocese which are being thoroughly re-organized, is that of Grace Church, Oak Park. The rector, the Rev. E. T. Mathison, and the Rev. B. I. Bell, assistant, have begun a series of teachers' meetings, which are open to the general congregation, and the first of which was held on Tuesday evening, October 10th, in the parish house. The subject of the evening was "Teacher Training, and Missions Study." The address of the evening was followed by a free discussion from the floor.

Recently the Rev. J. H. Edwards, rector of the Church of Our Saviour, Chicago, began the seventeenth year of his rectorship in this North Side parish. There are but three longer rectorships in the city, and but five in the whole diocese. Dean Sumner visited Minneapolis on October 11th, at which time he addressed the Chamber of Commerce, the Minneapolis Vice Commission, and the Social

The Society for Home Study

Junior Auxiliary at Evanston

"Men and Religion Movement"

"Buffalo Convention Club" Meets

Parish Activities at St. Paul's

Meetings for S. S. Teachers

Personal Notes of Interest

Service Club.—Archdeacon Toll is at present living, with his wife and daughter, at "The Harvard," 5714 Washington avenue, on the south side, while his new residence in Rogers Park is nearing completion. He expects to move to this north side suburb in about a month.—Many hundreds of Chicago Church people will miss Mr. M. Holley Fish, who has just left the city for San Diego, Calif., there to reside in future. Mr. Fish was for many years in charge of the Religious Book department at McClurg's book store, and was famous for his large knowledge of the growing literature in his chosen field. He is a thorough Churchman, and often he has guided the reading of his customers into helpful channels, by counseling them to look into the best books on Church doctrine and history. He will be followed to his new home by the good wishes of a multitude of friends. He was a communicant of St. Edmund's mission, Washington Park, and in previous years had been one of the bulwarks of St. Alban's parish, when residing in that neighborhood. TERTIUS.

ARCHBISHOP ALEXANDER—SOME PERSONAL RECOLLECTIONS.

BY THE REV. WALKER GWYNNE, D.D.

THE late Archbishop, as well as his gifted wife, Cecil Frances Alexander, is so well known in the United States that a few personal recollections of the great Primate of all Ireland may be of interest to American Churchmen. The Archbishop, in that most suggestive and stimulating book, *Leading Ideas of the Gospels*, sermons preached from the university pulpit of St. Mary's, speaks of his old Oxford days when he used to "listen with spellbound interest to the calm, sweet voice of the remarkable man [Newman] who was then the vicar of St. Mary's." It was my own good fortune as a boy to listen with equally rapt attention to the remarkable voice of the Archbishop in the parish church of Camus-juxta-Mourne (Strabane), of which in the prime of his early manhood he was rector. Under him I was confirmed, and his signature as Dean of Emyl recommended me for orders.

The Primate was indeed a rare combination of great preacher and poet, as well as an ecclesiastical statesman, to whom the Church of Ireland owes very much for the broadening influence of his character and his teaching. "Very large and lame in body; very large and agile in mind," was Archbishop Benson's characteristic description of him when, as the first occupant of Canterbury to visit Ireland, he was the guest of the occupant of the older see (by just 150 years) of Armagh. Of the Archbishop as a poet, a recent critic has this to say of his latest volume, *The Finding of the Book*: "Perhaps no sacred poet writing in English—with the exception of Milton and Crashaw—ever poured into his verse treasure so rich and various as here." With a noble presence, and "calm, sweet voice" which, unlike that of Newman, could swell with passion under the spell of some brilliant thought or deep feeling, Dr. Alexander was above all a great orator. The *Times* (London) has compared him to Liddon, but in many respects he was a contrast to Liddon, not only in the so-called extemporaneous character of his preaching, but in other ways. He had indeed Liddon's scholarship and reasoned method, but he had besides gifts which Liddon lacked, brilliant imagination, "a rich and almost embarrassing opulence of allusion," poetic insight, and mastery of expression, together with a wonderful faculty for felicitous epigram.

It was my good fortune two years ago, in company with one of my sons, to be the guest of the venerable "Primate," as he was always called in the household. With his great kindness and grace he wrote his "old friend" that he was "very much occupied, but should be dreadfully disappointed not to 'make out' some time for a good talk." Mrs. Alexander had died in 1895, and the Primate, now in his eighty-sixth year, was lovingly cared for by his daughter, Miss Eleanor, and his son, Mr. Cecil Alexander, whose sudden death within a year brought deep sorrow to his great-hearted father. After dinner we spoke together, among other things, of the Church in America, and the attitude of Dissent towards it. He deplored the tendency of many of the younger clergy to yield to an uncritical criticism of the Bible, their frequent lack of scholarship, and of appreciation of religious poetry—Keble, for example. One young priest he knew, who could not construe a sentence in the Greek Testament, yet refused to read the Commandments in public because, forsooth, the fourth asserted the creation of the world in six days!

The Archbishop had a deep vein of humor coupled with a genuine Celtic pathos. Speaking of Dr. Pusey, and his old friend and former dean, Dr. Gwynn of Trinity College, Dublin, he remarked that they were both fine Syriac scholars, and then

he abruptly asked me, "Do you know anything of Syriac?" Though I have several Syrian families among my parishioners I had to reply in the negative, when he said, "Neither do I"; and immediately he added, "Oh, yes I do. I know one word, and what do you think that is?" On my confessing my inability to guess, he said "It is 'bosh'; and what do you think 'bosh' means?" Again confessing my ignorance, he said, with a merry twinkle in his eye, "'Bosh' means 'nothing.'" He then, in sober mood, proceeded to speak of a sentence in our burial Psalm which, he said had always given him much difficulty. "Have you not thought it strange," he said, "that the Psalmist should pray to be spared a little that he might 'recover his strength' before he died?" On my replying that I had felt the same difficulty, he said Dr. Pusey had told him that he thought he had found the key in the cognate Syriac word for "recover my strength," which made the petition read, "that I may smile again, before I go hence and be no more seen." "And have you not observed," he added, "as I often have, on the face of some faithful souls approaching their end, a smile of joy that came like a reflection from the other world?" The thought was one that appealed strongly to his keen imagination and devout, poetic temperament.

Another of the most marked features in the great Primate's character was his extreme simplicity and humility. Writing to me many years ago, thanking me for a copy of one of my manuals of instruction, he told me that the books had already for some time been in use in his Cathedral, and added, "Alas! my catechizing was poor; and at most I did but give you in very thin mist what you have returned to the Church in abundant and fertilizing rain." On my late visit to him he surprised me also by saying, "I must thank you for one great kindness you have done me." And on telling him I could not imagine how he, to whom I owed so much, could in any way be indebted to me, he said: "Oh, yes, you quoted one of my sonnets in your book on 'Paradise,' and I want you to know that the incident it relates was not purely imaginative. It was an actual experience." The poem he referred to is one of the beautiful "Sonnets in My Library," entitled "The Hope of Our Forefathers," and describes a vision of a soul in the Intermediate State undergoing a spiritual discipline and purgation in preparation for the great vision.

After prayers with the household the next morning, the kind old Primate asked that I should come to him in his room, as he was unable to rise until near noonday. Touched doubtless with the thought in his mind, as in mine also, that I should "see his face no more" on earth, he had many kind words to say in parting. I reminded him of his words the night before, how the prayer of the Psalmist was now fulfilled in my case, and that I could "smile again before I go hence." Then as I knelt at his bedside, this most gifted, doubtless, of all the successors of St. Patrick, and with all of the saint's loving heart, gave me the twofold blessing, Aaronic, and "The peace of God." I can say of him, as he wrote of another in his beautiful poem, "The Chamber of Peace":

"So lay the pilgrim down,
Set thou his feet, and face, and closed eyes,
Where they may meet the golden raying crown
Of Christ's august sunrise.

"So let him rest, unheard
Thy faithless mourning; let thy murmur cease;
Translate the grave into a gentler word,
Call it the "Chamber Peace."

Or again, from his earlier poem, "Below and Above":

"Down below, the white wings of the sea-bird
Dashed across the furrows dark with mould,
Flitting, like the memories of our childhood,
Through the trees now waxen pale and old.

"Up above, a crowned and happy spirit,
Like an infant in the eternal years,
Who shall grow in love and light for ever,
Ordered in his place among his peers."

WE SEE THEN what our religion means. The goal of life is the expression of life. The expression of life depends upon knowledge of life. The only interpreter of life is the Maker of life. The religious man is, then, the interpreted man, the man who, having come to God, has awakened to what he is and to what he may be. The religious life is not the repressive, but the expressive life. It is not an unessential luxury or an ornamental appendage. Religion is not a discipline, but an opportunity, the very way of life itself. The religious man is simply he who comes to himself in the presence of his Maker.—*Albert P. Fitch.*

Farewell Sermon of a Methodist Minister*

BY THE REV. CHESTER HILL

I SHALL not take a text as the basis of my remarks this evening, as what I have to say is very largely in the nature of an informal, good-bye talk. I am not only leaving the Boyne Falls congregation, but, as many of you know, I am leaving the Methodist Church; so it is my purpose at this time, not only to say "good-bye" to you, but also to declare in a formal way the motives that actuate me in the step I am taking.

The first thing that I want to emphasize very strongly is, that I am not leaving the Methodists on account of any grievance whatever. I owe a large debt to Methodism. To speak of nothing else, the Methodist Church took me when I was working in a factory and looking forward to nothing larger than a life of manual labor, and sent me out to preach. For the last three years I have preached in Methodist pulpits, lived in Methodist parsonages, and eaten Methodist bread. If in my personal career I should ever in time come to attain to any distinction, or be of any use in the world, it will be because the Methodist Church gave me a start. I owe it this at least—and I owe it much more than this.

In attempting to make clear my reasons for leaving a body to which I owe so much, let me tell you something about the Church to which I am going. "The Protestant Episcopal Church in the United States of America," is its legal title. At the present time there is a movement on within its ranks to drop the word "Protestant" from the Church's name: not because the Church is not Protestant in the oldest and best sense of the term, but because the word has come to bear quite a different meaning from its original one. In Reformation days, at least in England, the word indicated the *protesting* against things unchristian, unscriptural, and uncatholic in the Church. To-day it seems to mean the protesting against many things scriptural, all things Catholic, and sometimes against the Church itself. Under the banner of "Protestantism" we can find those who deny the Holy Trinity, the Divinity of our Lord Jesus Christ, His virgin Birth, His sacrificial death, His Resurrection, His Ascension, and His Second Coming. We can find those who deny the personality of the Holy Spirit, the authority of the Church, the vitality of the sacraments, and even the necessity for a moral life. The errors, the heresies, the fanaticisms, and the immoralities that have taken shelter beneath the wings of a nominal "Protestantism" are a multitude which no man can number. It is not to be wondered at that the Episcopal Church no longer cares to retain, as a part of its name, a word that has come to mean anything, or everything, or nothing.

If the name of the Church should be changed to "The American Catholic Church," the first part of the name would certainly be legitimate and appropriate. The American Church was organized in 1789, the year in which the Constitution of the United States was drawn up. Before that it had been a part of the Church of England. The separation involved no changes of a doctrinal nature, and no break in the spiritual or historical continuity of the Church. The branching off was necessitated by the political separation of the two countries, which of course made it impossible for American citizens to be members of the State Church of England.

The American Church, then, in its national character, was born with the American Nation. She has always lived up to her national character, true to American ideals, loyal to the nation, and the spiritual home of some of the most superlatively American men that the nation has known. George Washington, the father of his country, was a member of the Episcopal Church, and a churchwarden. Three-fourths of his successors in the presidential chair have been members of the same Church. Add to this the names of all the Chief Justices of the United States but one, two-thirds of all the officers of the army and navy, a large number of the men in the ranks, and then a general membership consisting mainly of American citizens, and I think you will agree with me, that if any Church has the right to call itself American, it is the Episcopal Church.

And then if the name is to be "American Catholic," has she a right to the latter half? Catholic! that is a great word! Have you ever given thought to its meaning? Every time Methodists say the Creed, they say, "I believe in the Holy Catholic Church." What does that mean? In a footnote we read, "the universal Church of Christ." But that is not a definition, it is only a translation. What is the Universal Church of Christ? Is it the totality of all the Churches and denominations, considered as one, irrespective of differences in doctrine, government, or practice? Then our Lord should have said, "I will found My Churches"—not, "I will build My Church." For His Church was to be one, and these are not one. Are they not one with an inward unity? No; they are not. Their beliefs are different, their interpretations of the Gospel are different, their statements as to what is necessary to salvation are different, they contradict one another, they strive to outdo one another, they proselyte from one another, and taking them all together, they do not agree on any one article of the Christian Faith, not even in the existence of God—for the God of some preachers' teaching is not the God of Christianity. To say that there is any semblance of unity among bodies of such utter dissimilarity is to detach all meaning from the word.

But perhaps the Universal Church is, as some say, the number of all Christians upon the earth, apart from their denominational connections. All the followers of Christ constitute an invisible Church, the membership of which is known to God only. Could our Lord have had any such Church in mind when He said: "Tell the Church; and if he will not hear the Church, let him be to thee as the heathen and the publican"? I submit that before a man can hear the Church, or tell it anything, he must be able to see it. When St. Paul spoke of the Church as being the "pillar and the ground of truth," could he have been referring to an invisible Church, or to a merely local society of Christians? When "Herod reached forth his hand to afflict certain of the Church," was it an invisible organization he was after? He would have had some trouble in finding it! The "Invisible Church" is something the scriptures do not speak of, and considered as the reality described in the Scriptures as the Church, it is repugnant to common sense.

The truth is, that the Creeds were written by men who were strongly grounded in the Catholic idea of the Church, and the explanations were made by those to whom the Catholic idea was foreign. Through all the ages the term "Catholic Church" has meant that one Church founded by our Lord Jesus Christ, and intended by Him to be the one Church "in all places, for all men, for all time"—and so the Universal Church. He promised to found a Church that was to endure, when He said to St. Peter, "Thou art Peter, and on this Rock I will found My Church, and the gates of Hell shall not prevail against it." He made these twelve men the foundation stones on which the Church was built. St. Peter was a rock, or stone, but he was not the only one. St. John says, in his vision of the Church (Rev. 21:14): "The wall of the City had twelve foundations, and on them twelve names of the twelve Apostles of the Lamb." Their powers and duties were outlined in the post-resurrection days, and after the Ascension of our Lord they went, by His command, back to that upper room in Jerusalem, to wait for that power that by the Holy Spirit was to be poured out upon them, and upon all the waiting followers of the Lord, to fit them for their respective duties. When the Holy Spirit came, they went right downstairs to "open the church doors," as the Methodists say, and they have kept them open ever since.

The apostles were the chief officers of the Church. That the apostleship was a permanent office, we know from the fact that those assembled in the upper room elected a man to take the place of Judas, who had fallen away. If the apostolic office had been intended to die out with the original twelve, Matthias would never have been elected. That they were chief officers we can readily see from the fact that our Lord said to them, and to them alone, "As My Father hath sent Me, even so send I you." These men were to die, but their office to continue. We have already seen the election of Matthias. In the Epistles of St. Paul we find several of his fellow-workers referred to as "apostles." Eusebius, writing about the close of the third century, gives lists of the successors of the apostles in all the principal Churches down to his own days. Ignatius, who wrote about the year 110, speaks very strongly about the honor due to the Bishops, the successors of the Apostles. We may notice here, that in the New Testament, Bishop and Elder are interchangeable terms, though some of the elders were called apostles while others were not. Before Ignatius' time, the name apostle had been restricted in popular Church usage to the original twelve, who were apostles *par excellence*, so to speak, and their successors in the apostolic office were content to call themselves Bishops. The presbyters—which word is translated with equal correctness either by elders or priests—constituted the middle order of the sacred ministry. The least in dignity were the deacons. For the first twelve hundred years and more of the Church's history, the Bishops alone were looked upon as the chief officers of the Church, with exclusive power to ordain either to their own or to the lower orders. If the purpose of this address were to treat of the Christian ministry, I would take the time to cite numerous authorities of the first three centuries of the Christian era, to show that the view of the ministry given above is the only scriptural and historic one; but I must hasten on.

The doctrine of the Apostolic Succession—as the above teaching concerning the ministry is called—being once admitted, it will readily be seen that no Church of to-day can rightfully claim to be a part of the original Catholic Church of Jesus Christ, except as it has preserved this threefold apostolic ministry of Bishops, priests, and deacons, the episcopal or Bishop's office having been handed down to it from man to man since the days of the apostles. Let us see if the Episcopal Church can make this claim.

I have already said that the Episcopal Church is one in historical and ecclesiastical continuity with the Church of England, the only difference being in the matter of territorial jurisdiction. So

* This is a sermon preached by a Methodist minister on Sunday evening, September 3rd, to his congregation at Boyne Falls, Mich., at the conclusion of his ministry to them and of his work in that denomination. He now becomes a candidate for holy orders in the Church. It is published here as showing the considerations that led its author to seek the unity of the Church.—EDITOR L. C.

that whatever the Church of England is in religious and ecclesiastical character, that also is the Episcopal Church. If the Church of England is apostolic, the Episcopal Church is apostolic; if the Church of England is not apostolic, the Episcopal Church cannot be.

When was the Church first brought into England? It is a matter of some probability, though not of historical fact, that St. Paul visited Britain in the interval between his first and second captivity in Rome. Irenaeus, who was born A. D. 97, says that the Church was extended "by the apostles to the utmost bounds of the West, and to the Celts." In those times Britain was the "utmost bounds" of the Roman Empire. Gildas, the British historian, after describing the defeat of Boadicea, the British Queen, in A. D. 61, says: "In the meantime, Christ, the true Sun, for the first time cast His rays on this island." Eusebius, before mentioned, says: "Apostles crossed the ocean to those islands which are called British." However the Church got there, it certainly was there, for in the year 314 three British Bishops attended the Council of Arles, viz., Eborius of York, Restitutus of London, and Adelphius of Caerleon. In 359 British Bishops were present at the Council of Arminium. We know they were there because somebody offered to pay their travelling expenses, and the good British Bishops "went up in the air" over the matter. I guess they were British, all right!

The British Church grew apace, and had a flourishing existence in England until the invasion of the country by the Saxons under Hengist and Horsa, about 480 A. D. These barbarians murdered and enslaved the original inhabitants of Britain and destroyed their Christian churches. The British bishops, unwilling or unable to endure the struggle, fled to the mountains of Wales, and from that country as their headquarters, extended their influence over the west of England, leaving the east to the heathen Saxons.

But the time came when the Saxons also were to come into the fold of Christ. In the year 597, Augustine, a missionary Bishop sent out by the Bishop of Rome, came to England and converted the Saxon king, Ethelbert. Augustine, who thought he was coming to a totally heathen country, was much surprised to find a Christian Church in England, and arranged for a conference with the British Bishops. In this conference Augustine expressed the hope that he and they might get along well together in missionary work. He told them that all that was necessary to this end was, that they should accept his version of the Bible instead of their own, observe Easter on the same day as he, revise their ceremonial to make it conform to his, cut their hair the same as he did, and follow his directions in such things as he might suggest. Somehow, the British Bishops didn't fall in with the idea. The conference was not a success from Augustine's standpoint, and later on he arranged for another. Before this second conference, the British Bishops got together to consider among themselves as to how they should regard this man and his modest demands, and they finally went to consult an old hermit on the matter. The hermit advised that if Augustine were a man of a brotherly, Christian spirit, they should listen to him respectfully, and consider his claims; but if he were haughty and intolerant, they were to pay no attention to him.

"But how shall we know of what spirit he is?" asked the Bishops.

"See to it that he gets to the place of the conference before you do," said the hermit, "and when you arrive, if he rises up and comes to meet you with a brotherly courtesy and respect, hear him. But if, despising you, he remains seated, you may despise him and his claims."

The advice seemed good. The Bishops came to the conference, but Augustine did not get up. It was enough. Augustine demanded that they should accept him as their superior, and keep Easter on the same day as he. On all other points he would allow them to follow their old customs. But the bishops refused even this much, and stoutly asserted their independence of Augustine and of the Pope who sent him. The result was that for years after there was no harmony between the British Church and the Italian mission founded by Augustine. The conversion of the Saxons, however, is to be attributed to him.

Time will not permit me to give a history, however condensed, of the English Church. I will only say that this originally independent Church, like most of the other Churches of Europe, came in time to be subject to the domination of the Bishop of Rome, commonly called the Pope. The growth of the papacy is also a long story—too long to be told here. Suffice it to say for the present, that the Bishop of Rome, who, by all the testimony of history, originally was in nothing regarded as superior to the other bishops of Christendom, gradually extended his influence over the Churches of Western Europe, claiming first one prerogative and then another, until he had finally managed to centralize in himself all "authority and rule and power and dominion." He constituted himself the Supreme Court of Appeal in things human and divine, he levied tribute on all the princes and all the people of Christendom, he claimed the right to put down princes from their thrones, and suffered kings to rule only by his grace. He interdicted whole kingdoms at once, depriving the inhabitants of the consolations of religion. He reigned supreme in things religious, and where he could, in things secular as well. His power was never acknowledged in Eastern Europe, and the Churches of Greece and Asia excommunicated him long before his power in the West reached its zenith. Not until the

sixteenth century did the West begin to cast off his yoke. Under the leadership of that wonderful man of God, Martin Luther, Germany was the first to break away from him. England soon followed. The great difference between the Reformation in the two countries was, however, that in the heat of the struggle the Germans lost sight of the vital importance of the Apostolic Succession, and as a result the German Lutheran Church is without the apostolic ministry. The English Church made no such mistake.

The English Reformation was the result of causes which would have brought it about sooner or later, even if the actual occasion thereof, as related in history had never occurred. The occasion of the English Reformation was the unbridled licentiousness of an English king. It was not the only instance of God's bringing good out of evil. Henry VIII. grew tired of his wife, when she was no longer young nor good-looking, and wanted to get rid of her, so that he might marry a young girl. He applied to the Pope for the annulment of his marriage, and the Pope, to his everlasting honor, refused to grant it. Whereupon, to make a long story short, Henry defied the Pope, repudiated his authority, declared that the English Church and the English nation owed no obedience to the Bishop of Rome, and attempted to constitute himself the Pope of England. The English Church was glad to avail itself of the opportunity to cast off the Roman yoke, but at the same time, it absolutely refused to allow Henry the supremacy he desired to claim. At the risk of their lives, the English Bishops refused to pass the resolution declaring Henry to be the Head of the Church without the qualifying clause, "in so far as the law of Christ doth allow." Henry VIII. never became the spiritual head of the Church; from the time that the English Church was freed from the false supremacy of the Pope, she rendered spiritual obedience to none other than her true Head, which is JESUS CHRIST.

We must also keep it very clearly before our minds, that no new Church was founded in England at the time of the Reformation. The same Bishops, in some cases, sat in their episcopal chairs; the same convocations were assembled, the same congregations met for worship in the same places; minus the extravagances of Rome, the same doctrines were taught; the same sacraments were administered, the same God was worshipped, during and after, as before the Reformation. Into the early British Church, which had existed long before it had ever heard of him, came the Pope, with his false authority, his false claims, and his false doctrines. Out of the English Church, which was glad to get rid of him, went the Pope, with his false authority, his false claims, and his false doctrines. It was the English or British Church before he came into it, it was the English Church while he was over it, and it was the English Church after he went out of it again.

So we see that this English Church through all the centuries, has preserved her historic continuity, and her Apostolic Succession. The American Church inherits both from her. Let us now see if she has preserved another mark of the true Church, which is unity with the rest of Catholic Christendom in her faith and doctrine.

I have said that there is no doctrinal unity among the denominations. I must repeat it. Taking them all together, they agree on no one thing. We have now to consider the nature of that unity that exists between all the branches of the Catholic Church, i.e., those Churches that have the Apostolic Succession.

Let us say first, that if unity is to be real, it must consist in a general agreement on those things which all regard as necessary and vital. The fundamentals of faith and doctrine, the essentialities of order, the necessary phases of Christian experience—there must be real agreement on all these things. To talk of "unity" where this agreement does not exist is to talk nonsense. For one branch to add more to these things than the rest do will be deplorable, but it will not take that branch out of the Catholic unity. By the common consent of all the rest, its innovations are condemned as such, and by all except those who hold them, are known for what they are. But for any one branch to deny what all the rest hold as vital, will be a violation of unity, and will cut that branch off from communion with the rest—in other words, it will cease to be a part of the Catholic Church; for correctness of faith and teaching is just as essential as validity of orders.

If we would know the fundamentals of the Catholic or Universal Christian Faith, we will find them in the Apostles', Nicene, and the Athanasian Creeds. The first of these was compiled before the fourth century. It is called the Apostles' Creed, not because it was written by the Apostles—there is no evidence that it was—but because it expresses the Apostles' doctrine. The Nicene Creed is perhaps the most authoritative of the three, as it was compiled by all the Bishops of the world, assembled in a General Council at Nicea, A. D. 325. The Athanasian Creed receives its name from St. Athanasius, a great doctor of the Christian Church, who lived during the fourth century; and it has received the consent of Catholic Christendom.

Taken collectively, these Creeds teach:

1. The existence of a personal God, the Author of the universe, and not a part of it, the Maker and Ruler of all things.

2. That this God is a Trinity, in which the Father, existing in and because of Himself as the First Cause of all things, is the Author and Source of the existence of the Son, and of the Holy Spirit through the Son. These, the Father, the Son, and the Holy Ghost, are three in person, and one in essence, power, and divinity.

The mode of the existence of the Holy Trinity is a matter pertaining to the inner life of the Deity, and transcends human comprehension.

3. That the Son, the second Person of the Adorable Trinity, took unto Himself man's nature, by the power of the Holy Ghost, of the Blessed Virgin Mary. That He lived among men, truly God and truly man, that for our salvation He died, was buried, and rose again according as the scriptures foretold that He would. That he went into heaven, with His human body and all that pertained to His human nature, that He is set down at the right hand of God, and that He will come again in glory to judge the living and the dead, that His kingdom shall have no end.

4. That the Holy Ghost is Lord, the Giver of Life, proceeding from the Father through the Son, that together with the Father and the Son He is adored, that He spake by the prophets.

5. The Creeds witness to the belief in one holy, Catholic, and Apostolic Church, and the men who formulated the Creeds gave no fanciful interpretation to this article. They understood it in the sense that I am now explaining, and in none other. The Creeds confess one baptism for the remission of sins, a belief in the communion of saints, in the resurrection of the body from the dead, and the life of the world to come.

These are the essentials of the Christian faith, and all branches of the Catholic Church accept them all—no branch subtracts anything therefrom. Furthermore, they all understand the essential teaching of them all in exactly the same way; *e.g.*, one branch does not take the article on the Church as referring to a real, corporate society, while another takes it as meaning an "invisible Church." One does not believe in a baptism for the remission of sins, while another looks upon it as a sign that sins may be remitted. There is a unity, or oneness of doctrine among them all, and there is a unity of worship. There is not a united worship, *i.e.*, they do not all worship together, but they all do worship in the same way: *viz.*, by the sacrifice of praise and thanksgiving in the Holy Eucharist. There is even a unity of organization among them, for they all have the same Apostolic Ministry reaching back in unbroken succession to the original Twelve, and through them to our Lord Himself.

The Episcopal Church is in this unity, by her doctrine, by her worship, by her Apostolic Succession.

The Church is holy—holy in her origin, for Christ is her Founder; holy in her worship, for it is God-given and God-taught; holy in her doctrine, because it is revealed of God and makes for holiness in the lives of those who accept it and live it; holy in the lives of countless thousands of her holy members, *aye*, and in the lives of her poor unholy members, because so much of good in them is due to her influence, while the evil is from another source.

When St. Paul prolonged his speech until midnight, a young man went to sleep, fell out of the window, and was taken up dead. If such fatal consequences could follow the long-winded teaching of even an apostle, I think it is time for me, who am not an apostle, to stop. I have tried to make clear my reasons for changing. You will see that, viewing the matter as I do, I must prefer to belong to the Church, rather than to any denomination of human origin, however excellent. I do not imagine for a moment that I have caused any one of you to see this matter as I do. That was not my purpose in this address. If I have succeeded in making clear to you the motives that actuate me in this step, I am content. And now may God bless us every one!

MISSIONARY EXECUTIVE COMMITTEE IN MONTHLY SESSION.

NEW YORK, October 14th.

AS a full meeting of the entire Board of Missions was held on September 27th, the October meeting of the Executive committee, coming less than a fortnight later, had only a limited amount of business before it. The treasurer reported that September showed a falling off of more than \$15,000 in offerings from parishes as compared with September 1910. On the other hand, the increased appropriations for the year had required a larger expenditure. As a result a draft of \$60,000 had been made upon the reserve deposits in order to protect the credit of the Board and make it possible for it to pay its missionaries promptly. It is just for this purpose, of course, that the reserve deposits were established. It rarely happens, however, that so large a draft has to be made in the month of September. Moreover, the amount of the accumulated deficit of the past three years, \$172,000, has also been withdrawn from the reserve deposits; so that the total amount now in use is \$232,000. Never since the reserve deposits were established has so large a draft been necessary upon them so early in the year. The treasurer strongly urges that offerings be forwarded to the Church Missions House as soon as taken, even though they be but a small fraction of what the parish expects to send during the year. It is hoped that the extension of the plan of weekly offerings through the duplex envelopes may result in a more regular monthly income for

the Board, so that it will be enabled to meet its monthly payments without drawing further upon its reserve.

Bishop Aves was advised, in response to his inquiry and detailed information supplied by him, to close the Hooker School in Mexico City at the end of the present academic year, with a view to re-opening it later on in the city of Guadalajara.

The Council of Advice reported at length to the Committee on action taken by it in approving of changes in the mission staff and other details coming within the appropriation schedules. In accordance with the requests of several of the Bishops in the domestic fields, their lists of missionaries for the ensuing year were approved.

The Committee heard with regret of the resignation of Miss Rose Fullerton, on account of ill health from the post of nurse at Ketchikan, Alaska, to which she was recently appointed. Miss Anne E. Cady has also been obliged to retire temporarily from the mission at St. John's-in-the-Wilderness, on account of ill health.

Because of the heavy deficit the Board felt compelled to decline to make small additional appropriations desired for the missions in Brazil and Porto Rico. It did, however, make an appropriation of \$400 for the support of a deaconess to work in the missions in the city of Spokane and neighborhood, provided an additional \$200 could be secured locally towards her support.

The Presbyterian Board of Foreign Missions conveyed to our Board its grateful thanks for the services rendered by Dr. A. R. Morris of St. Luke's Hospital, Shanghai, to one of its missionaries, fatally injured at the time of the eruption of Mount Asama in Japan.

SPECIAL COUNCIL OF THE DIOCESE OF LEXINGTON.

IN response to the call of Bishop Burton, a special council was held October 2nd and 3rd, in Trinity Church, Covington, Ky.

All but two of the clergy of the diocese were present, and a large number of the lay delegates. The object of the council was to provide for a more effective business organization, to make provision by special legislation for certain financial obligations, and to formulate methods for the more efficient direction of the spiritual forces of the diocese. It was determined to adopt the policy of placing the several diocesan funds into the hands of separate treasurers and secretaries, instead of a business manager as was at first proposed. Payments of the assessment for the episcopate and contingent funds, of the expectation for diocesan and general missions were directed to be made monthly rather than quarterly as heretofore. The duplex envelope system of collections, the every-member canvass of parishes and missions, and a uniform system of bookkeeping of these several accounts was ordered, and a committee appointed to perfect a plan.

The committee on Church Extension reported among other things, "That even where there is no prospect of establishing the Church, we owe it to our ecclesiastical trusteeship and to the people to whom we are sent, to present to them, by such services as we are able to hold, the Church and the heritage it has to offer them." Spread of the Church's forces must be the primary consideration, with an intensive policy at strategic points. Preference should in all cases be given to the comparatively new and promising fields, and if possible some proportion should be maintained between the services rendered in any given field and the local contribution there. While self-support ought to be a constant aim, yet from every clergyman receiving missionary aid, time should be claimed for work outside his own congregation.

Plans were discussed for the organization of a league of lay readers and the oversight of such an organization placed in the hands of the Cathedral chapter or its executive committee. Resolutions were adopted condemning the growing non-observance of Sunday as a day of worship, and a recommendation was passed urging employers to grant a Saturday half-holiday. The council closed with an address by Bishop Penick, in which he said too much dependence should not be placed on mere machinery, but the interior life of holiness must be cultivated and more dependence placed on the Holy Spirit for results.

"**WHATSOEVER** thy hand findeth to do" refers to works that are possible. There are many things which our heart findeth to do which we never shall do. It is well it is in our heart; but if we would be eminently useful, we must not be content with forming schemes in our heart and talking of them; we must practically carry out whatsoever our hand findeth to do. One good deed is worth more than a thousand brilliant theories. Let us not wait for large opportunities, or for a different kind of work, but do just the things we "find to do," day by day. We have no other time in which to live. The past has gone; the future has not arrived; we never shall have any but the present time. Then do not wait until your experience has ripened into maturity before you attempt to serve God. Endeavor now to bring forth fruit. Serve God now. No man ever served God by doing things to-morrow. If we honor Christ and are blessed, it is by the things which we do to-day.—*C. H. Spurgeon.*

KEEP TWO GARMENTS in your critical wardrobe, a robe of humility for yourself, and a mantle of charity for your neighbor. And don't don the wrong one.—*Selected.*

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

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

THE CONSTITUTIONALITY OF PROGRESSIVE MEASURES.

CHOSE who are especially interested in the subject of workmen's compensation and the constitutionality of the laws dealing with the subject, will find the supplementary brief filed with the Wisconsin Supreme Court, where the law is being tested, by the Industrial Commission of Wisconsin a mine of information. In opening the brief, the commission says:

"Wisconsin is a sanely progressive state. In the last decade it has passed very many important laws, making radical departures from the system theretofore in force. Each of the following laws has met strong opposition from the interests affected and has been attacked in the courts as unconstitutional:

"The railroad taxation act; the civil service act; the railroad commission act; the graduated inheritance tax act; the comparative negligence act; the public utility act; and the nomination of senators by direct vote. All these great laws have been sustained either under the authority delegated by the constitutions or the powers reserved to the state or the people. In other words, the great public necessities are found to be within the constitutional powers of the state. The public welfare may here find expression in law, sustained by the court. Nor have any of these acts been stripped of their vitality by judicial construction. In presenting this brief the Commission feels that the Workmen's Compensation act should likewise be broadly upheld so that what the legislature has here done by indirection may be done directly, if need be, to make the act fully effective to carry out its beneficent purpose and intent."

CHURCHMAN AS MAYOR OF SAN FRANCISCO.

James Rolfe, Jr., who was elected mayor of San Francisco last month, is a prominent communicant of the Church. His election is interesting from many points of view, not the least of which is that he represents the first fruits of the recent nonpartisan majority election law recently passed by the California legislature. This law provides that if a candidate shall receive a clear majority of all the votes cast at a primary election he shall forthwith be declared elected without the necessity of submitting to a second election. As Mr. Rolfe obtained a clear majority of all the votes cast at the September primary, he was accordingly declared mayor of the city.

IT IS AN INTERESTING FACT not always borne in mind by Churchmen that the first hospital for the exclusive care of tubercular patients was established by the Church in Philadelphia. Dr. W. H. Hutt was the pioneer in this crusade. In 1872, while medical director of the Church Dispensary in Southwark, he began investigations and subsequently established a special clinic. In 1876 Mr. Harry Ingersoll presented the premises, 411 Spruce street (afterwards known as the House of Mercy), to the Philadelphia City Mission. In 1877 beds for consumptives were put in, and so the first institution for the special treatment of tuberculosis was founded. This institution is now located at Chestnut Hill, Philadelphia. The beds are actually free, and kept continuously occupied. The mission furnished the first patients to Dr. Hutt when he introduced the open-air treatment, 1884, at the Convalescents' Retreat, Glen Mills, Delaware county, Pa. This was the only work for the consumptives until the Rush Hospital was established in 1890. The next movement was in 1895, when the League of the Sacred Heart of old St. Joseph's Roman Catholic Church took up a work for dying consumptives. This developed into the so-called Free Hospital for Consumptives, now part of the White Haven Sanatorium.

TACOMA is likely soon to have an honor system for prisoners, probably to be put into effect when the proposition to purchase a municipal farm for prisoners is carried out. Provision for the purchase of the 160 acres, more or less, which the city will need, will be made in preparing the annual budget. With the inception of the municipal farm plan for prisoners, the idea of constructing a new jail, as contemplated, was abandoned,

as the present prison will be operated until the municipal farm project is completed. According to Commissioner Pettit:

"Aside from the humanitarian standpoint, I believe a municipal farm for prisoners would be a money saver. Tilling the farm would increase its value, and the prisoners could almost pay their upkeep in that manner. I intend as soon as the farm is established to instill an honor system among those on the farm, allowing them to sleep in different buildings about the farm and not coop them up in cells. The present jail could be abandoned except for use as a temporary detention station."

THE REV. FELIX H. PICKWORTH, chaplain of the Reformatory at Anamosa, Iowa, has published an interesting pamphlet entitled "Our Treatment of Lawbreakers: Is It Reformatory?" which he concludes with this sane observation:

"Only the men and the women imbued with the Christ spirit, who have learned to be patient, gentle, kind, forbearing, forgiving, loving, can touch the heart and change the life of one who feels that everyone is against him.

"I do not plead for mawkish sentimentalism, or for that foolishness which fawns upon the lawbreaker with flowers and gewgaws. I plead for that spirit which not only professes but practises the precept of the Christ, 'Whatever ye would that men should do unto you, do ye even so to them'; and then insists of the lawbreaker that he shall practise the same precept."

THE GOVERNOR OF MASSACHUSETTS has appointed a Homestead Commission, acting under authority of the recent legislature, the duty of which will be to recommend a basis for the securing of state aid to workmen in establishing homes in the country. It is also expected that the commission may consider the question of promoting the transfer of workmen from cities where they may not be needed to the farms and rural districts where they may be very greatly needed.

THE RULES of the Boston City Guards (composed of boys) are few but practical. They are:

1. Find one thing that needs to be done.
2. Begin doing it now.
3. Keep on working till the thing is done.
4. Then take another thing and do it.

WISCONSIN'S far-reaching Workman's Compensation Law, passed at the 1911 session of its legislature, is to be tested in the courts. The Massachusetts law has already been upheld by the Supreme Court of that state. Illinois, Kansas, and Nevada, in addition to Wisconsin, have passed workmen's compensation laws this year.

THE HEALTH DEPARTMENT of Asheville, N. C., issues a monthly bulletin giving sound advice in popular fashion about numerous matters relating to the health and welfare of the inhabitants of that community. So also does the Health Department of Milwaukee.

FIFTEEN WOMEN have been elected to the new parliament of Finland. The previous parliament, the first to which women were eligible, had ten women among its members. The mayor of Jackson, Miss., recently appointed twelve women as park commissioners.

THE FIFTIETH ANNIVERSARY of the Emancipation Proclamation is to be celebrated in Philadelphia by an exhibition to be so conducted as to show the industrial, educational, and religious progress of the colored people of the state of Pennsylvania.

AS A RESULT of the recent Supreme Court decisions in constructing the Federal "Safety Appliances Act," it is now the "absolute duty" of all railroads to keep in repair the automatic couplers and other safety appliances required by law.

THE EDUCATION DEPARTMENT of the University of the state of New York has issued a bulletin for the guidance of nurses' training schools, which those who are interested in this subject will find most instructive.

THE REV. W. R. H. HODGKIN is to edit the Department of The Church and Social Service in the *Pacific Churchman*, succeeding in that pleasant undertaking the late lamented Rev. Cecil Marrack.

Correspondence

"AS THIS CHURCH HATH RECEIVED"—

To the Editor of *The Living Church*:

IN commenting on my letter in the issue of September 30th, *THE LIVING CHURCH* welcomes a frank interchange of thought, and withal is so courteous in tone and definite in statement, that I venture another word.

The editor says: "Nobody objects to Bishop Peterkin's party continuing to apply the term Protestant to that party"—overlooking the fact that the term in question is the designation not of a party, but of the whole Church.

I wrote that letter on my own responsibility entirely, and I do not understand in what sense it can be said that I "speak avowedly for the Protestant party," though I did say that I believed that I spoke for many. I had a higher ambition than that of speaking for any party, and though writing on my own responsibility entirely, and so having no other standing than a witness, I was properly applying the word Protestant to that Church known as the Protestant Episcopal Church. Whatever may be thought now, the name Protestant was not for more than three hundred years after the Reformation esteemed to be a misnomer by any considerable number of her people. Without regard to the merits of the case, it is evident that times have greatly changed since the days of the first Reformers, and Hooker and the Caroline Divines; greatly changed in this, that all of us being agreed that the word Protestant signifying antagonism to the Doctrines of the Real Presence, the Sacrifice of the Mass, Eucharistic Adoration, Sacramental Confession, is by some directly accepted, and by others directly repudiated, and repudiated for this very reason, not mentioned, as far as I know, during the debates in the last General Convention, but now at least pushed frankly to the front. We can readily understand that if the question now was the incorporation into our title of the term Protestant, that those who hold the Doctrines mentioned would object, but that is not the question at all; our Church has achieved its triumphs under that title, and we believe that to strike it out now would be notice to the world that the Church had withdrawn its opposition to the Doctrines in question, and the statement in the Editorial of *THE LIVING CHURCH* is the most definite avowal of this I have yet seen. It certainly is in the line of a "frank interchange of thought."

The Editor goes on to say: "If both (parties) desire in good faith to live together in Christian charity and in full communion with one another" (and I believe they do), "why does the Protestant party insist upon forcing its party name upon the other party as well, at the same time arguing that the name implies the tenets of the one party and excludes the tenets of the other?" It is certainly a bold figure of speech to say that those who desire to retain the name under which the Church in England is known—for though not asserted to be Protestant in her title yet she is so called in the words of many of her distinguished divines, among them Archbishop Laud—and under which name directly our Church in this country has grown up from very feeble beginnings to its present commanding position—it is certainly a bold figure to say that those who desire simply to retain this name "are forcing their party name upon the other party as well." And then as to what the name implies, the first three hundred years of the history of this Reformed Church gives a decisive answer.

It is well to be "progressive"; that is rather the custom in these latter days; but I must confess I do not exactly understand what the term "Twentieth Century Churchman," which the Editor applies to himself, really means. No doubt methods may vary, and the Prayer Book tells us that in the worship of God different forms and usages may without offence be allowed, provided the substance of the Faith be kept entire; but the question now is not as to methods, or forms, or usages, but rather how are we to judge as to what the Church means by "the substance of the Faith," except by her authorized standards, in which I think the name Protestant must fairly be included—being helped in this judgment by the testimony of the Reformers, and of those who, coming soon after them, are best fitted to bear witness to their work. It seems to me most extraordinary when we are speaking about the Doctrines of the Reformed Church of England to say, as *THE LIVING CHURCH* does, "We shall test Hooker and Taylor by Anselm and Langton" when Anselm and Langton lived long before the Reformation, and so knew nothing of the issues involved.

Again the Editor says: "The curious thing to us is that partisan writers on the one side, or on the other, should seriously quote the theological writers of three or four centuries ago as though they settled something for us." I do not know who quoted them as thus settling the questions under discussion. I was careful to say that I quoted the words of generally acknowledged and representative men, not as determining the teaching of the Church, but only as being fair witnesses to it. In one sense it may be, as *THE LIVING CHURCH*

says, that "no greater authority attaches to the views of Hooker and Jeremy Taylor, than to the views of Stephen Langton, or Thomas a Becket, or St. Anselm." Yet *much greater weight* must be given to them as *witness* of what *this Reformed Church teaches*—this Church which was not reformed in the days of Langton, or Becket, and Anselm, and of whose special work in clearing away the accretions of error through the ages these ancient worthies could know nothing. In speaking of the reformers, *THE LIVING CHURCH* says: "We yield to no one in deference to those strong men who under God performed a marvellous work for the Church in the sixteenth and seventeenth centuries." But I can hardly see how this deference is to be shown by striking from the title of the Church, *that word* which more than any other signifies antagonism to doctrines they repudiated.

We promise, in ordination, to give our faithful diligence always so to minister the Doctrine, and Sacraments, and Discipline of Christ, as the Lord hath commanded, and as *this Church hath received the same*. Are not the words "this Church" to be taken as a distinct note of time? Can they mean less than "*this Reformed Church*"? And for a statement of what this Reformed Church hath received, we do not have to go, nor ought we to go, to the fathers, or schoolmen, or any long line of Ante-Reformation theologians. They are no doubt witnesses to the Doctrines, Sacraments, and Discipline of Christ, but for our purpose they fail just here, they are *not witnesses* to the Doctrine, Sacraments, and Discipline of Christ "*as this Church hath received the same*," because they ante-date the Reformation and knew nothing of this Reformed Church, and we use them only as valid witnesses to the fact that we have not departed from the faith and order of the Primitive and Apostolic Church. Of course what this Church has done is subject to review in the light of the latest researches and the largest knowledge, but *meantime* our ultimate authority is not to be found in the words of any uninspired men, but in the standards put forth when the Church was reformed, and which tell us in regard to Doctrine, Sacraments, and Discipline, as nothing else can tell, what is meant by "*as this Church hath received the same*." And it can not be denied that the men who took part in the Reformation of the Church, and those who came immediately after them, that is in the sixteenth and seventeenth centuries, are better witnesses of what those standards were intended to teach, than any Ante-Reformation divines, however learned and pious.

At all events, this appears to be the case, that the authoritative teaching of this Church as set forth in her standards, and witnessed by the words of her generally acknowledged representative men in the sixteenth and seventeenth centuries, was of *such a nature* that the title "Protestant" was given to her—a title accepted in those early days nearest the Reformation, without dispute, in spite of its carrying with it, as seems to be acknowledged, antagonism to such Doctrines as the Real Presence, the Sacrifice of the Mass, Eucharistic Adoration, and Sacramental Confession. Under these circumstances, is it strange that when this title is repudiated, and among other reasons distinctly for this, that it does signify *antagonism* to the Doctrines mentioned, it would seem to many that there is a *departure from the principles* of the Reformation?

The Editor further says: "We are interested in what Andrew Jackson thought about our national banking system, also in what Senator Aldrich thinks upon the subject, but nobody can quote either Jackson or Aldrich to us and demand that we accept him as conclusive authority." Of course not. But that we cannot accept Andrew Jackson or Senator Aldrich as conclusive authority on our banking system, is nothing to the point; that system may vary from year to year without any sacrifice of principle. But we are speaking now of eternal verities, of the *faith once delivered to the saints*, and we Catholic clergy are pledged to give faithful diligence always so to minister the doctrine, sacraments, and discipline of Christ, as the Lord hath commanded, and "*as this Church hath received the same*." Of course the Church is fallible, her action may be reviewed, but until that day we who, *under solemn pledge*, have entered her ministry, must go to the Church's authorized standards, illumined as they are by contemporary and closely following writers, who reveal to us what was the "*animus imponentis*"; we must go to these standards to know what the words "*as this Church hath received the same*" really mean.

Without going to much greater length in the discussion of this question, I think that "*Twentieth Century Churchmen*" may, with a little consideration, come to appreciate some of the reasons why we, Catholic clergy and laity, who are content to walk in the old paths, and stand fast by the faith once delivered to the saints, rather than that developed when the Church came under the dominion of Rome; why we who are content to stand fast by the faith once delivered to the saints, as *this Church hath received the same*, should hold on to the term *Protestant*, which we have so long honorably borne, even though the word be an offence to the progressiveness of *Twentieth Century Churchmen*.

Various names have been suggested, and various reasons assigned why we should drop the name Protestant. I think that I may say that to us Catholic clergy who are content to walk in the old paths and stand fast by the *faith once delivered to the saints*, as *this Church hath received the same*, they are all more or less inconclusive, and some appear trivial. But I think now we are getting to clearer

and more definite statements, and it is my hope that as the next General Convention draws near these statements will become still clearer and still more definite. It would be well that it should be so, that we may all know exactly what we are doing, and the significance of any action we may take. This is very important, for there is some little confusion just here. The fact has been emphasized, in a recent diocesan convention, that "the Round Table Conference stood by the principles of the Protestant Reformation, and did not wish to overthrow any of the good work which had been done in the sixteenth century." That is very well, but we turn to THE LIVING CHURCH, which as much as the Round Table Conference, and perhaps more, is generally taken as representing those who desire to drop the name Protestant, and what do we find? viz.: Opposition to the use of the word *Protestant* resting upon the ground that it means antagonism to the doctrine of the Real Presence, the Sacrifice of the Mass, Eucharistic Adoration, and Sacramental Confession. And then this statement also that "it is perfectly well understood that upon each of these questions two parties in the Church differ *in toto*."

The question is, Can the declaration of the Round Table Conference and the statement of THE LIVING CHURCH—both considered fairly representing those who desire a change in the name of the Church—can this declaration and these statements be reconciled? Now is the time for some one to make the attempt.

GEO. W. PETERKIN.

TOPLADY MEMORIAL.

To the Editor of *The Living Church*:

ALLOW me to return thanks, through your columns, to those who have so generously responded to my appeal for funds to the memorials to my predecessor, Augustus M. Toplady, author of the hymn "Rock of Ages."

The Rev. B. S. Bert of Brooklyn, two anonymous friends in Winnipeg and Racine, Wis., and Miss May Benson of Easthampton, N. Y., have sent sums amounting in all to £1.16.4, and we have now in hand £25.19.1 out of £50 required for the east window of Fen Ottery Church, close to which Toplady lived from 1766 to 1768, in a quaint old farmhouse; and £7.19.0 out of £25 needed for the thirteenth century preaching cross in Harpford churchyard. W. Harry Hains of Exeter, who has prepared a design for restoring the cross, has discovered the recess in which was placed the crucifix, which will be reproduced. When restored the cross will be about 8 feet 6 inches in height, and will stand on three steps, and be used, I trust, on bright summer evenings for the sermon after Evensong.

We hope to raise locally most of the balance still required, but our loyal Church people are not rich, and if any American lovers of "Rock of Ages" who have not yet responded can spare even a quarter of a dollar or a few cents towards a memorial to its author, they will be gratefully accepted in his old Devonshire home. The sum we have yet to raise is £41.1.3, a large amount in small agricultural parishes.

With thanks for your kindness in making the memorials known,

I am, sir, yours faithfully,
 Harpford Vicarage, (Rev.) ARTHUR P. LANCEFIELD.
 Ottery St. Mary, Devon, England, September 26th.

A PRAYER BESIDE AN OPEN GRAVE.

To the Editor of *The Living Church*:

POSSIBLY this prayer may be of use to some one:

"A PRAYER TO BE SAID BESIDE AN OPEN GRAVE.

"To Thy gracious keeping, O Father, we commit our *brother*, keep *him* in Thy love; shine upon *him* with Thy light; Put away from *him* all that is evil; Strengthen in *him* all that is good; Supply to *him* all that is wanting; Use *him* in Thy service; and bring *him* to perfect sonship and fulness of joy and peace, through Jesus Christ our Lord. Amen."

THEODOSIUS S. TYNG.

EMPHASIS IN READING THE SERVICE.

To the Editor of *The Living Church*:

THE instances given by Fr. Schwartz in your issue of September 30th as to false "emphasis in reading the service," are illustrative of a very serious defect on the part of many of our clergy. Properly emphasized, the service is a sermon in itself. By a wrong intonation we may lose not only the meaning but the comprehensiveness and beauty of the lesson we are trying to convey. In the petition from the Litany, to which Father Schwartz very aptly alludes, his own criticism, perfectly correct, does not go far enough; in its ending we pray "for all who are desolate and oppressed"; almost invariably the word "all" is the one we hear emphasized, by which we put "the fatherless children and widows" in the "desolate and oppressed" class. Surely, and happily, this is not what is meant; the petition is for three classes: "fatherless children," "widows," and for those who are "desolate and oppressed," but the three are not intended to be synonyms. I have known some "fatherless children, and widows" who were a good deal less "desolate and oppressed" after than before they became such. Obviously the words to be emphasized are the adjectives "desolate and oppressed," and not the

word "all." In the same way emphasis should be given to the word "uncharitableness" in a previous petition, and not to the "all" which precedes it.

Another almost invariable mistake is made in the prayer following the Discretionary Litany, where the pronoun "Thee" is pronounced as if it was the definite article "the." We have been praying to Christ; now we address the "Father"; "We humbly beseech Thee, O Father"; the emphasis should be on "Thee," as the meaning of the collect, and this is further shown by the comma after the word, which indicates a momentary pause. In the "Prayer for the President" there should be a slight pause after the word "bless": it is the emphatic word, and the petitioner should pause there, else he is in danger of intruding his own personality into the prayer; "bless thy servant," one, "the President," two, and "all others," three; the prayer should be offered, "behold and bless, thy servant the President," etc.

Not to multiply instances, there is one to which I would very earnestly call attention: it is in the Nicene Creed, in which we declare our belief in God as "the Father Almighty"; "in one Lord, Jesus Christ," and "in the Holy Ghost, the Lord, and Giver of Life." The intention of the Church is to profess her faith in the Catholic doctrine of the Holy Trinity in Unity; we do this as to the Father and the Son: "I believe in one God the Father Almighty"; "and in one Lord Jesus Christ," but we stop after saying, "I believe in the Holy Ghost"; most certainly that is not where the pause should be made, but after the word "Lord"; there should be no pause after the word "Ghost" but only after "Lord": the way the article is commonly recited is, "I believe in the Holy Ghost, the Lord and Giver of Life"; in the old unrevised Prayer Book that was the pointing, but in the revision a comma was placed after the word "Lord," in accordance with ancient precedent. This restored comma showed the mind of the Church as declarative of the Divinity of the Holy Ghost, so that in confessing our faith we should say, "I believe in the Holy Ghost, the Lord," pausing there before adding, "and Giver of Life."

It would be easy to multiply examples, but as my purpose is only to add one or two further instances to the very important subject to which Fr. Schwartz has called attention, it will not be necessary. But in closing let me add that there is an abuse as well as a use in this matter which cannot be too strongly guarded against. It is not uncommon in society to hear passages from the Bible wrongfully emphasized so as to make them appear ridiculous and, supposedly, funny. And this is not confined to the ungodly but is indulged in by many professing Christian people who like to be thought bright and "smart." It is most irreverent and cannot be too strongly deprecated. The human mind is so constituted that ever after the passage when heard is always associated with its blasphemous connection. I have lately read the following words: who the writer is I do not know, but they are words of wisdom and should be most strongly emphasized:

"Whatever one may think about the world growing worse or better, or the religious tendencies of the times, there can be no question that the Bible is ceasing to be familiar to us. A hundred years ago, fifty, or even thirty, it was read aloud in the ordinary American home, once, perhaps twice a day. Its phraseology, unconsciously to its hearers, entered into the very structure of their minds. No matter how they might scoff at sacred things in later life, they scoffed in the vigorous English of the King James Version. It is to be feared that the generation to come will not have a vocabulary left in which even to mock effectively, if, between shamefacedness and broadmindedness, we continue to thrust the English Bible further and further into the background."

October 13, 1911.

W. W. HOLLEY.

A BISHOPRIC FOR THE INDIANS.

To the Editor of *The Living Church*:

IHAVE not had the experience of actual work among Indians, as has the Rev. D. A. Sanford, but as a grandson of the first Bishop of Minnesota, their welfare, naturally, has always been near my heart, and I have made quite a study of their needs.

I believe that the Church would make a great mistake did she create a "Missionary District for Indians." Such a plan might have been feasible a generation ago, although I doubt its efficacy even then.

The success of the Indian work in Minnesota was due to the fact that the Bishop was able to go to the Indians as the Bishop of their commonwealth, and bid them accept the religion of Jesus Christ both for their own salvation, and that they might dwell with the white man as brothers; and now that the government is no longer dealing with the Indians as an isolated people, but is striving to fit them for citizenship, it would be unfortunate if the Church should even seem to deal with them as aliens and foreigners.

If the proposal to create a racial missionary district means, as I devoutly hope it does, an awakening to a greater sense of responsibility to the needs of a people whom we as a nation have shamefully abused and mistreated, why cannot the same end be served by giving our Missionary Bishops increased appropriations for Indian work? Each of them would, I am confident, prove faithful to the trust, were it committed to him.

Faithfully yours,

St. John's Rectory,

St. Cloud, Minn., October 11, 1911.

A. W. FARNUM.

Literary

RELIGIOUS.

The Prayer Before the Passion. By the Rev. James S. Stone, D.D. New York: Longmans, Green & Co., 1911.

Dr. Stone has given us an exegetical and practical exposition of St. John 17, written in the earnest and devotional tone of one who desires to sit at the feet of the Master, "anxious not only to realize the truths He has to give, but what is still more worthy, if possible to know Him for His own Self." The Prayer Before the Passion is interpreted phase by phase as the most wonderful of all revelations and as containing the essential principles of the Christian faith.

There is evidence throughout, as would be expected, of sound scholarship underlying the spiritual and devotional treatment of the text. Dr. Stone comforts one also after much reading of modern humanitarian literature with his clear and loyal and humble grasp of the great central truths of the faith. The Deity of the Master and His tender, true, and perfect Manhood, the atoning sacrifice upon the day and hour destined by the love and wisdom of God are here set forth by a spiritual leader who has personal experience of their indispensable value. We have found also in the volume short, clear statements upon many points too often ignored or misunderstood; the doctrine of election, for instance, which has fallen too much out of our religious and devotional life to-day; the distinction between regeneration and conversion which are popularly confused; the origin of the ministry ascribed not to the Church but to God. There are also some valuable paragraphs upon the power of the Christian consciousness to assimilate truth from all sides, and upon the necessity and beauty and missionary value of personal holiness in Christ.

One or two statements seem to us to be open to criticism—though we criticise very reluctantly a study with which, in all its main teaching, we feel so wholly at one. It is surely a pity to use the phrase "to propitiate God." It seems to suggest the thought that the atonement was the cause, not the manifestation, of the love of God.

We cannot follow Dr. Stone in what, if we understand him rightly, is a disparagement of the organic unity of the Church. He urges that unity does not consist in organization. That is true, but it is no less true that unity cannot be enjoyed without the oneness of the body which expresses the oneness of the spirit. He urges further, that ecclesiastical unity has done nothing towards convincing the world "that the Father sent the Son." We very much doubt if that is historically true, at any rate in the early days of undivided Christendom. No doubt there was a great failure in later days when the prevailing conception of the Church's unity became mechanical rather than spiritual, imperial rather than pastoral; but still it remains true in our reading of our Saviour's loving prayer, that organic unity was included in that for which He prayed. If so, the message of the Incarnation and its blessings to men will not be fully realized until we regain that which has been shattered and lost. After all, a unity of the members of Christ of which the unity of the Blessed Trinity is the eternal pattern and ideal, cannot stop short of a unity that is organic.

J. C. R.

The Days of His Flesh. By David Smith, M.A., D.D. Eighth Edition. London and New York: Hodder & Stoughton, 1910.

This is a purely orthodox account of the earthly life of our Lord. It does not depart from the customary path in this respect, unless, perhaps, in the Introduction, where it is urged that the Gospels as we have them are substantially the oral form which they assumed independently in the Jewish, Roman, and Greek world respectively; and subsequently in committing them to writing, that the "True Deposit" might be preserved, the Evangelists were editors, not authors. This Introduction (35 pages), however, is a scholarly defense of their historicity and worthiness "of all acceptance." Our Lord is here regarded as both God and man, and the Virgin Birth, Transfiguration, Resurrection, and Ascension are accepted in all their literalness. But the book is not a prosaic recital of the scenes and events and sayings in the life of Jesus, but a fresh treatment of familiar material. It is more expository than biographical, wonderfully illuminative in its reference to local customs and traditions, and from their contemporary use throws many side-lights upon words and phrases and passages that have often seemed difficult and obscure. This is well illustrated in Chapter XVIII., where it is shown that the Beatitudes do not stand as an impossible ideal for society in general, but are merely that portion of the Sermon on the Mount spoken to the Twelve on the occasion of their "ordination" who, as His chosen ones, were to be examples to the flock, and for whom, as for St. Paul, all things might be lawful but not expedient.

While this book is readable in itself, it might well serve as a

commentary and be used in the preparation of a sermon or of a Sunday school lesson. But it will be especially welcome to those who, in their reading, do not care to be disturbed by critical theories and conjectures.

Valuable appendices are added upon topics which call for particular treatment as, e.g., "Objections to the Miraculous Conception," the title "Son of Man," "The Day of Crucifixion," etc.

C. H. B.

The Temple of Life. By Ernest Newland Smith. New York: Longmans, Green & Co., 1911.

Though somewhat fanciful in detail, the general principles of this book cannot be too highly commended. The proper place is emphasized for religion and its instruments, science and art, to bring about, respectively, in men's minds, true thought; and in men's hearts, true feeling. He maintains with great force that religion separated from science and art is unsound, as is science separated from religion and art, and art separated from religion and science. Mr. Smith believes it should be the privilege of the twentieth century to unite these three instruments of human progress in their true unity. He declares the essential thing to be a right attitude of heart, which creates a desire for wisdom and a longing for goodness, truth, and beauty. The author regards modern art as the outcome of the spirit of Mammon which helps to foster the vanity and folly with which the world is already filled to overflowing. As the scientist should aim at becoming the channel through which the seed of divine wisdom is sown in the mind of man, so the artist should aim at becoming the channel through which the seed of divine love is sown in the heart. We do not need societies for the cultivation of this kind or that kind of science or art so much as a society or national movement aiming to bring science and art under the driving power or yoke of true religion. There is a supplementary essay on "Art in the Home."

ERVING WINSLOW.

The Secret of the Lord, The Self-Revelation of Christ. By the Rev. W. M. Clow, B.D. New York: George H. Doran & Co. 12mo. Cloth. Price, \$1.50 net.

Mr. Clow is a Glasgow preacher whose two previously published books have attracted wide attention. His third is equally interesting and helpful. In *The Secret of the Lord* the thoughts cluster around the events which preceded and followed the Transfiguration. That quiet season is viewed in the light of a "religious retreat" which our Lord held with His disciples in the coast of Caesarea Philippi and the scope of His words on that memorable occasion is so broad that it enables the writer to touch upon almost every phase of the Christian scheme of salvation. Of course we reject his view of the "Church," which is that held by those outside of the historic communions, but one easily passes that by in the presence of so much that is sound. Our Lord was then at "the summit level of His earthly life," whence He went down to Jerusalem and to death and He felt that the time was ripe for His disciples to enter into the secret of His person and work. That "secret" was what Christ understood Himself to be and what was His mission in the world. "The Secret of the Lord" was therefore the "Self-revelation of Christ."

In a series of addresses, each one fresh, vigorous, and helpful, and in a style which does not permit one to lay it aside until the close, the author sets forth that revelation and shows how it came first from God to Christ and then from Christ to man. First of all is the qualification of those who are to receive the secret, then the disclosure of His person and purpose, then of the cross and its issues, then of the glory and its significances, and finally the consummation of the secret when we all shall know as we are known. This is the general framework of the discussion, but it is in its narrower lines that the author touches our daily life and reaches the heart. There in the subordinate chapters he deals more particularly with such topics as the Transfiguration, Death, the Blessed Dead, the Omnipotence of Faith, the Energy of Prayer, Lost Children, and With Steadfast Face. It is here that he grips and uplifts the reader. One feels the faith of the writer and gathers strength from the reading.

Besides, an exposition of our Lord's words on this significant occasion, this book therefore marks out the way of life. It not only tells us what the "Secret" is, but how we may enter into it. The Secret of the Lord is "with them that fear Him," and we shall know "if we follow on." The closing chapter meets the criticism that the Christ of the Epistles differs from the Christ of the Gospels. It is the same Christ, insists the writer, but because those early disciples "followed on" through a "risen" and "ascended" Lord to the "indwelling" Lord, they entered into a fuller knowledge of Him and shared more richly in His Secret.

C. H. B.

A FORTHCOMING VOLUME that cannot fail to be interesting to Churchmen is announced by Messrs. Longmans, Green & Co., with the title *An Eirenic Itinerary*, by Silas McBee, editor of the *Churchman*, and we presume these will at least afford the sub-structure upon which the volume is built up.

Department of Woman's Work in the Church

*Correspondence, including Reports of work of all women's organizations,
should be addressed to Mrs. William Dudley Pratt,
1504 Central Ave., Indianapolis, Ind.*

ON Thursday, October 6th, an enthusiastic body of Churchwomen convened in St. Paul's church, Milwaukee, to receive the Holy Communion at the opening of their Auxiliary day. Bishop Lloyd's meditation was upon the absolute need of seeking God's will in our methods of work. The Auxiliary woman trying to do God's work, must not lean too much upon her own initiative, however inspiring and enthusiastic, however promising of good, but must humbly and diligently seek to know God's way of working through her, in order to have that work most potent.

The thought which comes to us as we think of the all-day session of the Auxiliary which followed this service, is one of regret that we cannot convey to all Churchwomen the rich, aggressive, thoughtful, and enthusiastic tenor of the day's doings. So many good talks, so much in the way of new ideas or old ones redressed, so much desire to learn, so great anxiety to do everything exactly in accordance with the wishes of the Board of Missions—these things made up the atmosphere of a memorable day and it seemed that already the sermon of the morning was bearing rich fruitage.

The day would have been a helpful one to the Auxiliary of any Department, for have we not, practically, the same perplexing problems? And at these Department meetings we certainly are given time to discuss them.

THE FIFTH DEPARTMENT comprises twelve dioceses, and seven diocesan presidents were in attendance. Mrs. Litchfield, president of the Milwaukee branch, called for brief reports from these presidents, all of which were along the line of advance in Auxiliary methods. Each of them reported more attention paid to study by means of classes, stereopticons and institutes. One president (we think Southern Ohio) told of an experiment in sending one of the young officers of her Board to learn the methods of Silver Bay. On her return, she proved invaluable in going about where needed and teaching very enthusiastically. Another described the division of her diocese into "Groups" of adjacent auxiliaries, which held frequent meetings together, even providing a partnership luncheon. Another reported her branch to be centering its force on helping to maintain the Church properly in the State University town of Bloomington, Ind. "Working vice-presidents," instead of the usual ornamental variety, was the theme of another: assisting her in her duties, she had vice-presidents of the Babies' Branch, the U. O., the Juniors, and one of Missionary Literature.

Mrs. Greeley, president of the Chicago branch, the largest and most complex of all, set forth the great plan in force in that diocese of having "visitors," whose duty it is to study thoroughly some subject and to be prepared to visit auxiliaries on call, to fill a place on the programme. This was one of the best ideas of the day and one to be recommended to every branch. Mrs. Greeley kindly gave us a copy of the latest report of her branch—a pamphlet which breathes the spirit of works—and within it is a list of these visitors, eighteen in number. Their topics range widely from work in far lands to subjects distinctly local, if any form of Auxiliary work may be called local. Thus while "Missions in Mexico and Brazil" is one topic, "The Chicago Home for Boys," "The Work of the Sisters of Mercy," "St. Luke's Hospital," are subjects just as fully studied, so that any Auxiliary has a wide choice. The commending feature of this plan is that it provides, right at hand, what all Auxiliaries need, condensed information easily attained. It often happens that the president is the only member of a board expected to talk to her parochial branches. Very often there is complaint that a varied programme cannot be had: even the *Spirit of Missions*, wonderful treasure-trove though it be, palls when read constantly at meetings; but with a corps of specially informed women to draw from, no Auxiliary should lack edification.

THE MILWAUKEE PLAN, which has lain dormant for some time, was brought out into the light of day, rehabilitated, and

is now a feature, albeit an excellent one, of the Auxiliary of the Fifth Department. Briefly told, this Plan proposes the gift of one dollar each year from every parish branch, making in this Department about \$400 to be given yearly to some mission within the Department, on the advice of the Department Secretary. The accumulated funds had been held by a layman who asked to be relieved, and the chairman appointed Mrs. Clarkson of Milwaukee, the originator of the idea, as custodian of the fund. It was rumored that the name "Milwaukee Plan" was to be abandoned because of being misleading; some persons thinking that Milwaukee was intending to be the beneficiary of its own plan. However, as one speaker said, "The Auxiliary mind is not denser than the average, but it is not a concentrated mind"; and for this reason it is time to teach it to concentrate, and if we keep on constantly changing, hoping to make things more lucid, we will never know when to stop. "Milwaukee Plan" is a good name; let us stick to it, and in the course of a century or so, our constituency will discover that it is not solely for the benefit of Milwaukee.

A PROMINENT FEATURE of the afternoon was the discussion of the Babies' Branch and the Juniors, led by Miss Knight of Milwaukee. A puzzling question was a method by which the older Junior should be secured as a future member of the W. A. Suggestions were made as to forming societies of the older Juniors, which should safely tide them over the period in which the temptation to cease Church work is the greatest. It was also urged that the older girls be invited into the W. A. and assigned a part therein.

Deaconess Goodwin, in charge of Church work in colleges, spoke of her very interesting experience with college girls; how, in many places they had religious societies and Bible classes which they conducted with great dignity and devotion. The Deaconess told of a little girl just learning the Lord's Prayer who said, "*The King will come; what will be done?*" and she thought this childish error might have for us a very significant meaning—"The King will come—what will be done?"

In speaking of the Babies' Branch, which Miss Knight felt should be called the "Little Helpers," one secretary reported that in visiting the homes of the Babies to collect the money from the boxes, mothers had sometimes said to her: "I can't find the box, but here are the fifty-two pennies." In answer to this she had asked, "But where are the prayers?" Miss Knight suggested that moneys proffered in this way were not to be received. Instances were given where whole families had become interested in the Church, by gathering around the baby on Sunday, to see it deposit the weekly penny. Miss Knight said that the Board of Missions did not recognize this branch as an independent society but only a part of the Juniors. She also made an effective plea for more care for the boys of the Church; she thought that they were not provided for as well as were the boys of the sectarians.

VERY MANY excellent points must be passed by in this article, which is not a report but an impression. The day was full of social pleasure, for which the ladies of St. Paul's parish are to be thanked. There was a good display of missionary literature, which, we fear, in the many good things of the occasion, did not receive deserved inspection.

THE CANADIAN W. A. is in deep grief over the death of Miss Florence Greene of Ottawa. An officer of a rural deanery writes: "You may think you have lost much in the cities, but you cannot know what she was to us in the country." Another officer of the W. A. writes: "I have been personally associated with Miss Greene for some years, and realize something of the mental power, the ardent aspiration, and the devoted spirit which marked her eminently for leadership. God bless her work!" Miss Greene worked for many years as organizing secretary of the diocese of Ontario and later as secretary of literature.

CHRISTIAN GRAMMAR.

THE BISHOP OF CAMBRIDGE once gave his pupils a little talk on Christian grammar. He said: "We have learned to say, First person, I; second person, thou; third person, he. But that is wrong—so wrong, indeed, that to put it right one has to turn it quite upside down. The Christian's grammar is, "First person, He; second person, thou; third person I. And 'He' means God, the First Person in the first place. And 'thou' means my fellowman. And 'I,' myself, comes last."—*Selected.*

Church Kalendar



- Oct. 1—Sixteenth Sunday after Trinity.
 8—Seventeenth Sunday after Trinity.
 " 15—Eighteenth Sunday after Trinity.
 " 18—Wednesday. St. Luke, Evangelist.
 " 22—Nineteenth Sunday after Trinity.
 " 28—Saturday. SS. Simon and Jude.
 " 29—Twentieth Sunday after Trinity.

CALENDAR OF COMING EVENTS.

- Oct. 18-23—B. S. A. International Convention, Buffalo.
 " 24-26—Second Dept. Miss. Council, Newark, N. J.
 " 25-29—Eighth Department Miss. Council, Sacramento, Cal.
 " 26—House of Bishops, New York.
 " 28—Consecration Drs. Rhinelander and Garland, Memorial Ch. of Advocate, Philadelphia.
 Nov. 8-9—Third Dept. Missionary Council, Baltimore.
 " 14-16—Fourth Dept. Miss. Council, Knoxville, Tenn.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA.

Rev. E. P. Newton, of Valdez.
 Rev. H. P. Corser, of Wrangell.

CHINA.

HANKOW:

Miss E. P. Barber, of Anking.
 Mr. John A. Wilson, Jr., of Wuchang.

CUBA.

Rt. Rev. A. W. Knight, D.D.

IDAHO.

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

JAPAN.

TOKYO:

Rev. H. St. George Tucker, D.D., of Tokyo.

OKLAHOMA.

Rt. Rev. F. K. Brooke, D.D.

THE PHILIPPINES.

Rev. G. C. Bartter, of Manila.
 Mrs. G. C. Bartter.

Personal Mention

THE Rev. CHARLES L. ARNOLD has accepted a call to St. Stephen's Church, Detroit, and will take charge of his work there on Sunday, October 15th.

THE Rev. JOSEPH BAKER, formerly rector of All Saints' Church, Oakley, St. Mary's County, Md., has taken charge of Westover parish, Charles City County, Va. His address is Westover, Va.

THE Rev. JOHN BEAN, late assistant to the rector of St. Matthew's Church, San Mateo, Cal., has accepted the rectorship of the Chapel of the Cross, Rolling Fork, Miss.

THE Rev. E. G. B. BROWNE, formerly rector of St. James' Church, Pulaski, N. Y., is now assistant of St. Simon's Church, Toronto, Canada. His address is: Apartment C, 2 Linden street, Toronto, Can.

THE address of the Rev. WALLACE CARNAHAN is 2030 River avenue, San Antonio, Tex.

THE address of the Rev. PHILIP COOK will, after November 1st, be changed from 240 East Thirty-first street, New York City, to St. Mark's Church, San Antonio, Tex.

THE Rev. EDMUND P. DANDRIDGE, formerly rector of St. James' Church, Lewisburg, West Virginia, has begun his duties as rector of St. Paul's Church, Petersburg, Va.

THE Rev. W. J. DATSON has resigned the rectorship of St. Paul's Church, St. Clair, Mich.

THE Rev. GEORGE DAVIDSON, for the past six years rector of St. Luke's Church, Marietta, Ohio, has accepted a call to become rector of St. Mark's Church, Cheyenne, Wyoming, and enters upon his work there early in November.

THE Rev. E. M. DAVIES, formerly located at Ortonville, Minn., in the diocese of Duluth, has taken charge of Grace Mission, Martinez, Cal.

THE Rev. SYDNEY K. EVANS, Chaplain, U. S. N., has just completed his present term of sea service, having been chaplain of the battleship *Minnesota* for four years—and has been assigned to shore duty at the United States Naval Training Station, San Francisco, Cal. After October 25th he will be at his new address.

THE Rev. PHILIP W. FAUNTLEROY, for seventeen years rector of Mount Calvary Church, St. Louis, Mo., has taken charge of All Saints' Church, South Jacksonville, Fla.

THE address of the Rev. J. LEWIS GIBBS is changed from 1314 R St., N. W., Washington, D. C., to Theological Seminary, Fairfax County, Va.

THE Rev. J. D. GIBSON has entered upon the rectorship of St. Paul's Church, St. Bride's parish, Norfolk, Va.

THE Rev. GEORGE C. GOLDEN has resigned the curacy of Christ Church, Alameda, Cal., and accepted the rectorship of St. Andrew's Church, Oakland, Cal.

THE Rev. H. S. HANSON has resigned as rector of St. James' Church, Fresno, Cal., and accepted the rectorship of All Saints' Church, San Francisco.

THE Rev. ALEXANDER ERNEST HAWKE has accepted a call to become rector of St. Mary's Church, Galena, Kans.

THE Rev. JOHN HEWITT, who is serving for the second time as rector of St. John's Church, Bellefonte, Pa., has been chosen for the second time to fill the post of prelate in the Grand Commandery of Knights Templars in Pennsylvania. Mr. Hewitt also served for a number of years as prelate of the Grand Commandery in Nebraska.

THE Rev. HERMAN J. KEYSER has resigned as pastor of St. John's Church, Mt. Pleasant, Mich., and his address is now 448 S. Irving Street, Chicago, Ill.

THE Rev. W. A. MACCLEAN has resigned the rectorship of Holy Trinity Church, Alhambra, Cal., and has taken charge of the missions at Gilroy and Hollister in the diocese of California.

THE Rev. DOUGLAS MATTHEWS, who has resigned the rectorship of Zion Church, Rome, N. Y., has accepted the rectorship of Grace Church, Nutley, N. J., in the diocese of Newark, and not that of Grace Church, Newark, N. J., as was erroneously reported in this column last week.

THE Rev. WALTER H. MOORE has been appointed by the Bishop of Chicago as priest-in-charge of St. Philip's Church, Chicago. His address is 3631 South Hamilton avenue.

THE Rev. ARCH PERRIN has resigned as curate of the Church of the Advent, San Francisco, and has accepted the rectorship of the Church of St. Mary the Virgin, in the same city.

THE Rev. G. WALLACE RIBBLE, formerly rector of Roanoke parish, Halifax county, and Cornwall parish, Charlotte county, has entered upon the rectorship of Christ Church, Emporia, Greensville county, Va.

THE Rev. NICHOLAS RIGHTOR, rector of St. Mark's Church, Hope, Ark., has resigned to accept the position of assistant to the Rev. Dr. M. P. Logan of St. Ann's Church, East Nashville, Tenn. He will enter upon his new duties on November 1st.

THE Rev. HERBERT F. SCHROETER, formerly rector of St. James' Church, Port Deposit, Md., has taken charge of Roanoke parish, Halifax county, and Cornwall parish, Charlotte county, Va.

THE Rev. JOHN A. STAUNTON having resigned the registrarship of the diocese of Central New York, all journals and other communications for the Registrar should be sent, until further notice, to Calvary Church Rectory, Utica, N. Y.

THE address of the Rev. RICHARD P. WILLIAMS, formerly rector of Trinity parish, is changed from 219 C Street, N. W., to 3032 N. street, N. W., Washington, D. C.

THE Rev. W. P. WITSELL, formerly rector of St. Paul's Church, Meridian, Miss., has entered upon the rectorship of St. Paul's Church, Waco, Tex., as successor to the Rev. E. A. Temple, D.D., now Bishop of the Missionary District of North Texas.

THE Rev. G. H. B. WRIGHT has resigned the charge of Christ Church Mission, San Jose, Cal., to accept the rectorship of St. Stephen's Church, San Francisco.

THE Rev. WARREN RANDOLPH YEAKEL has resigned the rectorship of St. Mary's Church, Galena, Kans., to take effect on November 1st.

THE address of the Rev. GEORGE E. ZACHARY is changed from Fredericksburg, Va., to Greenville, Ala.

DIED.

PURVES.—DONALD IRVING LIDDON, infant son of Canon PURVES, of St. Paul's Cathedral, Cincinnati, Ohio, and Mrs. Stuart B. Purves, October 11, 1911.

"In the communion of the Catholic Church."

ATWELL.—Entered into rest, at her home, Newton, Mass., Wednesday, October 11, 1911, ELLEN M., beloved wife of the Rev. Benjamin W. Atwell.

"Grant her, O Lord, eternal rest, and may light perpetual shine upon her."

MEMORIALS.

MARY LOUISA HOFFMAN NICKERSON.

On Thursday, October 5th, in St. Stephen's Rectory, Pittsfield, Mass., MARY LOUISA HOFFMAN, wife of the Rev. Thomas W. Nickerson, rector of the parish, passed to her rest.

She was the daughter of the Very Rev. Eugene Augustus Hoffman, D.D., Dean of the General Theological Seminary, and Mary Crook Elmenendorf. Her illness had been a long one, but the end was free from suffering and peacefully her soul entered into the Life Eternal.

On Sunday, October 8th, the immediate family were present at an early celebration of the Holy Eucharist, the Rev. William H. Gibbons of Pittsfield, being the celebrant. The funeral was held in the parish church at 3 o'clock. The Bishop-elect of Western Massachusetts, the Rev. Thomas Frederick Davies, D.D., officiated, assisted by the Rev. J. Franklin Carter, of Williamstown, Mass., and the Rev. William F. Weeks of Shelburne, Vt. The burial was on Monday, October 9th, in the churchyard of St. Phillips-in-the-Highlands at Garrison's, New York. The Rev. Edward C. Chorley, rector of St. Phillip's, the Rev. J. Henry Watson, a brother-in-law of Mrs. Nickerson, and the Rev. Mr. Weeks officiating. Besides her husband, Mrs. Nickerson is survived by one son, Hoffman, by her venerable mother, Mrs. Mary C. E. Hoffman, by a sister, Mrs. J. H. Watson, and a brother, Mr. Samuel Verplanck Hoffman. These all, and her many friends, treasure the memory of a sweet Christian womanhood. In her home she was most kind and gracious. Her life in the community was a fruitful one. In it she held positions of trust and responsibility. Much had been given to her, and the much required she gladly gave. Her generosity was painstaking, personal, and free. She was a true daughter of the Church in faith and life. Her character was in its features distinctly Christ-like—the result of a real response to the spiritual influences which fostered and surrounded her life. May she rest in peace, and may God let His light perpetual shine upon her.

W. F. W.

CAUTION.

SMITH.—Caution is suggested in dealings with Rev. HENRY B. SMITH, a suspended priest of the missionary district of Oklahoma. Information may be obtained from the Rt. Rev. F. K. Brooke, D.D., Bishop of Oklahoma, Oklahoma City, Okla.

This party should not be confused with another priest of same name in regular standing, who resides in Pennsylvania.

RETREATS.

NEW YORK.—A three days' Retreat for ladies will be given at St. John Baptist House, New York, beginning Thursday evening, November 9th, and ending Monday morning, November 13th. Conductor, the Rev. W. A. McClenthen. Apply to the ASSISTANT SUPERIOR, 233 East Seventeenth Street, New York.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED—MISCELLANEOUS.

A CATHOLIC CHURCHWOMAN, with practical knowledge of housework, as assistant matron and supervising house keeper in a maternity-rescue home in the suburbs of Boston; one experienced in institutional work preferred. A beautiful home. Number of girls limited. Address, giving age, experience, and references, DEACONESS-IN-CHARGE, care LIVING CHURCH, Milwaukee, Wis.

WANTED to come in correspondence with any young men who are contemplating giving up their lives to religion, and the nursing of the sick poor without money remuneration. Address: G. P. HANCE, St. Barbabas' Free Home for Convalescent and Incurable Men and Boys, McKeesport, Pa.

WANTED.—A matron for a small home for colored children in Philadelphia. Must be a Churchwoman, and must have had experience with children. Address: MANAGER, 1514 Pine street, Philadelphia, Pa.

YOUNG MAN wanted to work among boys and men in Church Settlement among cotton mill operatives. Club, athletic, and Sunday School work. Time for study. References asked. Particulars furnished upon request. The Rev. HENRY D. PHILLIPS, La Grange, Ga.

THE NEW YORK TRAVEL CLUB, Rochester, New York, wishes to engage clergymen, teachers, etc., to conduct parties through Europe next spring and summer. Write at once for information.

PARISH AND CHURCH.

THE working year of St. Mary's Embroidery Guild of St. James' Church, Philadelphia, will open November 2nd, 10 A. M., in the Guild House, 2210 Sansom Street. The Guild offers the highest class of instruction by a skilled artist in all kinds of ecclesiastical embroidery for either regular tuition rates or a return in work. Communications may be addressed to MISS MABEL I. BARNEY, Secretary, 2210 Sansom Street.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

POST CARDS: Views of the exterior and of the interior of All Saints' Cathedral, Milwaukee, and of the Bosworth Memorial Hall adjoining the Cathedral. The three cards, 10 cents postpaid, and larger quantities at the rate of 2 1/2 cents each. Address Mrs. C. G. HINSDALE, 309 Farwell avenue, Milwaukee, Wis.

POST CARDS: I have over eight hundred of them, showing churches of all denominations, and from all parts of the country. They are 5 cents each, or 50 cents per dozen postpaid. Catalogue "A" sent free on application. Address, A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

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

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

CHURCH OR SUNDAY SCHOOL BANNERS painted in water colors. MISS BALCOM, 868 Island avenue, Milwaukee.

UNLEAVENED BREAD—INCENSE.

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PRIESTS' HOSTS; people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 883 Booth Street, Milwaukee.

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CHURCH REQUIREMENTS

PARISHES provided with RECTORS and ASSISTANTS, and ORGANISTS and CHOIRMASTERS. Write CLERICAL REGISTRY, or INTERNATIONAL CHOIR AGENCY, 136 Fifth Avenue, New York. Superior candidates.

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HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

WINTER RESORTS.

Open October 15th to May 15th COMFORT COTTAGE, Sanford, Fla.	Open June 1st to September 15th THE ISLINGTON, Highlands, N. C.
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A comfortable home place. Church people especially desired. Rates: \$2.50 per day; \$12.00 to \$14.00 per week. Mrs. M. MARTIN.

APPEALS.

THE LUCY M. BURD INDUSTRIAL SCHOOL.

The LUCY M. BURD INDUSTRIAL SCHOOL is a large farm school, where about forty boys are being educated to become farmers and useful citizens. These boys, rescued from the streets and impossible homes of large cities, are friendless, homeless, and often delinquent. More than one hundred so-called "bad boys" have been made into honest, contented farmers since the school was begun six years ago. Not one boy has failed to respond to the kind and scientific treatment of Miss Burd and her associates.

The school has the endorsement of Juvenile Courts, prominent educators and social workers and is located in Bucks County, Pennsylvania. Reference is made by permission to Professor John L. Stewart, professor of Social Economy at Lehigh University, or to Mr. Joseph P. Mumford, Treasurer Penna. Soc. Prev. Cruelty to Children, Philadelphia. This institution is in immediate need of funds for current expenses, equipment, and enlargement. Checks may be made payable to THE REV. HARRY ERNEST ROBBINS,
Financial Secretary,
4248 Chestnut St., Philadelphia.

ST. PAUL NORMAL AND INDUSTRIAL SCHOOL

At the opening of the twenty-fourth session of the ST. PAUL NORMAL AND INDUSTRIAL SCHOOL, Lawrenceville, it was found there would be immediate need of money to carry on the work. The Board of Trustees (in session), realizing the great necessity of maintaining the efficiency of the School, appeal to its friends to help as generously as possible in the present straits. The Board appoints Archdeacon Russell as its agent, and such agents as he may select, to visit our people and to ask for contributions. St. Paul's means much to the Church and to the colored people in our midst, and we feel assured that all who are interested in the spread of God's Kingdom among the Negro people will contribute to the needs of the School.

Contributions may be sent to Mr. CHARLES E. MAY, Treasurer, or to REV. JAMES S. RUSSELL, Principal, Lawrenceville, Virginia.
(Signed) A. M. RANDOLPH,
President Board of Trustees,
St. Paul Normal and Industrial School,
Lawrenceville, Virginia.
October 10, 1911.

GIRLS' KALENDAR.

The GIRLS' KALENDAR will be ready for delivery early in November. The prices will be the same as heretofore: Single copies, postpaid, 17 cents; per dozen, \$1.50 (by prepaid express \$1.75 per dozen). We are entering orders now, to be filled as soon as stock reaches us from headquarters. Early orders are the sure ones. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THE BOARD OF MISSIONS.

RIGHT REV. ARTHUR S. LLOYD, D.D., President.
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."
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THE BOARD OF MISSIONS

are the yearly guarantees made, as the Church's agent, to the Bishops of 43 Dioceses and 33 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the Appropriations total \$1,500,000. Every gift for Domestic Missions, Foreign Missions, or General Missions, helps to provide the amount.

Full particulars from
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281 Fourth Ave., New York.
THE SPIRIT OF MISSIONS—\$1.00 a year.

NOTICES.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

AUTOMATIC PENSIONS.

The payment of Automatic Pensions to all clergymen of the Church who are 64 or over was begun by the Trustees of the General Clergy Relief Fund October 1, 1911, and the fund for this purpose will now, we believe, grow faster. But the old and most important work is still going on and must be supported from the field and by the machinery provided by the Church. The Widows and Orphans must be cared for, and above all other things, THE DISABILITY OF THE MEN WHO ARE IN THE FIELD AND DOING THE ACTUAL WORK NOW, MUST BE PROVIDED FOR. The subject thus naturally divides itself into three parts:

First.—The Pension and Relief of those of the Clergy who are being disabled BY AND IN THE ACTUAL WORK OF THE MINISTRY.

Second.—The care of the Widows and Orphans of the Clergy.

Third.—A Clergy Retirement Pension at 64, without regard to any other consideration.

The first is the most important of all and is the centre and core of the Church's duty, viz., the care of the actual workers.

Our list is now about 550. (This does not include the 552 clergy over 64 who are now receiving Automatic Pensions.) Our quarterly payments are above \$25,000. IT TAKES MANY AND LARGE OFFERINGS TO MAKE UP THIS AMOUNT. Many clergy and congregations do not send any offerings at all.

DO, THEREFORE, IF YOU HAVE NEVER DONE IT BEFORE, IN GRATITUDE AND THANKFULNESS FOR THE BEGINNING OF PENSIONS AT 64, BEGIN TO SEND AN ANNUAL OFFERING FOR THE GENERAL CLERGY RELIEF FUND'S ACTIVE AND PRESENT WORK.

Unless goodly amounts are regularly received the Trustees approach quarterly payments to beneficiaries with fear of a deficit. (We have just avoided one.) A deficit would make it necessary to reduce payments, refuse grants, and cut some off entirely: a calamity to between five and six hundred worthy people.

This work belongs to the whole Church, and if it is to be done courageously and generously, as the Trustees have tried to do it, the whole Church must furnish the means.

We therefore appeal with great earnestness for offerings and contributions.

THE GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. MCCLURE, Treasurer,
Church House, Philadelphia, Pa.

THE GIRLS' FRIENDLY SOCIETY IN AMERICA.

The Annual Meetings of the G. F. S. A. will take place in New York City on October 23rd, 24th, 25th, 26th, 27th, 1911.

The Celebration of the Holy Communion (corporate) will be at Calvary Church, Twenty-first street and Fourth avenue, on Tuesday morning, October 24th, at 8 o'clock.

The Service for Members and Associates will take place on Thursday, October 26th, at the Cathedral of St. John the Divine, Morningside Heights and 113th street, at 8 P. M. Associates and Churchwomen are cordially invited to attend the Services and Meetings.

MRS. J. S. DAY,
Asst. Secretary G. F. S. A.

INFORMATION AND PURCHASING BUREAU.

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

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

THANKSGIVING OR HARVEST HOME.

We make a Special Service Leaflet for the above named festivals, with prayers, anthem, Sixteenth Selection of Psalms, the Lessons, and Hymns 472, 470, 200, 192. Price, at the rate of 50 cents per hundred postpaid. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED.

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

THE CENTURYCO. New York.

The Second Boys' Book of Model Aeroplanes. By Francis A. Collins, author of "The Boys' Book of Model Aeroplanes." Illustrated with many photographs and diagrams by the author. Price, \$1.20 net.

The Flower o' the Peach. By Percival Gibbon. Price, \$1.30 net.

LOTHROP, LEE & SHEPARD CO. Boston.

When Neighbors Were Neighbors. A Story of Love and Life in the Olden Days. By Galusha Anderson, S.T.D., LL.D., Professor Emeritus in University of Chicago. Illustrated by Frank T. Merrill. Price, \$1.20 net.

Winning the Junior Cup; or, The Honor of Stub Barrows. By Norman Brainerd. Illustrated by Frank Vining Smith. Price, \$1.25.

THE MACMILLAN CO. New York.

Social France in the XVIIth Century. By Cécile Hugon, Sometime Scholar of Somerville College, Oxford. With twelve illustrations. Price, \$3.00 net.

Truth and Reality. An Introduction to the Theory of Knowledge. By John Eloy Boodin, Professor of Philosophy, University of Kansas. Price, \$1.75 net.

THE OPEN COURT PUBLISHING CO. Chicago.

Eugenio Rigano Upon the Inheritance of Acquired Characters. A Hypothesis of Heredity, Development, and Assimilation. Authorized English Translation by Basil C. Harvey, Assistant Professor of Anatomy, University of Chicago. With an appendix upon the mnemonic origin and nature of the affective or natural tendencies. Price, \$2.00 net.

A. C. McCLURG & CO. Chicago.

The Fourth Physician. A Christmas Story. By Montgomery Pickett. Illustrated by Gordon Stevenson. Price, \$1.00 net.

W. A. WILDE CO. Boston.

Peloubet's Select Notes on the International Lessons for 1912. The Life of Christ in the Synoptic Gospels. The Basis for Teaching all Grades in the Sunday School. With all that can aid the teacher in his own study and in teaching, such as Broad Views of the History, Making One Consecutive Story. Explanations of the Text. Suggestive Illustrations. Light from Many Sources. Library References to aid the Teacher in Further Researches from Oriental, Historical, and Scientific Sources, and a wide range of Literature. Other Aids. Practical Suggestions. Methods of Teaching. Maps, Pictures. Chart of Life of Christ. Chronological Table. Appliances to the Needs of Today. Four full-page half-tone pictures and over 100 illustrations in the text. By the Rev. F. N. Peloubet, D.D. Prof. Amos R. Wells, A.M. Price, \$1.00.

HOUGHTON, MIFFLIN CO. Boston.

Girls and Education. By L. B. R. Briggs. Price, \$1.00 net.

FORBES & CO. Chicago.

Ben King's Southland Melodies. Illustrated with photographs. By Essie Collins Matthews and Leigh Richmond Miner. Price, \$1.50.

The Twelfth Christmas. The Christ Child's Revelation. By Marjorie Benton Cooke. Price, 50 cents.

PAMPHLETS.

St. James of Kingsess, Sixty-ninth and Woodland Avenue, Philadelphia, Pa., 1762.

Church History from the Architects. A Study. By Henry Kittson, rector and canon of Christ Church Cathedral, Ottawa. Price, 10 cents. Postage extra.

The Holy Eucharist for Congregational Use. A simple guide for beginners.

Things New and Old. By the Rev. William S. Sayres, D.D. Price, 25 cents.

A Church Calendar for the Daughters of the Church, St. Paul's Parish, Akron, Ohio. October, 1911—March, 1912. The Rt. Rev. W. A. Leonard, D.D., Bishop of Ohio, and the Rev. Samuel M. Watson, D.D., Rector.

The Church at Work

ST. MICHAEL'S MONASTERY CONSECRATED.

THE SECOND DAY OF OCTOBER, the feast of the Holy Guardian Angels, was a happy and significant occasion for the Order of the Holy Cross, for on this feast, with a service of notable splendor, the Rt. Rev. Dr. Gailor, Bishop of Tennessee, consecrated the new monastery of St. Michael, which the Fathers have erected on their property on the Cumberland Plateau, some miles from Sewanee, Tenn.

The day was an ideal one and throngs of the people from the mountains and valleys

halls, and sacristies, being occupied. The High Mass was then sung with all the ancient accessories of the Church's Eucharistic worship, the Rev. Father Hughson, O.H.C., being the celebrant; the music was rendered with great dignity and heartiness by the boys from St. Andrew's School, under the direction of the Rev. Father Lorey, O.H.C., the Bishop of the diocese participating. At the conclusion of the Eucharist, the procession of the Bishops and clergy was formed, and passing, with the antiphonal recitation of the Gradual Psalms, from room to room through the monastery, the Bishop of the diocese gave the Church's benediction to the

in residence. The inauguration of the religious life in this house is significant, both as regards the interior life of the Order, and its external activities in the South, especially among the mountaineers. St. Michael's is not a part of St. Andrew's School establishment, but exists as a house of prayer whence those on whom lies the burden of educational and mission work, can draw strength and inspiration, and also by a life of constant intercession send strength forth to their brethren, who go forth to the missions. On the material side it means much to the work of St. Andrew's as it enables the order to give St. Joseph's house, formerly occupied as a



ST. MICHAEL'S MONASTERY, SEWANEE, TENN.



ST. JOSEPH'S HOUSE, ST. ANDREW'S SCHOOL, SEWANEE, TENN.

gathered for the consecration, and the morning train brought a large contingent of clergy and lay-folk. At 9:30 the Bishop of the diocese, attended by the Rev. Robert E. Campbell, as chaplain, took his seat on an improvised throne at the entrance of the monastery, and Bishop Weller, standing on the terrace, preached the sermon of the day, the congregation standing or sitting below him under the great trees. Bishop Weller's sermon was an eloquent exposition of the life of the Church as it is developed in the personal lives of her members, leading up to a strong and compelling presentation of the principles of the monastic life as one of the highest expressions of the work of the Holy Spirit among men.

Immediately after the sermon the clergy, followed by the congregation entered the chapel, every inch of space in the gallery, nave, and sanctuary, as well as the adjoining

fabric. At the conclusion of the consecration, the procession returned to the chapel, where the Bishop dismissed the people with the episcopal blessing.

The new monastery is of simple construction, of a pleasing combination of mission and colonial styles. The material is partly Sewanee sandstone, partly stuccoed brick tile and frame. It is three stories high, and contains sixteen cells, besides the chapel, refectory, common rooms, and library, and stands terraced on a gentle slope amid a grove of great oaks, left from the virgin mountain forest. The library is a special feature of the house, and contains about 4,000 well-selected volumes. Especial attention is being given to the collecting of this library, as the order hopes that St. Michael's may be developed into a kind of house of studies for its members and associates. Four members of the order and several associates are now

monastery, to the school, with space for twenty additional students, besides a spacious library, and school rooms.

GEORGE WASHINGTON HONORED AT FALLS CHURCH, VA.

ON FRIDAY, October 6th, the Falls Church (Va.) Chapter of the Daughters of the American Revolution paid a tribute to the memory of George Washington by placing in the old church of which he was once a vestryman, a white marble tablet on which is the following inscription: "To the Glory of God and in honour of George Washington, who was a vestryman of this parish in 1765. This church was built A. D. 1735. This tablet is placed by the Daughters of the American Revolution, Falls Church Chapter, October, 1911." The unveiling ceremonies began with Evening Prayer in the church, which was

said by the Rev. W. Edward Callender, rector, and the Rev. W. J. Morton, rector of Christ Church, in which George Washington also worshipped, gave an address on the life of Washington. After the church service the patriotic service followed in the churchyard. The children of the public school sang national songs, and Mrs. W. Edward Callender, Regent of the Chapter, gave an address, at the conclusion of which she withdrew the American flag and unveiled the memorial. The rector of the parish accepted the memorial on behalf of the church, and the Hon. G. W. Hawkshurst, mayor of Falls Church, accepted it for the town. Mrs. Samuel W. Jamieson, the State Regent for the Virginia Daughters of the American Revolution, was the guest of honor. The Falls Church Chapter was organized a year ago, and now has a membership of twenty-five.

CONSECRATION OF HOLY TRINITY CHURCH, LINCOLN, NEB.

THE CHURCH of the Holy Trinity, Lincoln (the Rev. S. Mills Hayes, rector), was consecrated on Sunday, October 1st, by Bishop Williams, who also preached the sermon.



CHURCH OF THE HOLY TRINITY,
LINCOLN, NEB.

The Rt. Rev. S. C. Edsall, Bishop of Minnesota, who was to have preached the consecration sermon, was detained at the last moment by the illness of a member of his family. Owing to the prominence of this parish, and its noteworthy struggle for existence under a heavy debt that had weighed it down for the past twenty years, this service of consecration excited unusual interest throughout the diocese. In 1907 this debt amounted to \$8,000, which was wiped out last Easter. At the consecration the capacity of the edifice was taxed to its utmost, many being turned away.

MEMORIALS AND OTHER GIFTS.

AT TRINITY CHURCH, Berlin, Wis., special services were held, Oct. 8th, at the unveiling of a handsome new lectern, presented by Judge Thomas Henry in memory of his wife. At the two celebrations of the Holy Communion Bishop Weller pontificated. It was after the processional hymn at 10:30 A. M. that the rector, the Rev. A. Q. Davis, removed the Church flag that veiled the lectern, when Bishop Weller blessed it, and the second Celebration of the Holy Communion followed.

A MISSIONARY TOUR.

MR. W. R. STIRLING of Chicago is just starting for an extended missionary tour across the continent to the Pacific Coast, in much of which he will be accompanied by Mr. John W. Wood from the Missions House.

Starting at Salt Lake City, he proceeds to Seattle, Portland, Sacramento, San Francisco, Los Angeles, San Antonio, and Galveston, including perhaps a few other points. He will certainly be welcomed by Churchmen wherever he is able to present missionary subjects, which he does so well.

SEWANEE DEPARTMENT COUNCIL.

THE FIFTH ANNUAL Council of the Fourth Missionary Department, "The Department of Sewanee," will be held in St. John's Church, Knoxville, Tenn., from November 14th to 16th inclusive. The session will open Tuesday evening with a dinner at which the Bishop of Tennessee will preside. Addresses will be made on the subjects: "The Church's Missionary Advance in a Twelve-month," by Mr. E. P. Bailey of Chicago; "The Board of Missions and the Department of Sewanee," by the Bishop of Atlanta; "Business Methods Applied to a Man's Task," by the Rev. H. J. Mikell of Nashville; and "What Will the Layman of the Fourth Department Do About It?" by the Hon. John P. Thomas of Columbia, S. C. Wednesday morning the first business session will be held and a conference held on "The Church's Work in the Southern Mountains" which will be led by the Bishop of Lexington who will speak on the topic, "The Present Extent of the Work and Its Needs," and by the Bishop of Asheville, whose subject will be "Should There be a United Policy for the Mountain Work?" Tuesday afternoon the subject of the conference will be "The Church's Work in the Fields Abroad." The Rev. J. Lindsay Patton, of Jacksonville, Fla., will tell "How One Missionary Did His Work," and the "Misconceptions About Foreign Missions and How to Remove Them" will be discussed from the clerical viewpoint by the Rev. M. A. Barber, of Raleigh, N. C., and from the layman's viewpoint by Mr. Orloff Lake of New Orleans. Mr. Cecil Wilcox of Jacksonville, Fla., will also lead a discussion on "Past and Present Missionary Motives." In the evening there will be a general service in St. John's church at which the Bishop of Georgia will tell of "The Missionary Advance from Jerusalem to Wu Hu," and the Bishop of Kentucky will speak on "The Changing Emphasis in the Unchanging Message." Thursday morning the general topic will be the organization of a parish for efficient missionary support, and the subjects of the missionary committee, the every member canvas, and the weekly offering will be considered. In the afternoon at the conference session, "The Church and the Negro" will be the subject discussed. The Rev. E. S. Gunn, rector of Trinity Church, Natchez, Miss., will give an address on "What Responsibility has the Church in this Department for the Negro," and Dr. J. H. Dillard of New Orleans will talk on the subject, "In work for the Negro, Should Especial Emphasis be Laid on Either Educational or Evangelistic Effort?" The council will close Thursday evening with a mass meeting in St. John's Church. The Rev. Robert S. Coup-

land, D.D., rector of Trinity Church, New Orleans, will deliver an address on "The Fulfillment of our Lord's Commission, the Church's Primary Responsibility." Bishop Lloyd of the Board of Missions will tell "What the Church Abroad Expects from the Church at Home," and Bishop Gailor will deliver the closing address.

TRANSLATION OF BISHOP JOHNSON OF SOUTH DAKOTA.

THE PRESIDING BISHOP has announced that the requisite consent of the Bishops and Standing Committee has been received, and therefore the election of the Rt. Rev. F. F. Johnson, Missionary Bishop of South Dakota, to be Bishop Coadjutor of the Diocese of Missouri, is now complete. This translation of Bishop Johnson leaves the Missionary District of South Dakota vacant, and the Presiding Bishop has appointed Bishop Johnson to the charge of South Dakota until January 1, 1912. After that date Bishop Tuttle will take Episcopal care of South Dakota himself, until such time as its own Bishop shall have been chosen and consecrated.

BROTHERHOOD OF ST. ANDREW NOT "INTERDENOMINATIONAL."

THROUGH a misprint in our news columns last week, the forthcoming convention of the Brotherhood of St. Andrew was said to be "interdenominational" instead of "international." Of course the Brotherhood is, as every Churchman knows, an institution of, and thoroughly loyal to, the Church, and we trust no one was misled by the error. The "international" convention, to be held in Buffalo, is one in which the American and Canadian branches of the Brotherhood participate jointly.

NEWARK MISSIONARY COUNCIL.

BISHOP GREEB will speak at the closing public meeting of the Missionary Council for the dioceses in the states of New York and New Jersey, and Island of Porto Rico, on Thursday evening, October 26th, in the New Auditorium, Newark, N. J. His subject will be, "Missionary Vision for the Department." Other prominent New York clergymen and laymen will take part in the conferences and discussions which begin on Wednesday morning, the 25th. Among these are Bishop Lloyd, Rev. George A. Strong, Mr. H. H. Pike of St. George's Sunday school, Mr. George Gordon King, and others. The representatives to the council from the diocese of New York are Archdeacon Van Kleeck, Rev. Dr. Hugh Birkhead, Rev. F. F. German, Dr. Wm. Jay Schieffelin, Mr. John W. Wood, Mr. Douglas Merritt, and Mr. Adrian A. Buck. The council begins on Tuesday evening, October 24th, with a service and addresses in Trinity Church, Military Park. All the services and conferences of the council will be held in this church. The headquarters of the council will

ROYAL BAKING POWDER

Absolutely Pure

The only Baking Powder made
from Royal Grape Cream of Tartar

NO ALUM, NO LIME PHOSPHATE

be Trinity House, Rector street, near the church. Bishop Burgess of Long Island is the president of the council. The Rev. Dr. Joseph N. Blanchard of Madison, N. J., is the secretary of the local committee of Arrangements, and the Rev. Charles T. Walkley of Orange, N. J., is the secretary of the committee on Hospitality. The Newark diocese has a very large and efficient general committee working earnestly to make this council a great success.

REPORT OF THE CHURCH MISSIONS PUBLISHING COMPANY.

THE ANNUAL MEETING of the Church Missions Publishing Company was held at Hartford, Conn., on October 6th. The reports, which cover the past eighteen months, show that receipts from sales have amounted to \$715; from the interest, \$300; from gifts, \$378. The expenses for printing were \$1,698; for supplies, \$208; for clerical services, \$150. Reports of the committee on publication showed the continuance of the "Round Robin" and the "Soldier and Servant" series, also the publication of three books of importance, *The Conversion of Mormonism*, by George Townshend; *An Officer of the Line*, a life of Solomon Burleson, by his sons; and *Followers of the Trail*, by Sarah Lowrie. The former officers were reelected.

LEGACIES AND BEQUESTS.

A NUMBER of bequests to religious and charitable institutions are contained in the will of Mrs. Mary L. Nickerson, wife of the Rev. T. W. Nickerson, rector of St. Stephen's Church, Pittsfield, Mass., which was filed for probate recently. Mrs. Nickerson, who was a daughter of the late Very Rev. Eugene Hoffman, of New York, left an estate valued in the millions. Practically all of her property is left in trust for the benefit of her husband and her son, Hoffman Nickerson. Ten thousand dollars is left direct to St. Stephen's Church, Pittsfield. On the death of her husband and his son public benefactions are distributed as follows: Fifty thousand dollars to the fund for the relief of widows and orphans of deceased clergymen and for the relief of aged and infirm or disabled clergymen of the Episcopal Church in the United States; \$5,000 for the House of the Holy Child, an institution for negro children, in Philadelphia; \$10,000 each to the Berkshire County Home for Aged Women, Pittsfield, and the House of Mercy Hospital, Pittsfield; \$30,000 to the diocese of Western Massachusetts.

ANXIETY AS TO MISSIONARIES IN CHINA.

CONSIDERABLE ANXIETY was felt last week at possibilities of danger connected with missionaries in Wuchang and other points in interior China where the rebellion is reported to be seriously under way. It will be remembered that Wuchang and Hankow are cities very close to each other, divided only by the Yang-tse river. Hankow is the see city of Bishop Roots, and in both of the cities the American Church maintains important missionary work with churches and schools. Boone University, with its divinity school and medical school attached, St. Hilda's School for Girls, St. Margaret's School, St. Mary's Industrial School, together with two hospitals, and a home for old ladies, are located at Wuchang, where the disorders are at their height. These, with two mission churches, are maintained by our missionary staff, and there are also out-stations in the vicinity. At Hankow is the Cathedral with three other churches and several out-stations.

On the 12th Bishop Roots cabled to the Missions House: "Wuchang missionaries are safe and well, up to the present. Everything is now quiet. Can remain here. Hankow." Friday, when the news reported in the daily papers was more serious, came a second cable-

gram to the effect that the Bishop had withdrawn all the missionaries from Wuchang with the exception of the Rev. Robert E. Wood and the Rev. Dudley Tyng, who will stay as long as may be necessary to look after the mission property. After that, however, Hankow was cut off from cable communication by the serious fire, and it had not been reestablished at last reports. An inquiry cabled Bishop Graves at Shanghai on Saturday elicited a reply to the effect that in spite of the grave difficulties he considered that the staff in Hankow may be considered as "absolutely safe."

THE AMERICAN CHURCH UNION.

THE ANNUAL MEETING of the council of the American Church Union will be held in the parish hall of Grace Church, Newark, N. J., on Monday evening, October 23rd. An anniversary sermon will be preached in this church on Sunday morning, October 22nd. Appropriate sermons will be preached in other churches by members of the union.

PRESIDENT RODGERS IN THE WEST.

PRESIDENT RODGERS, of St. Stephen's College, has been the guest of Churchmen in several parts of the Middle West lately, on his way to Denver. He seeks to have St. Stephen's more widely known as a general institution, and so to be in touch with the Church at large. He spent Sunday, October 8th, at Evanston, Ill., preaching at St. Mark's Church. During the week following he visited Milwaukee and Nashotah and preached last Sunday at the Cathedral in Davenport, Iowa, of which he was at one time a canon.

ANNUAL MEETING OF G. F. S.

THE TWENTY-FIFTH annual meeting of the Girls' Friendly Society will be held in New York City from October 23rd to October 27th inclusive. At 8 P. M. on Monday, the 23d, Bishop Courtney will conduct a quiet hour in Grace Church chantry. Tuesday will be devoted to meetings of the council, with con-

FROM TEXAS

Some Coffee Facts From the Lone Star State.

From a beautiful farm down in Texas, where gushing springs unite to form babbling brooks that wind their sparkling way through flowery meads, comes a note of gratitude for delivery from the coffee habit.

"When my baby boy came to me five years ago, I began to drink Postum, having a feeling that it would be better for him and me than the old kind of drug-laden coffee. I was not disappointed in it, for it enabled me, a small, delicate woman, to nurse a bouncing, healthy baby 14 months.

"I have since continued the use of Postum for I have grown fond of it, and have discovered to my joy that it has entirely relieved me of a bilious habit which used to prostrate me two or three times a year, causing much discomfort to my family and suffering to myself.

"My brother-in-law was cured of chronic constipation by leaving off coffee and using Postum. He has become even more fond of it than he was of the old coffee.

"In fact the entire family, from the latest arrival (a 2-year-old who always calls for his 'potie' first thing in the morning), up to the head of the house, thing there is no drink so good or so wholesome as Postum." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Helps for Sunday School Teachers

Some volumes that teachers should have for their own use, in addition to those recommended for the several courses, are the following.

Religious Education.

By the Rev. Dr. Wm. Walter Smith, Secretary of the New York Sunday School Commission. A comprehensive Text Book. Fully illustrated with many original drawings. Cloth, 8vo. \$2.00; by mail \$2.20.

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ferences for branch secretaries in the afternoon, and associates at night, all in St. George's parish house. On Wednesday the council will meet twice in the same place, and in the evening a conference for members will take place at St. Bartholomew's parish house. The various departmental meetings will be held on Thursday at St. George's, and in the evening the annual service will be at 8 o'clock in the Cathedral, the Rev. John Mockridge being the preacher. Friday morning a final session of the council will be held.

BETHLEHEM.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Bishop Returning Home—Meeting of Reading Archdeaconry.

BISHOP TALBOT sailed from Liverpool for Philadelphia on the *Haverford*, on Wednesday, October 11th, and is expected to arrive in Philadelphia about October 22nd.

THE FALL SESSION of the Archdeaconry of Reading will be held at Christ Church, Frackville (the Rev. W. R. Sewell, rector), on October 23rd and 24th. On Monday evening Archdeacon A. A. Bresee will give an address on "Missions in the Archdeaconry of Reading"; the Rev. H. P. Corser of Wrangell, Alaska, will tell about "Missions in Alaska," and Bishop Talbot will speak on the subject of "Missions in the Diocese." The business session will be held Tuesday forenoon, followed by a discussion of "The Revision of the Lectionary," which will be led by the Rev. Walter Coe Roberts, rector of St. Mark's Church, Mauch Chunk. At noon there will be a quiet hour conducted by the Rev. George C. Foley, D.D., professor of Homiletics and Pastoral Care at the Philadelphia Divinity School. The session will close Tuesday afternoon with an address by Dr. Foley on "Preaching."

CALIFORNIA.

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

Deaconess' School Opens—Cathedral Work Revived.

THE DEACONESS' SCHOOL in Berkeley has opened with a slightly increased number of students in a much larger hired house on Fulton street. This is really a diocesan institution, having been duly recognized by the diocesan authority.

THE OLD CATHEDRAL MISSION WORK has been revived at its original site by Archdeacon Emery, who has given it the name of "The Canon Kip Memorial Mission," in memory of its founder, the late Rev. W. I. Kip, Jr., the first Canon of the Grace Cathedral Foundation. The Rev. Frank H. Church, who recently came to the diocese from New York, is assisting the Archdeacon in mission work in the city of San Francisco.

THE CHURCH DIVINITY SCHOOL of the Pacific is obliged to open the fall session in the old quarters at San Mateo. It is expected that the new building in San Francisco will be ready for occupancy by Christmas.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

Clerical Brotherhood Meets—Notes.

THE OCTOBER MEETING of the Clerical Brotherhood was well attended. The opening meeting of the season was held at the home of the Rev. W. H. Laird, rector of Christ Church, Christiana Hundred, who was elected president of the Brotherhood. The Rev. Albert E. Clay was reelected secretary-treasurer. An essay was read by the Rev. Conrad R. Birnbach, rector of Massey's, Maryland, on "The Present Status of Psychic Investigation." Those present at the meeting were: The Rev. Messrs. Donaghy, Kirkus, Hammond, Meares, Phelps, and Riggs of this diocese, and the Rev. Messrs. Birnbach,

Shouler, and Murphy of the diocese of Easton.

THE BISHOP has returned to Wilmington and Bishopstead, to take up his work as his strength permits.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Improvements at Menasha—Novel Services at Ripon.

ST. STEPHEN'S PARISH, Menasha, is celebrating the fiftieth anniversary of its organization by improvements in the church edifice, which include alterations of the exterior by the removal of the tower, and the erection of a Gothic porch. Further improvements are contemplated for the exterior at a later date. The interior has been handsomely redecorated. On Sunday morning, October 15th, the rector, the Rev. F. W. Merrill, gave an historical address on the work of the parish during the past fifty years.

A NOVEL SERIES of services have been begun by the Rev. A. C. Chapman at Ripon, on Sunday nights. Evening Prayer having been said in the afternoon, the rector is at liberty to arrange a service out of the Scriptures and the Prayer Book. He has no choir, and the singing is done by the congregation. The service consists of the Lord's Prayer and three collects, hymn, short chapter, hymn,

address, hymn, collect, and blessing. The rector conducts the service throughout himself, and does so entirely from the pulpit. The service is a very popular one, and is largely attended by men. It has the approval of the Bishop, who suggests that it might be made still more helpful, if at special seasons, such as Advent and Lent, a question box were introduced.

FROM THE *Advent*, the official paper of the Missioner's League, we learn that "the League is a Bureau, and not a Propaganda. Among the Missioners of the League will be found men of every school of Churchmanship. No applicant is compelled to accept any Missioner, or any particular form of mission." The Rev. W. E. Johnson of Wausau, secretary of the League, has gone to St. Louis, to assist in the preparation for a mission to be conducted by Bishop Weller in November. Beginning October 15th, and continuing throughout the week, Mr. Johnson conducts a mission in the Church of the Advent, Chicago.

GEORGIA.

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

Mission at Americus—Archdeaconry of Albany Meeting.

THE MISSIONS in Calvary Church, Americus, conducted by the Rev. Edward S. Doan, rector of St. James' Church, Marietta, was

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in every way a success. The earnest, plain preaching of the missionary had a telling effect, and many points about the Church and her ways were cleared up, and the requests for intercessory prayer were frequent. The question box, which was made a point of the mission, was freely used.

THE ARCHDEACONRY of Albany will meet in St. John's Church, Bainbridge, October 10th, 11th, and 12th. The general topic of the meetings will be: "Thy Kingdom Come." This subject, as related to the diocese of Georgia, will be discussed Tuesday evening, October 10th, by the Rev. Charles T. Wright, rector of St. Paul's Church, Albany. On Wednesday morning the subject will be taken up devotionally by the Rev. William H. Higgins, rector of St. Thomas' Church, Thomasville, and in the evening, the Rev. James D. Miller, rector of Christ Church, Cordele, will discuss it in its relation to the Archdeaconry of Albany. The sessions will close Thursday evening, when Bishop Reese will deliver an address, "Thy Kingdom Come: in Bainbridge."

MICHIGAN.

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

Celebrates Seventy-fifth Anniversary—The Detroit Clericus.

ST. MARK'S CHURCH, Grand Rapids, celebrated its seventy-fifth anniversary on Sunday, October 8th. The pro-Cathedral was crowded at the morning service, at which Bishop McCormick preached an historical sermon from the text, "Hitherto hath the Lord helped us." The three other churches of the city joined in the keeping of the anniversary, and addresses were made by their rectors, the Rev. F. R. Godolphin of Grace Church, the Rev. L. R. Vercoe of St. Paul's Church, and the Rev. W. B. Guion of the Church of the Good Shepherd. On Monday, October 9th, an historical exhibit, in charge of Miss Rebecca Richmond, was held in the parish house, and in the evening a reception was given for the older members of the parish.

THE FIRST MEETING of the Detroit Clericus after the summer vacation was held in the Episcopal rooms, Monday, October 9th. Not only the city clergy, but many from the neighboring parishes were present. A paper was read by the Rev. W. Warne Wilson, having for its topic the recent books by the Rev. J. J. Lanier. The subjects arranged for future meetings include "Canon Mason's Life of Bishop Wilkinson," "Parish Visiting," "The Modernist Movement," "The Church and Education," "The Church in the Smaller Towns."

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Speaks on Social Service—Lay Readers' League Meets.

SPEAKING on "Religion and Social Service" at a luncheon of the Men and Religion Movement committee in Minneapolis, the Rev. James E. Freeman, rector of St. Mark's Church, emphasized the need of reestablishing an American Sunday as opposed to the continental Sunday. In his prefatory remarks the Rev. Mr. Freeman said that social service should be founded on a life of divine principles. "The best social or economic programme ever conceived is one that is found in a life that without the show of rules or the evidence of mechanisms, lives its divine principles. Social service is the Christian religion expressed in the simple terms of human service applied to human needs."

THE ANNUAL SERVICE of the Lay Readers' League was held in Christ Church, St. Paul, on Sunday evening, October 8th. At the annual meeting on Friday, October 6th, Mr. G. O. Eddy was elected president; Mr. George Bell, vice-president; Mr. W. H. Thomas, sec-

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retary; and Mr. C. W. Farwell, treasurer. It is customary to hold each year a united service rendered by the lay readers, with reports and addresses. The speakers on the occasion were Mr. Eddy, the president; Mr. Thomas, the treasurer; and the Bishop of the diocese. There are thirty-seven members of the League in the diocese, and over four hundred services have been taken by them during the past year.

THE REV. FRANK ZOUBECK of Excelsior, was instituted rector of St. Peter's Church, St. Paul, on the Seventeenth Sunday after Trinity, October 8th, by the Bishop of the diocese, at the morning service.

OHIO.

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

Assembly of Daughters of the King—Notes.

THE LOCAL ASSEMBLY of the Daughters of the King held its thirty-first annual diocesan meeting at Grace Church, Ravenna (the Rev. F. E. McIlwaine, rector), on October 6th and 7th. The convention was opened with Evening Prayer and a sermon, conducted by the Rev. Mr. Washington of Cuyahoga Falls, and the Rev. Mr. Redhead of Steubenville. On Saturday morning a meditation was given at 9:30 by the Rev. Mr. Kell of East Liverpool, and at 10:30 the Holy Communion was celebrated and a sermon preached, the Rev. Messrs. Kell, Redhead, and McIlwaine officiating. In the afternoon a business meeting was held, and a programme carried out.

ST. PAUL'S CHURCH, East Cleveland (the Rev. A. C. Langston, rector), has begun the work of reconstructing the chapel, which was built in 1845, and until 1896 served as the parish church. The construction of a connecting building has been begun and it should be completed before December 1st. The vestry has plans for a parish house to be connected at the rear of the chapel, and is considering the undertaking of the work this fall.

AT THE CHURCH of Our Saviour, Akron (the Rev. George P. Atwater, rector), work has been begun on the Richard P. Marvin Memorial parish house.

CHRIST CHURCH, Kent, has recently undergone repair, and much improvement made upon the building. The cost has been borne by the faithful women of St. Mary's Guild.

RHODE ISLAND.

JAMES DEW. PERRY, JR., Bishop.

Fiftieth Anniversary Celebrated—B. S. A. Assembly.

ST. BARTHOLOMEW'S CHURCH, Cranston, celebrated its fiftieth anniversary on October 8th with festal services. The Bishop of the diocese was present, as were also the Rev. Messrs. F. I. Collins, H. C. Dana, and L. B. Edwards. The vested mixed choir from the Church of the Transfiguration furnished the music. The Rev. Mr. Dana, who was formerly in charge of this mission, made an address, and the Rev. Mr. Edwards read interesting extracts from a historical sermon Mr. Dana had preached there twelve years before. Bishop Perry gave an address at the conclusion of the services. This was once a self-supporting parish in the days of the great print-works, and the building in which the congregation worships is still owned by the Cranston Print Works Company. The mission is now in charge of the Rev. Levi B. Edwards, rector of the Church of the Transfiguration, Edgewood.

THE RHODE ISLAND Assembly of the B. S. A. held its annual meeting at the Church of the Epiphany, Providence (the Rev. Henry Bassett, rector), on the evening of October 9th. Delegations from all the chapters in union with the assembly were present, and a new chapter, that of St.

Thomas' Church, Providence, was admitted. Addresses were made by Bishop Perry, the Rev. Stanley C. Hughes, rector of Trinity Church, Newport, and by Dr. Hubert Carlton, who chanced to be in the city. Mr. Henry Huntington Field was re-elected president; Mr. Frank W. Dunn of Pawtucket, vice-president; and Mr. Charles Hewitt Smith was re-elected secretary-treasurer.

ALL SAINTS' CHURCH, Providence (the Rev. Arthur M. Aucock, D.D., rector), was reopened for services on Sunday, October 8th, after having been closed for three months while repairs and alterations were being made. The interior has been entirely refinished, a new granolithic floor has been laid in the body of the church, and marble tiling and white marble steps have been placed in the chancel. The upholstery of choir stalls and kneeling stools has been replaced in crimson.

SOUTHERN VIRGINIA.

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

Mission Organized at Ballentine Place—Notes.

THE CONGREGATION of St. Peter's Church, Norfolk (the Rev. Reuben Meredith, rector), are considering the advisability of removing to another and more central locality. It is proposed to erect a church building to cost about \$20,000. The congregation now numbers nearly 300 communicants, and as it is the only church in Brambleton, it is believed that with a new location a strong parish could be developed.

THE NEW RECTORY for St. James', Northam parish, Powhatan county, is nearly completed and ready for occupancy.

THE MISSION at Bellentine Place, recently begun by the Rev. Reuben Meredith of St.

Peter's Church, Brambleton, has been organized, together with a Sunday school, a ladies' guild, and an executive committee. It is hoped that a church can be built here in the fall.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Bishops Visit Sewanee.

ON SUNDAY, October 1st, Bishop Weller of Fond du Lac, an alumnus of Sewanee, preached at the University in All Saints' chapel, and taking as his text St. Matt. 22: 37, he developed with great eloquence and power of thought that the teaching of Christ and His Church is put almost wholly in the form of positive, rather than in negative precept. On the following Sunday Bishop Williams of Michigan occupied the pulpit and gave a brilliant and inspiring address on the awakening of the social conscience, and the call to the Church to take the lead in guiding it. Bishop Williams remained at Sewanee until Thursday and gave daily lectures upon social questions.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Meeting of the Piedmont Convocation.

THE NINETIETH semi-annual meeting of the Piedmont Convocation was recently held in St. Paul's Church, Hamilton, of which the Rev. Roberts Coles is rector. There was a large attendance of the clergy, and the laymen of the community were much interested in the proceedings. Sermons were preached by the Rev. W. H. Burkhardt, rector of St. James' Church, Lessing, and by the Rev. C. C. Durkee, rector of Christ Church, Luckets. An essay was read by the Rev. E. B. Burwell, en-

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titled "To What Extent Should Christian Unity Influence Us in the Founding of New Missions?" This was discussed by the Rev. Messrs. W. J. Morton and J. J. Gravatt, Jr., and Dr. Massie of the Virginia Theological School added valuable contributions to the subject. The Rev. W. E. Callender, rector of Falls Church, spoke of it as the duty of every priest of the Church to carry her teachings wherever and whenever there was a possibility of doing so, regardless of who was in the field before. The meeting of the convocation was closed with two splendid addresses on "Home" and "Foreign" missions, the former by the Rev. Mr. Gravatt, and the latter by Dr. Massie.

WESTERN NEW YORK.

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

"Men and Religion Movement" in Buffalo.

IN THE REPORT given last week of the Buffalo Clerus luncheon of October 9th, the word *interdenominational* was by mistake substituted for the word *international*, in reference to the coming Brotherhood of St. Andrew convention. It should be added that with reference to the "Men and Religion Movement," so far as the Buffalo clergy are concerned, the decision, upon advice of the Bishop, was that no official coöperation should be entered into with the same.

CANADA.

News from the Various Dioceses.

Diocese of Toronto.

THE FIRST of a series of meetings to be held with the object of raising the \$300,000 needed for the completion of St. Alban's Cathedral, Toronto, was held in the parish house of the Church of the Redeemer, Toronto, September 28th, Chancellor Worrell in the chair. Bishop Sweeny gave an address, showing the value of the Cathedral to Toronto.—ST. DAVID'S CHURCH, Toronto, which has been enlarged and much improved, was formally opened by Bishop Sweeny, September 29th.—THE RECTOR of St. George's Church, Toronto, in succession to the late Canon Cayley, is the Rev. R. J. Moore, who for some time past has been vicar of St. George's.—BISHOP SWEENEY consecrated Christ Church, Brampton, September 24th. The present rector, Canon Walsh, has occupied the position twenty-one years.

Diocese of Niagara.

THE VERY REV. STEWART HOUSTON, M.A., D.C.L., Dean of Niagara, died October 11th, at the age of 77 years. He was Canadian born, and was graduated at Trinity College, Toronto. He had charge of the parish at Watertown for twenty years, after which he was rector of Christ Church, Niagara Falls, for thirty-one years. His wife, who survives him, was the eldest daughter of the Rev. R. G. Cox, of Brampton. He leaves four sons and two daughters.

Diocese of Montreal.

THE ANNUAL CONVOCATION of the Diocesan Theological College was held in the evening, October 5th, in the college hall. The Bishop, the Rt. Rev. Dr. Farthing, was in the chair, and a number of the city clergy were on the platform. The opening service was in charge of the Rev. R. Gordon Asch, president of the college association. The leading thought in the Bishop's address was that the time had come for the Church in Canada to fill its pulpits with Canadian born and educated clergy. The Rev. Principal Rexford announced that the enrolment of the college this year was thirty-five, of whom six were from the diocese of Montreal, six from other parts of Canada, five from Newfoundland, and eighteen from the British Isles. Last year ten students had been ordained, eighteen had been employed

as lay readers in the diocese of Montreal, and six in other parts. Three students were pledged for mission work in western Canada, one was preparing for medical missionary work, while another was under appointment to proceed to Japan early next year. The convocation address was delivered by the Ven. Archdeacon Cody, of St. Paul's Church, Toronto. His subject was "Recent Movements in Theological Thought," as it had been manifested in the theological literature of recent years. After Archdeacon Cody's address the prizes were awarded by the Bishop. A letter of regret at his inability to be present was received from the Bishop of Toronto. The greetings of the Presbyterian college were conveyed by Principal Stringer.—THE OLDEST CHAPLAIN in His Majesty's forces is Canon Ellegood, the venerable rector of the Church of St. James the Apostle, Montreal. For nearly fifty years he has been chaplain to the Victoria Rifles. When the regiment was formed in 1862, Canon Ellegood was given the position, and, although many changes have been made in the regiment since then, the Canon is still chaplain. He ranks as major, but his rank would have been higher but for the failure to formally enroll him when the regiment was first formed.

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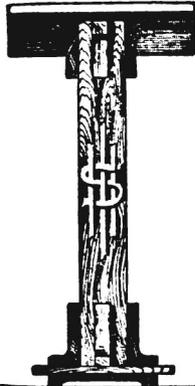
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