

# The Living Church

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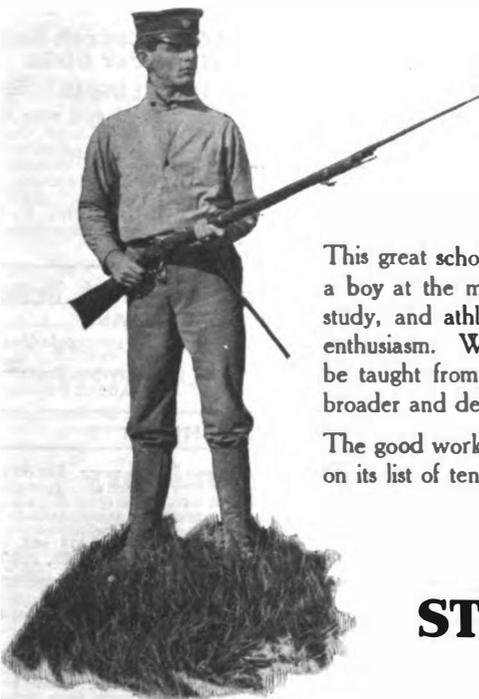
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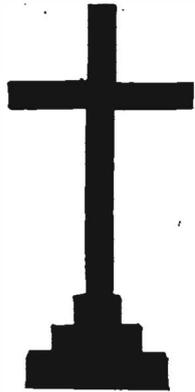
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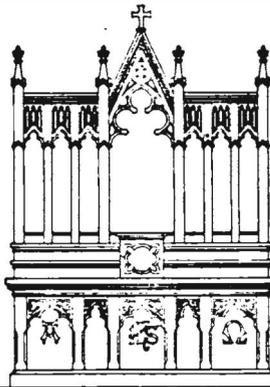
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VOL. XLV.

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 29, 1911.

NO. 13

## The Living Church

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

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EACH DAY is like a furrow lying before us: our thoughts, desires, and actions are the seed that each minute we drop into it, without seeming to perceive it. The furrow finished, we begin upon another, then another, and again another; each day presents a fresh one, and so on to the end of life sowing, ever sowing. And all we have sown springs up, grows and bears fruit, almost unknown to us, even if by chance we cast a backward glance we fail to recognize our work.—Selected.

## THE POWER OF THE KEYS.

FOR THE FEAST OF ST. PETER'S CHAINS (LAMMAS DAY, AUGUST 1ST).

THIS feast, the second (a Black Letter) commemoration in honor of St. Peter in the English kalendar, though obviously it is the liturgical celebration of St. Peter's miraculous deliverance from prison in Jerusalem, had its origin in Rome in the year 435, when the great Church of the Apostles on the Esquilinc was dedicated on August 1st. For it was supposed that the original chains with which the apostle was bound were preserved in this basilica as relics. In the old Sarum books it was known as the *ad Vincula S. Petri*, though popularly in England it has been called *Lammass Day*, a corruption of the term "loaf-mass," as being the occasion of the offering of the first-fruits of the harvest. It is probably due to its scriptural association that it escaped the vigilance of the Reformers when they pruned the kalendar.

In the breviaries it is curiously associated, not only with St. Peter's angelic deliverance, but with our Lord's promise after his great confession; probably from an association of ideas that the great apostle, to whom Christ uttered the words, "And I will give thee the keys of the kingdom of heaven," could not be holden by any earthly chains; that he to whom power was given to bind and loose the sins of men, should he be bound by men would be loosed by the angels of God. The historic deliverance is taken as a symbol of the apostle's spiritual power. And after all, perhaps that is its chief significance; however naïve the manner by which it sometimes reaches its results, the ancient liturgical taste is very acute.

The Anglican Churchman, by reason of his long controversy with the Papal Church wherein his very right to independent existence has been at stake, feels an unnecessary embarrassment in discussing the rôle that St. Peter has played in the consciousness of Catholic Christendom, and sometimes even in recognizing St. Peter's undoubted prominence in the Gospels themselves. The exigencies of controversy sometimes betray us into historical statements about St. Peter that almost as much underrate his importance as our Roman Catholic brethren overestimate it. The reunion of Christendom, so happily now to the front of Christian thought, will never be accomplished at the expense of truth.

The frankest recognition of St. Peter's undoubted leadership in the Apostolic band, the rock-like nature of his faith after Pentecost, the unquestioned confidence that our Lord posed in him, despite the terrible instance of his denial—all this is the common glory and heritage of the Universal Church, which no communion can afford to belittle or neglect. Nor is one whit yielded of Catholic truth if we recognize that the Popes actually did for fifteen hundred years and might lawfully still wield a leadership in Christendom, in the most spiritual sense, as St. Peter's successors. It is a rather phantasmal dream of Christian unity that eliminates the Roman Church.

The power of the keys that Jesus Christ bestowed on His Church is a spiritual power: a great commission to lead men in the way of life, to increase in them true religion, to nourish them with goodness. Christendom's hope is a return to the Evangelical ideal, in a new Pentecost rather than another General Council. The essential unity is the unity of Christ with the Father, a unity of will, of love, of deed. When that shall have come, we may look for the wrinkles that Papal, Anglican, Greek, Protestant conceptions have put upon the Body of Christ to be smoothed out and done away. L. G.

THE BEGINNINGS of sin cannot be guarded against too strictly, for it is here that the most subtle peril lies. "It is astonishing," says Buxton, "how soon the whole conscience begins to unravel if a single stitch drops. One little sin indulged makes a hole you could put your head through."—Selected.

## WORLD CATHOLICISM.

THE first two papers in the *Atlantic* for July are of notable interest. That well-known Italian writer, Guglielmo Ferrero, writes, under the title of "Pontifex Maximus," of the Rome he knows so well and the papacy whose attributes he so well understands. And in the second paper, Canon William Barry, of the Roman mission in England, author of *The Tradition of Holy Scripture*, writes of "The Pope and Democracy." Both writers belong to the advanced school of thought in the Roman communion; we forbear, in deference to them, to call it the Modernist school, for Modernism is now officially the equivalent of heresy, wherefore good Catholics of the Roman communion are no longer Modernists.

But as one reads these two articles he cannot fail to sympathize with the sincere longings for a purified papacy which both writers reveal. Not, indeed, in equal terms. Unconsciously the Italian seems to fall back upon American ideals to sustain him and the American upon Roman ideals. This, very likely, is only the common idealization of the distant. It is the near-by that is at fault; the golden age, or the golden conditions, pertain to a distant time or a distant land. Thus may we account for Ferrero's conclusion in which he sketches the ideal pope, according to modern demands of the papacy, in language which the wildest admirer of the present pontiff could not possibly claim to be a description of him; while Canon Barry closes with an extravagant panegyric of Pius X. which compels one to recall comparisons between the writer's earlier works and the standards of orthodoxy which the pontiff has set forth. Canon Barry's eulogy may, no doubt, "save his face" in his own communion; but one is forced to look upon Ferrero's view of the Pope and the papacy as that which, in fact, is true to life.

In his article, the Italian historian treats of the Pope as the successor of the Roman emperors.

"The Roman Empire is not yet destroyed. Even to-day in Rome there still sits upon his throne a direct successor to the Roman Emperor—the Pope. He bears the very title, Pontifex Maximus, with which the Emperors were once accustomed to adorn their names. He is the head of that spiritual and religious empire into which the material and political structure of the Roman Empire was transmuted at the downfall of ancient civilization." "As in the case of the Roman Empire, an Emperor is elected for life under purely autocratic methods." But "the field of choice from which a Pope is selected is now extraordinarily limited and, as time goes on, becomes, more so. Thus the probability of finding a man really adequate to the office grows steadily less." Practically the Pope must be chosen from among ten or twelve Italian cardinals, appointed by the preceding Pope. "The reforms of Pius IX. have made of the Church an absolute monarchy." "It follows that the Pope ought necessarily to be cosmopolitan in spirit."

One feels a pathetic sympathy with the writer, standing, as he does, for the scholarship of Rome, when he sketches the ideal Pope in terms that so absolutely fail to describe the present pontiff as to make it wholly unnecessary for him to say so in words. Only once does he refer definitely to the latter, when he speaks of "the policy of Leo XIII., who instituted the Commission for the Study of the Bible, which has been discontinued by his successor. Leo also always protected the Abbé Loisy, who has, on the other hand, been condemned by the present Pope." His conclusion is that the papacy ought to be wholly divorced from world-politics, although he states that conclusion very cautiously as being that of "many luminous intellects, like Fogazzaro." The pathos of these words lies in the fact that the most distinguished historical scholar in Rome does not feel at liberty to express such a view as of himself, and that he must needs publish it in an American secular magazine. And "for the present," he concludes, "the Pope still dwells in Rome as Pontifex Maximus, successor of Augustus and of Trajan."

WHEN Dr. Barry's paper on "The Pope and Democracy" is arranged to follow immediately after this serious review of real conditions in Rome, which the eminent historian of that capital knows so intimately and so well, one feels that the English writer has been fully answered in advance. One even wishes that he could convince himself of Canon Barry's entire sincerity in the flattering language which he uses with respect to the present Pope. He overdoes it. It was well enough to say "Pius X. prays and does not surrender." To follow this with "He remains, in this day of rebuke and blasphemy, the champion of religious freedom," can only strike one as a caricature, whatever may be the sense in which the writer intended it to be taken. And the final comparison of Pius X. with Lincoln is so frightfully exaggerated that one can only feel that the English

priest finds fawning and flattery necessary adjuncts to a consideration of so perilous a subject as "The Pope and Democracy." Whether the extreme caution of the Italian or the obvious flattery of the Englishman is the more pathetic, one can hardly say. Both of them, in language eloquent and plaintive, testify unmistakably to the really serious limitations upon thought which present-day Rome lays upon its thinkers and its scholars. One can only characterize Dr. Barry's interesting paper as the expression of his own yearning for conditions which he would like to find in his own communion but which, simply, he cannot find. If by academic considerations, carefully avoiding the concrete, he can convince his fellow-religionists that "the Catholic Church is a free elective system"; that the position of the Pope "is what we understand by Democracy"; then he may be justified in the hope that "The Pope and Democracy" may at last become coordinated forces.

But Canon Barry ought to realize that some of his syllogisms are extremely dangerous. "If Pius X," he says, "is not the greatest of impostors, he is what he calls himself, the Vicar of Christ." In these suggestive words he is tempting his readers to ponder very carefully what is involved in his "if." Dr. Barry might have remembered how the early Stuart watchword, "No King, no Bishop," reversed itself into a cry, "No Bishop, no King," which brought a royal head to the block. The *if* to his sentence will certainly be argued by many of his readers to its uttermost logical conclusions. And when, after telling of the political triumphs of the papacy in the three latest pontificates, Canon Barry rashly concludes, "In seventy years no surrender has been registered," one wonders whether Dr. Barry knows what anniversary Italians are celebrating during this very year. He might better have emulated the caution of the Italian historian.

WE HAVE CITED these two papers, not only because we have found them particularly interesting in themselves, but also because the aspirations of those two writers are very like our own. The issue among ourselves that hinges superficially about the name, is not very different from that in the Roman communion that revolves about the papacy. Ferrero, Barry, and Anglican Catholics are longing for a world-Catholicism. It is the longing of the advanced thinkers not only in the Catholic communions but in Protestant communions as well. Dr. Newman Smyth would find himself at home with Ferrero and Barry, if each would find himself able to reveal his true self; which implies no reflection upon the Catholic orthodoxy of the two Roman writers, but rather the similarity of ideals between advanced religious thinkers generally.

What, then, stands in the way of the realization of these ideals? It would be easy to answer, The Papacy; but it would be a superficial answer. Anglicans have no more realized their best ideals than have Romans. The contest among American Churchmen for and against the emancipation of thought from Protestant narrowness to Catholic balance is as keenly waged as that in the Roman communion for and against the advanced thought and ideals of its truest Catholics.

History has a curious way, not only of repeating itself, but also of reversing party shibboleths. There was a time when the Protestant movement stood for the best thought of the Renaissance; for progress and for freedom. To-day, among Churchmen, it stands for none of these things. Catholicity is the counterpart of the advanced position that Protestant Churchmen maintained during Reformation days. Protestantism and Vaticanism are now the twin forces that stay the advance of true Catholicity.

World-Catholicism is an ideal not yet reached in any communion, at least since the East and the West parted company. Probably it can never be wholly restored until Roman, Eastern, Anglican, and Protestant are again united and so a system of intellectual checks and balances is restored. Ferrero approaches to the ideal when he shows that—

"Although the Church is *one* in its supreme hierarchy, there are in reality many Catholicisms. French Catholicism is a different thing from Spanish Catholicism; Austrian differs from Italian; Polish from Hungarian; North American from South American; and the significance of this lies in the fact that in these differentiations the Church is required to confront difficulties, conquer rivalries, exert influences, and manage governments, all in endless variety."

Yes, and so is Anglican Catholicity different from Roman. But wherever we look, the yearning for a World-Catholicity is one that is relentlessly opposed by the party that is satisfied with the narrower *status quo*. The Roman Ultramontanist and the Anglican Protestant Churchman have very much in com-

mon. They stand for the retention and permanence of partial and local Catholicities. The very names which either of them love—"Roman" on the one hand and "Protestant" on the other—bespeak that partial and local character.

Opposed to that conception is the larger one of World-Catholicity. It means among Anglicans a Church that can appeal to and absorb *all* the elements that go to make up the cosmopolitan American people; and it means among Romans a Church that is not dominated by Italianism, but in which the Catholic thought of the "many Catholicisms" of Ferrero is brought into equal play.

If World-Catholicism is ever really attained it will be followed by the reunion of Christendom; but we cannot look for that reunion without it. There are those who feel that reunion will *produce* that spirit; just as they say that the Catholic name will follow reunion. No, these are wrong. The larger ideals must prevail *first* or there can be no reunion. Not many people believe now that reunion will come about by all Christendom becoming Protestant Episcopalians or Roman Catholics. But the communion that is dominated by the spirit of World-Catholicism will be that about which Christendom will be centered, because it will be the only inclusive factor that can unite Christendom. It can no more be Protestant than it can be Roman; but, being Catholic, it must and will conserve all the permanent elements in Protestantism and in Romanism, welding them into the World-Catholicity.

Thither is the advanced thought of all Christendom tending.

**O**NE by one the veterans of the Church's legislative body pass to their rest. Judge Old, who has represented Southern Virginia in General Convention ever since the diocese was created, and who was a deputy from Virginia before that, will be sadly missed when the convention meets again. He was a typical "Virginia Churchman," earnest, sincere, lovable. He shared in the distrust of Catholic advance which so generally characterizes Virginians, but he was much nearer to Catholic Churchmen than he realized, and the type of evangelical fervor of which he was a splendid example is one that the Church earnestly needs. Oh, why cannot we find a way to bring such men into full sympathy with the Catholic Revival? Catholic Churchmen so sadly need the spirit of men like him, and he, in turn, would have been so greatly gladdened if he could really have understood the true spirit of Catholic Churchmanship. One of the saddest features in our Church life is that, somehow, we fail to coordinate the factors that make up the spiritual energy of the Church, or to establish full confidence among its various parts. They think they are much farther apart than they really are. They need only to look about and away from them and learn how different temperaments tend rather to supplement than to oppose each other.

God grant him rest! And grant, too, that his zeal and his sweetness may be a bequest to the whole Church. There are no partisan divisions in the sense of loss that will be general among Churchmen who knew him.

**W**E esteem it really remarkable that at a recent "conference" of the diocese of Atlanta—consisting of the Bishop, clergy, and lay representatives, but without the legislative authority of the diocesan convention—a resolution in favor of the change of name was passed *unanimously*. Dr. Wilmer was right in saying in that conference, as we also have pointed out, that "In the sermons that have been preached on the subject and in the addresses that have been issued by the Protestant party, the true fact that nobody proposes that the Church should rescind her Protestant heritage has never been stated, for if this were done the opponents of the change would cut the ground from under their own feet."

There was a time when the Protestant agitator could meet this issue by hurling charges right and left against the advocates of change. That time is forever over. The shower of pro-Protestant tracts has fallen in a deluge; and the southern diocese of Atlanta *unanimously* decides for the change of name.

#### ANSWERS TO CORRESPONDENTS.

W. H. N.—(1) Our recommendation would be that a normal Churchman should receive Holy Communion at least weekly, preferably at an early celebration when he will be fasting, and that he should also attend the later high celebration.—(2) The General Confession may well be repeated by all worshippers although primarily intended for those who are about to receive.

ALPHA.—Catholic Churchmen generally, and many others as well,

feel that the re-marriage of divorced persons during the life-time of the other party, under any circumstances except such as would cause the marriage itself to be void or voidable, is wrong, and very many of the clergy decline to solemnize such remarriages.

W. M. C.—White would seem to be the proper color for the office of Institution of a Rector.

#### BLUE MONDAY MUSINGS.

**W**HY are heretics usually such tremendous self-advertisers? Gentle, shrinking modesty is apparently inconsistent with the violent forms of heterodoxy; e.g., Benjamin Fay Mills, once a Protestant evangelist, is sending out circulars of his lectures, in which he describes himself as having "outgrown the ancient creeds" which he held when he was "a sort of interdenominational bishop of the highest intellectual qualities," and having "reached the conclusion that all the great religions are one in principle, the principle of the unity of Life, practically embodied in the rule of trust and love." This "new gospel" of his "he began preaching with marvellous power in 1903." "Mr. Mills is a profound student and an inspiring interpreter of the dynamic utterances of Emerson." The advertisement ends with this glad paean of self-praise:

"Mr. Mills is an apostle of glad tidings of great joy to all people. He has well been called a 'minister of the church universal.' He antagonizes no reasonable persons. He is always constructive and denounces no men or creeds or institutions. He can truly say: 'I have not come to destroy, but to fulfil.' He is not an iconoclast, but an announcer of principles. He is in sympathy with the movements for social reconstruction along fraternal lines, but while fearlessly calling people to revise their laws and customs in accordance with the great principles he preaches, and while powerfully arousing the strongest altruistic sentiments in his hearers, he leaves to others the practical development of the methods of economic and political reform. He is founding no institutions, as he does not regard himself as called to be an organizer, but a voice crying in the modern wilderness and pointing out the path to wisdom and to peace. He is the herald of the new day of freedom and brotherhood, and the incarnation of the genius of The New Spiritual Era."

Mr. Mills professes to have learned much from Swami Vivekananda. That illustrious Hindu product of mission-schools told me once that the only god he worshipped was himself. Perhaps he handed on that doctrine to this ex-Presbyterian!

**MY FRIEND**, the rector of St. Charles the Martyr's, dropped in the other day, on his way to the steamer, beaming. "I've just had an anonymous letter," said he, "so dear and kind that I want to share it with you. I'd give a lot to know who wrote it, for messages like this are none too common, and I want to thank the unknown writer, who posts it from Canada, but in an envelope bearing an American stationer's stamp. Man or woman, young or old, the exquisite, disguised hand, like a mediæval manuscript, conceals; but I'll read it to you." So he did; and I copied it afterward, on the long chance that the writer may see it here and know how much happiness it brought to the overworked but really good-hearted parson, more accustomed to kicks than ha'pence:

"This is to tell you, most dear and honored teacher, that one who has listened to you often thanks you from the heart for every lesson learned, and for never-failing refreshment and encouragement. And if that one's well-wishing could do anything for you, every good and beautiful gift life has to bestow should be yours: health and youth's joy in living, courage to undertake and power to achieve great things, love and loyalty of friends, sympathy and comfort in the time when you shall need them, kindness like your own all along your journey, and Heaven's care over you always.

"May He bring you safely home from overseas."

Isn't that a model of expression, from every point of view, personal, religious, literary? I don't wonder that the incumbent of St. Charles' wiped his eye-glasses as he read it; and I know it did him good. Come, now, gentle reader, take pattern thereby, and write your own rector a letter as cordial and appreciative, not forgetting to sign your name. He will preach the better, pray the more earnestly, play the more heartily, for a little bit of praise, be sure.

RETURNING to a theme more than once glanced at here, I venture to publish part of a letter from a western priest whom

I know and respect, bearing on it. What answer can be made? I have heard the same reproach over and over again.

Dear "Presbyter Ignotus":

Sunday night my subject was "Christians In the World, But Not Of the World—with a Reference to Amusements." I took the usual Church view—their harmlessness when not abused, and the injury done by Puritans who make them into artificial sins.

In the background of my contention for the *liberty* of the discriminating and conscientious Christian stood St. Paul's 14th of Romans, heard in the second lesson.

Yesterday morning I fell into conversation with a Presbyterian layman of middle age, who had impatiently listened at the same hour while an impassioned Methodist evangelist consigned card-players to hell.

After frank discussion and general agreement, I acknowledged that our Church was liable to forget Romans 14 and the duty of surrendering liberty in love of weaker brethren.

Then this son of a minister who had been an early friend of Bishop McLaren startled me. He related how he had retained his principles in early manhood after being long among the swearing and carousing cowboys.

But out there on the frontier he met some fifteen Episcopalians who were "cultivated, high-toned, and communicants of the Church, and their wives fine ladies." In such a circle he concluded he had been formerly too strict. He drank freely with them, and it took three years and the loss by his dissipation of his *fiancée*, before he got out of the slough and regained self-control. He is not the first reliable layman to tell me that many of our clergy also were known as drinkers. He ended his confidential talk with one or two noteworthy comments. "No, I think you Episcopalians do not make enough of that Scripture: 'If meat make my brother to offend, I will eat no meat.'" He said he knew just how those Western men looked at it. They called the Episcopalians (clergy and laymen) who drank a little "good fellows," but had a profound conviction that because of such laxity their Church was not a safe moral guide.

The Lenten query is not so much, Has toleration of "things inexpedient" lost to us the confidence of the multitude? as, Have we departed from the gospel of sacrifice and love?

PACIFIC COAST MISSIONARY.

ONE CAN'T BELIEVE all he reads in the daily papers (*experto crede!*) but so many people have sent me clippings like the one subjoined that there must be something in it. Even as a joke, it is supremely disgusting and immoral.

TO AUCTION OFF BACHELOR.

GERMANTOWN CHURCH FINDS WAY OF RAISING DEBT.

[Special Dispatch to *The Evening Sun*.]

PHILADELPHIA, June 14th.—The Church of the Immaculate Conception on East Chelton avenue, Germantown, has solved the problem of how to pay off a church debt. The societies affiliated with the church will hold a lawn fete on June 21st and at this fete it will be decided what young woman will marry an eligible bachelor who has placed himself upon the auction block and has agreed to abide by the decision of a lottery in which he is the stake. The tickets sell from 10 cents to \$10 each.

The church authorities declare they have found a bachelor who will live up to the terms, and who is able to weather the vicissitudes of married life. They also declare he is able to support a wife. The lottery tickets were sold this afternoon mostly to young women and "old maids," who are anxiously awaiting the drawing.

THERE IS a certain disease of the brain to which doctors give the name *Mysophobia*. It is an insanity which takes the special form of dread of germs. Some otherwise excellent people seem to be afflicted by it whenever they hear the magic words, "individual communion cup." A pamphlet has just been sent to me, published by some one in Pennsylvania, under the title of "The Cup of Death," with a sub-title, "A Treatise on the Dangers that Lurk in the Common Communion Cup." However much the writer knows about germs (and I doubt if he knows as much as he thinks he does), it is quite clear that he knows nothing whatever of the Blessed Sacrament and the Catholic Church. I have read much and heard much on that subject; but I have never yet found any one who was able to give a single instance of contagion or infection or contamination from the use of the chalice after the fashion that our Lord ordained. Besides the Mysophobiacs, I believe, there are two other classes engaged in this agitation: one represents the people who are manufacturing various modern patented devices to take the place of the chalice; the other working in the interest of the Roman Catholic practice of denying the chalice to the laity. Intelligent Church people are too well informed to be disturbed one way or the other; and they will doubtless continue to rejoice in "the cup of blessing which we bless."

PRESBYTER IGNOTUS.

## CANTERBURY CONVOCATION IN SESSION

### Burial of Suicides, Prayer Book Revision, and the Vesture of Clergy Among Subjects Discussed

#### SIR ALFRED CRIPPS ELECTED PRESIDENT OF HOUSE OF LAYMEN

#### Welsh Churchmen Organize to Fight Disestablishment

#### OTHER ITEMS OF NEWS FROM GREAT BRITAIN

The Living Church News Bureau (London, July 11, 1911)

THE Convocation of Canterbury assembled July 4th, and the three following days, at the Church House, Westminster, for the summer group of sessions. In the Upper House, the Bishop of St. Albans presented the report of the Committee on the Burial of Suicides, and moved the resolutions appended thereto. After a long discussion three of the resolutions were adopted in an amended form.

On resuming its sittings the House dealt with Report 427, on the proposed revision of the rubrics of the Prayer Book. But before doing so the Bishop of Bristol, with tactical acuteness from the Revisionist point of view, moved a resolution declaring the provisional character of the recommendations contained in the report. The Archbishop supported the resolution by observing that it was more valuable and more important than it at first appeared, in view of what were, in his opinion, the misunderstandings which had arisen outside. It was most important that it should be made clear that the convocations as a whole could not be regarded as having done anything in that matter until it came before them in the form of something which was the result of "editorial consideration" of what had emanated from each of the four Houses. The first recommendation contained in the report, moved by the Bishop of Bristol, had reference to certain very questionable changes in the present and traditional use of the Psalter, obviously so as to make "the Prayer Book of the Saints" less noxious to Latitudinarians; and all these changes were agreed to.

The Bishop of Birmingham at this stage brought the Upper House into a more sane attitude toward Prayer Book Revision by raising the question of seeking expert opinion; and thus putting himself in agreement with Dr. Frere in his recently published book, *Some Principles of Liturgical Reform*. He said the time had come when they could go no further unless they had a larger representation of different kinds of thought in the Church to consider the whole matter. After considerable discussion the Archbishop drew up the following resolution, which was carried:

"That his Grace the president be requested in conjunction, if possible, with the Archbishop of York, to arrange for the appointment of a committee of scholars of acknowledged weight, whether members of this House or not, from whom advice can be sought, either by the House or by its committees, in conference or otherwise, with regard to rubrical and other proposals with which convocation is now dealing in the preparation of an answer to the Royal Letter of Business."

The House agreed to the suggestions in regard to slight changes in the order how the rest of Holy Scripture is appointed to be read, and requested the Archbishop to appoint a committee to report upon the revision of the kalendar. The Bishop of Bristol proposed two of the resolutions contained in the report with reference to the Ornaments Rubric. They were as follows:

1. "That this House, holding that in the present circumstances of the Church of England neither of the two existing usages as regards the vesture of the minister at the Holy Communion should in all cases be excluded from the public worship of the Church, declares its opinion that, by whatsoever process may be hereafter recommended by this House, provision shall be made to authorize under specified conditions and with due safeguards a diversity of use."

2. "And it is hereby explicitly declared that by this resolution no sanction is intended to be given to any doctrine other than what is set forth in the Prayer Book and Articles of the Church of England."

The Bishop of Birmingham said he could not possibly agree with the resolutions as they stood, as they would bring them somewhere near ruin. He moved that the last part of the first resolution should run thus: "declares its opinion that, whilst the rubric should not be altered, provision should be made by whatsoever process may be hereafter recommended by this House to authorize under specified conditions and with due safeguards a diversity of use." The Bishop of London seconded.

Eventually the first resolution was amended, in the terms of an amendment proposed by the Bishop of Gloucester and seconded by the Bishop of Birmingham, so as to secure the Ornaments Rubric as it stands, and yet allow some variety of use by some other means. There was some further consideration of the report, and then the House adjourned.

The Lower House was also again engaged in ploughing the sands with respect to the present official scheme of tinkering with the Prayer Book. When Report 454 was received the Dean of Canterbury gave notice that when the report came on for discussion he would move, and Canon Newbolt would second, the following motion:

**Proceedings of the Lower House**

"That this House deems it inexpedient to proceed further with the proposals for the revision of the Prayer Book in view of the conflict of opinion which has been exhibited in the Church at large on the subject."

The Prolocutor, however, held that this would be out of order. The House resumed its consideration of certain recommendations contained in Report 452, having reference to the order of the celebration of the Holy Eucharist, which were agreed to. Professor Stanton (Cambridge) moved a rider for the appointment of a joint committee of both Houses to consider the advisability of providing an office on the lines of the Prayer Book of 1549 and the Scottish and American Liturgies, to be used as an alternative to the present service. The Archdeacon of Surrey moved an amendment to the effect that the present office be retained, but that there be some rearrangement of its parts. After a long discussion both the amendment and the rider were decisively rejected. When Report 454 came on for consideration the Dean of Canterbury renewed his opposition, being backed by Canon Newbolt, but it was again crushed by the preponderating *ex officio* Revisionist element in the House. The recommendations of the committee dealing with suggested changes in the Exhortation in the Marriage Service, which were agreed to, were plainly to meet the wishes of many of the people who attend "fashionable marriages." The House was prorogued.

The Canterbury House of Laymen also met last week concurrently with the sittings of the Houses of Convocation. It

**Meeting of the House of Laymen**

was expected there would be a contest for the chairmanship in succession to Lord Salisbury, who had resigned. Mr. Athelstan Riley moved the election of Sir Alfred Cripps, K.C., M.P., and thereupon Mr. Laurence Hardy, M.P., who was to be the other nominee, withdrew his name. The special significance of the election of Sir Alfred Cripps lies in the fact that he is a determined opponent of Prayer Book Revision at the present time. In thanking the members of the House most cordially for his election as chairman, Sir Alfred Cripps said it was extremely necessary that in Church matters the views of laymen should have their full weight and authority in the difficulties which surrounded the Church at the present time. The principal matters before the House were Welsh Disestablishment and the Education question, and resolutions were passed embodying a strong non-surrender line.

The four Welsh Bishops and all the representatives of the Welsh dioceses in convocation and in the House of Laymen, at a meeting held at the Church House, have resolved to form a central council for the principality for the purposes of resisting disestablishment. It is proposed to summon a large conference in the autumn of all the leading Churchmen of North and South Wales.

The Rev. Professor Green's memorial against revision of the Prayer Book at the present time has up to the end of June received 2,108 signatures.

The following important remonstrance was presented at the meeting of the General Chapter of Hereford Cathedral, on June 26th:

*"To the Hon. and Very Rev. the Dean of Hereford:*

*"We whose names are undersigned have learned with great regret that you have given your cordial support to an indiscriminate invitation to persons unconfirmed and possibly even unbaptized to communicate in the Cathedral; and, as members of the Cathedral body, we desire to dissociate ourselves from any participation in this action."*

The signatories include the Precentor, the Archdeacon of Ludlow (sometime Canon Residentiary), the Archdeacon of Hereford, the treasurer, the Assistant Bishop of Hereford (the Right Rev. Dr. Mather), Canon Williams, and sixteen Prebendaries.

J. G. HALL.

**SUNDAY SCHOOL CONVENTION PLANNED FOR NEW YORK**

**Will be Held, for the First Time, Outside the City**

**NEW PROPERTY ACQUIRED FOR "THE LIGHTHOUSE"**

**Branch Office of The Living Church }  
416 Lafayette St. }  
New York, July 25, 1911 }**

THE New York Sunday School Association, through a special committee on arrangements of which the Rev. Charles K. Gilbert, rector of Grace Church, Milbrook, is chairman, has announced the preliminary details of the annual convention, to be held, for the first time in its history, outside the limits of the metropolis, in Christ church, Poughkeepsie, as the guests of the Rev. A. G. Cummins, Litt.D. The date set is Thursday, October 19th. There will be afternoon and evening sessions. Not all the speakers are secured, as yet, but the following are among those promised. In the afternoon there will be a discussion on Teacher-Training and Equipment, led by the Rev. Robert P. Kreidler; another on Boy Power—How to Find and Use it for Christian Service, under the Rev. Frank Flood German. A third topic will be Grading—How it May Help Both Teacher and Pupil, considered by Miss Leland of St. Mary's Church, Lawrence street, Manhattan. All the discussions will be followed by a question box.

In the evening there will be a Sunday school rally, at which Bishop Greer will preside, and inspiring speakers, to be announced later, will deliver addresses.

Christ Church will entertain the delegates at supper. There will be a large and helpful exhibit of Sunday school supplies, models, maps, etc., as well as diocesan manual work, all loaned by the Sunday School Commission.

It is earnestly hoped, both by the diocesan and the Sunday school authorities, that every parish in the diocese will arrange to send at least three delegates, that this convention may result in an aroused enthusiasm, sufficient to place New York in its proper position in Sunday school organization.

Bishop Greer and Mr. Choate recently sent out about 15,000 letters over their signatures appealing for \$150,000 with which to

**"Lighthouse" for the Blind**

build the first modern trade school and settlement for the blind in the world. The New York Association for the Blind has thus far received about \$50,000 for the new "Lighthouse," as the blind fondly call the building. In order to prevent the possible purchase of a most advantageous site in Fifty-ninth street by other interests, the Association has acquired the ground and anxiously awaits the \$100,000 still needed to erect the building. It is to correct a false impression derived from some newspaper items that the above facts are stated. The purchase of the ground at this time (No. 111 East Fifty-ninth street) can easily be defended. It is cheaper now than it will be; it is more familiar to the blind; it is along street car lines; and near a number of eye hospitals and clinics. Hundreds of blind people second the appeal for the \$100,000 building fund for the new Lighthouse.

Laura Conkling, who died a fortnight ago, left \$2,000 to the Church of the Transfiguration, and a like sum to the House of the Holy Comforter Free Home (a Church Home for Incurables) at Riverside Drive and 139th street, besides bequests to relatives.

After serving as the sexton of the Ascension Memorial Church in West Forty-third street, Manhattan, for forty years, Edward S. Fearn died on Tuesday, July 18th, aged 79 years. The funeral services were held in the church on Friday afternoon, and the interment was made in Woodlawn cemetery.

MIDSUMMER commonly brings with it another discouraging condition—the "falling off" in the revenue of our parishes, due to the fact that many persons leave home for the summer, or a part thereof, and allow their contributions to get in arrears; and that many more persons who do not leave home, neglect to go to church, with the same result so far as the offerings are concerned. This makes it exceedingly difficult for any vestry to meet the current expenses of the parish, and sometimes it results in the salary of the rector going unpaid. The injustice of this ought to be evident to all. Vestries as a rule make earnest efforts to provide adequate financial support, but their efforts must necessarily prove unavailing, if the people insist on contributing irregularly, or not at all. The vestry may call for funds, may call in person, at the parishioner's home or office, and with the utmost courtesy and good humor set forth the need; but the parishioner has power to refuse the call. We hope that all who read this paragraph will take it to heart, and not allow their offerings to fall behind during the summer, and—why not make a larger subscription in the fall?—*Diocese of Tennessee.*

**HOUGHTELING MEMORIAL FUND**

**Progress Made in Connection with Chair at Western Theological Seminary**

**EFFORTS TO EMBARRASS THE VICE COMMISSION FOILED**

The Living Church News Bureau  
Chicago, July 25, 1911

IN the winter of 1906 Mr. James L. Houghteling gave \$1,000 to start a fund for the endowment of the chair of Homiletics and Pastoral Theology in the Western Theological Seminary. To this he added another thousand dollars shortly before his decease. Having thus indicated an interest in such fund, it occurred to some of his friends after his death, that a fitting memorial to Mr. Houghteling would be the completion of the endowment which he began; and Mr. W. R. Stirling was requested to take the matter in charge. Shortly before the anniversary of Mr. Houghteling's death, which occurred July 28th, Mr. Stirling turned over to the seminary a sum which, together with sums previously credited to the same fund, aggregated \$26,750. Though these subscriptions are said to have averaged somewhat more than one thousand dollars each, it is a happy circumstance that some of Mr. Houghteling's closest friends who have desired to contribute to this memorial have availed themselves of the opportunity of giving within their smaller ability. The subscription will remain open until it is evident that all who desire to do so have availed themselves of the opportunity.

It is interesting to note that this subscription has been the means, incidentally, of releasing to the seminary \$10,000 held in escrow until the endowment funds of the institution should have aggregated their present amount.

There has been some considerable discussion in the city council lately in regard to the report of the Vice Commission, of which Dean Sumner of the Cathedral was chairman. In that report the names of individuals involved were suppressed, and letters and numerals were used instead. There developed lately a desire on the part of some aldermen to have the "key" to this report made public. Ostensibly this was desired that punishment might be meted out to the guilty, but it seems almost certain that the real object was to cause damage suits and other troubles for the eminent citizens who served on the Commission. The demand for the key was, after a long discussion, finally tabled, much to the satisfaction of the better element in the city.

Dean Sumner, by the way, was sworn in last week as chaplain of the First Cavalry, I. N. G., with the rank of captain. In a very happy speech at the time he asked the indulgence of the regiment if he said "Calvary" for "Cavalry," and assured them that although the elaborate ritual of the army was new to him, he should try to become as proficient in it as a "ritualist" ought to be.

What Mr. Taylor of the *Tribune* calls "al fresco services," that is, services out of doors, are very popular in Chicago this year, especially so as the summer is unusually warm. Our own parishes seem chary about taking them up, however. So far as is known only Christ Church, Woodlawn (the Rev. C. H. Young, rector) has adopted the plan this year. This is their second year at it and the services have become one of the regular neighborhood institutions. Their seating capacity outside is 300, and hundreds are forced to stand around the lawn every Sunday evening.

St. Augustine's, Wilmette, has purchased a fine lot next to their present church on which a new structure is to be erected this summer. The cost is to be about \$25,000.

The joint cures of Dundee and Algonquin, which have been vacant since the removal of the Rev. J. C. Black to the Epiphany, Chicago, have been confided to the care of the Rev. J. C. Ingham, formerly priest at Holy Cross Church, Poplar Bluff, Mo. It is thought possible that he may open up work soon at the neighboring town of Crystal Lake, where the people have lately expressed a desire for the Church's services.

**PHILADELPHIA.**

CONTRACTS have been awarded for rebuilding St. Michael's Church, Germantown (Rev. A. H. Hord, rector). The church was badly injured by a storm last March, and the necessity for very considerable work in restoration has led also to the present intention of rebuilding and enlarging it, adding side alleys of some fifteen feet to the nave on both sides, and erecting stone columns to sustain the roof. A large Norman tower will be built at the Baynton street entrance, which will be the main entrance. There will also be an entrance and vestibule at the chancel end of the church, on High street. The

tiling of the aisles and the vestibule will be contributed as a memorial to the late N. DuBois Miller, by his widow. Mr. Miller, who died last year, was long a vestryman of this church. No change will be made in the chancel of the church, which was built about eight years ago. The cost of the improvements, exclusive of the memorial, will be between \$14,000 and \$15,000.

**MISSIONARY BULLETIN FOR JULY.**

NEW YORK, July 21, 1911.

CO July 1st the receipts from parishes and individuals applicable to the Apportionment have been \$506,979.02, an increase of \$67,410.59 over last year. The tabulation is as follows:

Amount received to July 1, 1911.....	\$506,979.02
Amount received to July 1, 1910.....	439,568.43
Increase.....	\$ 67,410.59
Contributing parishes 1911.....	4,006
Contributing parishes 1910.....	3,995
Increase.....	71
Parishes completing Apportionment 1911.....	1,935
Parishes completing Apportionment 1910.....	1,822
Increase.....	113
Dioceses and Missionary Districts completing Apportionment 1911.....	14
Dioceses and Missionary Districts completing Apportionment 1910.....	21
Decrease.....	7
The balance still due on the Apportionment is.....	\$220,720.98
And the estimated amount still needed from the Forward Movement, and which does not appear to have been increased since my last report, is.....	125,000.00
Total.....	\$345,720.98

This total must be contributed during July and August if the Board of Missions is to close the year on September 1st with no deficit.

It will be of no avail to send another Apportionment letter in August, for it will be too late. I therefore must make my comments at this time.

We have only the feelings of the deepest gratitude and thanksgiving for the splendid response made by the parishes and individuals who have made this offering of \$506,979.02. When we realize that this sum, including the increase of \$67,410.59 as it does, comes from a slightly increased number of parishes over a year ago, it convinces us that if all contributed according to the dictates of the heart, there would be no need to make any plea in these letters.

But—and it is a very large "But"—what has happened to the 2,500 parishes which, up to July 1st, have made no response as far as their Apportionment is concerned? In Cincinnati last October I reported that something like 1,750 parishes had failed to contribute to the Apportionment. But that was a year ago. Surely after a year, or ten years', information in these matters, the plea of ignorance cannot be made—and surely after ten years' pleadings, neither can that of indifference be made

Very truly yours,  
GEORGE GORDON KING, *Treasurer.*

**SALVATION BY CHARACTER.**

PASSING NOW to the doctrine of salvation by character, there is one supreme objection to it. To use a homely phrase, it puts the cart before the horse. Character is not an agent; it is a result. "To make life strong and true," says the sermon, "is to make it safe." Just so an admittedly strong and true life is character. But the question is: How is life to be made strong and true? To speak of the result or effect as the agent is to go contrary to the law of cause and effect which runs through all science, philosophy, and the ordinary affairs of men. You might as well tell a sick man that health will save him as to tell a sinful man that character will save him. What the sick man wants is a remedy which will give him health; what the sinful man needs is a salvation which will give him character. If men had character, the term "salvation" would not be in religious phraseology. "They that are whole have no need of a physician," said Christ, "but they that are sick." "I came not to call the righteous, but sinners." Where all is health there is no need of a physician, and where there is character there is no need of a Saviour. But this is a sinful world, and therefore Christ came to restore it to holy character. His plan of restoration, redemption, or salvation is sufficiently stated in the New Testament, and is embodied in the evangelical creeds of Christendom, as well as in hymns which are upon the lips of millions of worshippers.—*Advance.*

## FATHER SWORD: AN APPRECIATION.

BY THE REV. E. A. LARRABEE, D.D.

THE news of the death of Father Sword will have brought sadness as for the loss of a dear personal friend to hundreds of your readers. A great soul has gone forth from this world, a priest whose life was one of entire consecration to God, and of unselfish devotion to the poor and the little ones of Christ's flock.

To one who has known him since he entered the General Theological Seminary in 1873 his life presents so much that is in the truest sense great, that it is difficult to single out the

few points of his character that can be crowded into a brief notice. For the sake of the example it would present of priestly life in the American Church it is to be wished that some one could undertake a memoir of him, and give us a volume to place along with the lives of Mackonochie and of Charles Lowder, whom in so many ways he resembled.

If this could be done it would illustrate in the first place a life of absolute sincerity and truthfulness. Reality was the underlying note of that character. He was absolutely honest in thought, in manner, in speech. One cannot imagine his doing an insincere thing,

saying an unreal word, or in any way affecting a pose. His manner was direct to the extent even of bluntness when truth was at stake. It was not his way to seek refuge from the disagreeable consequences of his convictions either by silence or by make-believe. Perhaps it was his unflinching honesty that created a certain seriousness in his manner, which to some was a barrier to that knowledge of his great heart which by those who gained it must ever be regarded as one of the blessings of their lives. This reality had its root in spiritual things. He lived in the Presence of God. He was a man of high ideals: to some they would seem almost impossible ideals, both for himself in the standard toward which he aimed, and for others under his pastoral care. No one realized better than he the difficulty in practice of living up to such ideals; but the standard was never lowered either for himself or others. He could mourn over failures to attain, but he never could turn his eye from the heavenly vision. This gave that note to his preaching which lingers, now that his voice is silenced, with a new power of appeal. How strong, how manful it was! How unsparring in its denunciation of even the "little" sin! How disappointingly devoid of any palliative at the end which might enfeeble the conscience or weaken the force of what he had said! And yet how tender; tender because of his own fellowship with Him whose cross he tried to share, and whose holiness and truth he preached.

Yet the portraiture would be most incomplete were this to stand alone. Another quality must be taken into account with this sterner element, and that is his greatness of soul. There was nothing narrow or mean in his outlook upon life. Much loneliness fell to his lot, especially in these later years, when he lived much alone, with only his St. Bernard dog, his beloved "Queen," for companion. But he was never by nature a hermit. No man ever had stronger social instincts. He was intensely human. The sacrifice of leisure in the busy life at the mission of the Holy Cross in Avenue C, with its incessant demands both day and night, could be easily made. Money was nothing to him. His only use for salary was a bare living, with the delight of giving the rest away. But what he loved almost as life itself was the presence of men, women, and children. His tremendous power of sympathy must have that whereon to expend itself; and he was never so happy as when surrounded by his people, listening to their troubles, sharing their sorrows, taking part in their innocent pleasures, winning them and holding them for God. How beautiful it was to see him keeping a parish festival with his dear people with the procession of his guilds and societies before the altar. Then it was that he was truly happy. It was this power of sympathy together with his zeal for holiness and truth that made him the wise and patient



THE LATE REV. JOHN SWORD.

and fatherly confessor that he was. And he was a lover of the beautiful in nature and in art. It was ever a solace to him to go forth under the sky, to roam through forest or field with his herb box, or to study the heavens at night with his student's knowledge of the planets and the constellations. Perhaps better than this he loved the sea. A born sailor, he had a sailor's passion for every detail of a ship. There are in I know not how many boys' possession, dainty models of ships, fully and exactly rigged, the work of his jack-knife and of his skilful fingers. How he loved music! Plainsong was to him the language of heaven, to which he listened with a kind of homesickness. Those who have been permitted to see the journal which he kept of his tour on foot in the Tyrol and in Italy will have seen the evidence of his exquisite appreciation of what those lands afford to the lover of the beautiful in architecture and art, and many more will recall how his face could light up as he would tell of these delights, and double his own enjoyment of them by sharing them with a listener.

It hardly needs in addition to what has been already said to dwell upon the simplicity and humility which were so characteristic of him. But these were more marked as existing side by side with intellectual endowments of so high an order, endowments which he had enriched by wide and varied reading, and by studious habits which were not relinquished even in his most active work as a parish or mission priest. He had given up the practice of law to enter the seminary, and it was a fee earned in his practice and which came to him after he had begun his theological studies that enabled him to spend some time in reading and taking lectures in Oxford before he was ordained to the priesthood. Later in life he spent, while recuperating for his health, about a year in Germany, where also he studied and attended university lectures. Nothing of all this diverted him in the least from his purpose of ministering in the spirit of entire self-sacrifice wherever he might be called to serve. Wherever he was, whether in his first and perhaps most remarkable work in Hoboken at the Holy Innocents for seven years, or at the Holy Cross, or in Kansas City, or whether in comparative isolation in the small Wisconsin or Michigan town, or in his work among the colored people in West Philadelphia, everywhere he sought only to spend and to be spent. Thought of position or desire of prominence never seemed to cross his mind. Hardnesses and discouragements from which others might turn were to him invitations. So far from self-seeking, it seemed a settled policy with him to refuse to himself what he might have taken. With this purpose he began, with this he closed his ministry. He sought through it all only one reward, the joy of serving the Master he loved. The injury he sustained on the very day of setting out to enter upon his new duties at the Loomis Sanitarium, though attended with much suffering, could not deter him from the journey, and he made a beginning of his work. But he was even then a dying man. He continued until his strength failed him, and then, his work done, the true hearted, lowly servant of God fell on sleep. His great heart is to find its true satisfaction in the Presence of God, and in His Eternal Beauty.

God's BEST GIFTS are not even seen by those who do not make it the constant purpose of their life to receive them. It takes spiritual alertness to know anything of what is going on in the spiritual world of God's richest workings. Without such alertness and purpose in our lives, we shall no more be aware of the wealth of spiritual blessing and opportunity that God offers us all the time than a blind man going through the Grand Canyon would be of the glories about him. It has been said that "God never labels His choicest gifts"; they are offered so quietly that they are unnoticed save by the few whose lives are concentrated in an intensity of purpose to know Him and to do His will. But we may all let Christ create in us this keenness of vision to recognize our blessings, and give us the purpose and the power to lay hold on them.—*Sunday School Times*.

"MEAN TO BE something with all your might. Do not add act to act and day to day in perfect thoughtlessness, never asking yourself whether the growing line is leading. But at the same time do not dare to be so absorbed in your own life, so wrapped up in listening to your own hurrying wheels that all this vast, pathetic music, made up of the mingled joy and sorrow of your fellow-men shall not find out your heart and claim it and make you rejoice to give yourself for them. And yet, all the while, keep the upward windows open. Do not dare to think that a child of God can worthily work out his career or worthily serve God's other children unless he does both in the love and fear of God their Father. Be sure that ambition and charity will both grow mean unless they are both inspired and exalted by religion. Energy, love, and faith, these make the perfect man."

## Some Notable Bells and Chimes

By HARRY L. ROBERTS.

THE history of bells is full of romantic interest. In civilized times they have been closely associated, not only with all kinds of religious and social rites, but with almost all important historical events. Notable chimes in America worthy of mention are those of St. James' Church, Chicago, a 20-bell set. There is no piece of music however difficult which cannot be played on them. These chimes were furnished by the McShane Bell Foundry Co. The chimes of the Metropolitan Life Insurance Co., manufactured by the Meneely Bell Co., in the fiftieth story tower of that company's building in New York City, are also worthy of description. These famous chimes are said to be heard by passengers on in-coming and out-going transatlantic steamships while the ship is still beyond Sandy Hook, twenty-eight miles from New York. Witnessing and hearing the chiming of these bells, from the observatory floor just beneath where they are located, is now one of the features of "seeing New York." These bells, four in number, are mounted on pedestals between the marble columns outside the forty-sixth story of the new Metropolitan tower, and are said to be hung twice as high above the ground as any others in the world. The bells produce the famous Handel "Cambridge Quarters," the motive power being derived from mechanism operated by the tower clock. They are of the following tones and weight: "B" flat, 7,000 pounds; "F" flat, 3,000 pounds; "E," 2,000 pounds, "G," 1,500 pounds. Four notes are struck at the first quarter, eight at the second, twelve at the third, and sixteen at the hour, followed by the hour stroke on the 7,000 pound bell.

The largest bell ever made in this country weighed 22,000 pounds, and, before it was fractured, hung on the City Hall in New York. On one or two occasions this bell was heard up the Hudson river thirteen miles, in the night, when the city was comparatively quiet. Water is a good conductor of sound, and aided materially in making the bell heard.

It is a mistake to suppose that bells can be heard in proportion to their weight; that is, that a bell of 2,000 pounds will be heard twice as far as one of 1,000 pounds. This is not so, and for the reason that the larger bell does not possess anything like twice the resonant surface of the smaller one. What is gained and admired in the larger bell is its deep, majestic, dignified tone, which it is impossible to secure in the smaller one, the weight of a bell invariably governing its tone.

The period when large bells were first introduced into churches is uncertain, but by the seventh century they were in pretty general use, since the Venerable Bede at that time mentions them as being in English churches. From that time their use for this purpose gradually extended throughout Christian countries, giving rise, doubtless, to that feature of ecclesiastical architecture, the bell tower. Authorities are divided as to who was the first thus to introduce them, some claiming it to have been Paulinus, Bishop of Nola, in Campania, Italy, A. D. 400; others, Pope Sabinianus, A. D. 604. The first peal of which we have any reliable account was one of five bells which were presented to King's College, Cambridge, England, by Pope Calixtus III. in 1456. From that period the placing of several bells in one tower became more frequent, but it was not until the middle of the sixteenth century that peal ringing became reduced to an art.

In the history of the Church of the middle ages the bell has much to do. In the old liturgies is given a form for its consecration, directing the priest to wash the bell with water, anoint it with oil, and mark it with the sign of the cross in the name of the Trinity. It was often christened with great pomp and ceremony; persons of high rank being its sponsors, and a Bishop or Archbishop officiating; one instance of which was the naming, in the year 968, of the great bell of the Lateran church by Pope John XIII., for himself, John. The Sanctus bell is a small bell rung by one of the attendants upon the priest just before the elevation of the Host in order to fix the attention of the people, and was formerly a large bell, hung in an outer turret of the church and rung at the words "Sancte, sancte, sancte, Deus Sabaoth," at the sound of which all who heard, whether within or without the church, were enjoined to bow in adoration.

The Angelus, or Ave Maria bell, was rung at fixed hours, at the sound of which all were reminded to offer a supplication

to the Virgin, and which, doubtless, also served publicly to mark the hours of beginning and cessation from labor.

The Vesper bell was the call to evening prayer, while the Compline bell summoned the people to the last religious service of the day.

The Passing bell was so named, as being tolled when any one was passing from life, and it was ordered that all within hearing should pray for the soul of the dying. From this custom is doubtless derived that of tolling the church bells at funerals, and also that which is practised in some localities of tolling the bell immediately after a death, the number of blows struck indicating the age of the deceased.

Excommunication from the Church by "bell, book, and candle," was long practised, the bell being rung to summon an audience, the service read from the book by a priest, and, when the anathema was pronounced, the candles were put out, as emblematical of the extinction of hope in the sinner's soul. The ringing of the Curfew bell was of civic rather than ecclesiastical appointment, the custom having been introduced into England by William the Conqueror from France. It was rung at 8 or 9 o'clock in the evening, when every one was expected to extinguish fire and lights in his house, hence it was called the *couvre feu* (cover fire) bell, from which comes its present name; there being, even now, localities in England where the "curfew tolls the knell of parting day."

The immensely large bells which exist in the world and of which mention is made in history, have always been objects of interest and wonder. Their existence is owing, doubtless, to the tendency which semi-civilized nations exhibit toward displays of magnificence, as also to a religious enthusiasm, which, in Christian countries, regarded the provision of these immense bells for churches, monasteries, etc., as being meritorious in proportion to their size.

Both of these considerations tended to the production of the Great Bell of Moscow, of which every one has heard, at the casting of which it is recorded that the nobles from all parts of the empire were present, vying with each other in the value of the votive offerings, such as gold and silver plate, jewelry, etc., which they cast into the furnace. This "King of Bells," as it is commonly called by the Russians, stands at the foot of the tower of Ivan Veliki within the Kremlin at Moscow, not far, probably, from the spot upon which it was cast from furnaces erected especially for the purpose. It is placed upon a circular wall or base of granite about five feet in height by four feet in thickness, in the front of which, looking toward the Moskva river, is placed a marble slab bearing the following inscription in Russ:

This Bell  
was cast in 1733 by order of the  
Imperial Empress  
Anne, Daughter of John.  
It was in the earth 103 years  
and  
by the will of the  
Imperial Emperor  
Nicholas  
was raised upon this pedestal in 1836.  
August 4.

In the inscription which the bell itself bears it is stated that the first great bell was cast in 1553 and weighed 36,000 pounds; that during the reign of the Tsar Alexis it was ruined by fire, and in 1654, with additional metal, was recast into the second great bell, the weight of which was 288,000 pounds; that in 1706 this bell was also ruined by fire, and in 1733, with still further additional metal, was recast by order of the Empress Anne into the present great bell. The grounds and buildings which surround the bell being of immense size, they serve to dwarf its appearance in approaching it from the Redeemer Gate, and it is not until the visitor has obtained a nearer view and measured it by his own size, that he is able to realize the extent of its colossal proportions. It measures 22 feet 8 inches across the mouth, 19 feet 3 inches in height, and its thickness at the point where the clapper would strike is 23 inches. Its estimated weight is from 400,000 to 440,000 pounds.

That the bell never was rung—a question which has caused some discussion—is evident from the inscription upon its base; in addition to which it may be stated that Mr. G. R. Meneely, who examined it in 1871, observed that although the ponderous

clapper by which it was intended to have been struck lay beneath it yet it bore no clapper marks. In placing it in its present position it was intended it should be made to serve as a chapel, with which view an opening was left through the pedestal wall, which, with that in the bell above it, form an imposing entrance; but the present appearance of the interior would indicate that it was never consecrated or used for such a purpose. There are several religious figures cast upon its outer surface, among which is that of the Saviour, the Holy Virgin, and the Evangelists, surrounded by cherubims. It also bears a representation of the Tsar Alexis and the Empress Anne.

Among other bells noticeable for their size might be mentioned that of Erfurt, in Germany, weighing 30,000 pounds, which was cast in 1497 and was long distinguished as being not only the largest but the best in Europe. In Vienna and Olmutz are bells of 40,000 pounds each, cast in the last century; while that of Notre Dame Cathedral at Paris, cast in 1680, weighs 30,000 pounds. The bell of St. Peter's at Rome weighs 17,000 pounds; that of St. Paul's, London, 11,600 pounds; that in York Minster—called Great Peter of York—27,000 pounds; that of Notre Dame Cathedral, Montreal—the largest in America—29,400 pounds; the Parliament House bell, in London, 30,000 pounds. Great Tom of Lincoln, weighing 10,000 pounds, cast in 1680, was long celebrated as the finest bell in England, but becoming cracked, was recast in 1834. The celebrated Great Tom of Oxford, which hangs in the tower of Christ Church, and strikes one hundred and one times every evening at 9 o'clock, weighs 17,000 pounds, and was cast in 1680.

The old "Liberty Bell," which, on July 4, 1776, announced that the Declaration of Independence was made, deserves a passing notice. It weighs about 1,500 pounds and was imported from England in 1752, but broke upon its first trial. It was soon after recast in Philadelphia by Pass & Stow, and was placed upon the hall in which the memorable Congress of 1776 assembled. During the occupation of Philadelphia by the British, in 1777, it was removed to Lancaster, after which it was returned again to its place and was used as a state house bell until 1828. After being removed it was rung only upon extraordinary occasions, the last time of its ringing being in honor of the visit of Henry Clay to Philadelphia. It was next tolled in memory of Chief Justice John Marshall of Virginia, when it broke. It was then placed on exhibition in the old Independence Hall with other relics of revolutionary times, where it now remains. The following inscription, taken from Leviticus 25:10, surrounds it near the top: "Proclaim liberty throughout all the land, unto all the inhabitants thereof."

The inscriptions upon old European bells afford a subject of curious interest. They are, alternately, beautiful, quaint, whimsical, and nonsensical; and, as many of these bells were cast as memorials of the events which are recounted in their inscriptions, they serve as historical records of undoubted authenticity.

To one who has been brought up within the sound of the church-going bell, the associations connected with it are of the most endearing character. Its tones welcome our birth and bewail our death, nor is there a joy or a sorrow, a hope or a fear that moves the soul but with which at times it plays a part.

"Bell," goes the old German song, "thou soundest merrily when the bridal party to the church doth hie; thou soundest solemnly when, on Sabbath morn, the fields deserted lie; thou soundest merrily at even, when bedtime draweth nigh; thou soundest mournfully, telling of the bitter parting that hath gone by. Say, how can'st thou mourn or rejoice, that art but metal dull? And yet, all our sorrowings and rejoicings thou art made to tell."

IT IS OUR every-day life that builds up our Christian character. If we overcome the daily annoyances of life, we grow strong and heroic, and it soon becomes a pleasant task to do, to bear, and to suffer. The service of Christ is one that grows lighter and more pleasant as the years go by. It never galls or inflicts needless wounds upon those who are engaged in it. It is our daily life that exerts a lasting influence over the world. It is this that tests the value of religion and proves to others that it is pure gold, and not a mere profession. It weighs and measures the golden treasures in a way which proves its great worth, and the sceptic himself stands confounded and silenced. A holy every-day life is the constant practice of the divine principle which saves, lifts up, and elevates the human soul.—*Selected.*

## BAPTISM AND WORSHIP.

By THE REV. W. E. GLANVILLE, PH.D.

AS at birth we enter a new stage of existence, are born into an earthly family and receive that family name, so by the sacrament of baptism we are born into the family of God in the Christian sense; are made members of Christ's Body, the Church; receive our Christian name and start life, not aliens from the commonwealth of Israel but as fellow citizens therein. Holy Baptism, therefore, is the assertion of the Church that every life is claimed for God and Christian living and is so claimed right from its very beginning.

The objection to the baptism of infants sometimes heard from Protestants, that we must believe before we are baptized, that infants do not believe and therefore ought not to be baptized, may be met by this counter-argument: that we must believe before we can be saved; that infants do not believe; therefore infants cannot be saved—an argument which we suppose would not be conceded by opponents of the baptism of infants, especially in view of our Lord's explicit language, "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven." Another objection sometimes heard, that there is no express command in the New Testament to baptize infants, may be met by the statement that there is no command that they shall not be baptized. The household baptisms mentioned incidentally in the Acts of the Apostles are presumptive evidence in favor of the baptism of children of tender years, and when we recall the universal practice of the Jewish Church whereby all members of the family were members of the Church from infancy, the presumption is conclusive that if baptism in the Christian Church were not permissible for infants a positive command to that effect would most certainly have been given.

A further objection to the baptism of infants is sometimes heard from parents and young people in Protestant circles of this tenor: "We have no right to interfere in the matter of the religion of our children; that concerns themselves and God. We must wait until they are old enough to decide for themselves." Or, from the standpoint of the child: "If I was baptized in infancy I was never consulted about the matter. I have a right to decide this matter for myself." To the parent we reply: "You are a professing Christian. You belong to a certain Christian denomination, and yet, as the parent of that child, you can find it in your heart to say that your little child just beginning the pilgrimage of life is not entitled to membership in the Church of God but must be kept outside, denied the blessings and privileges of Church membership and guardianship until that child is old enough to decide for itself whether it wants to join the Church or not." Contrast such a parent with the devout Hannah, who before his birth dedicated her child to the service of God, counting nothing too good for the child of her love, no sacred influences too precious for his blessing. To the young man or young woman under this objection we say: "You resent your baptism in infancy because, as you say, you were not consulted. Try this train of argument in another direction. You were not consulted as to the kind of family, rich or poor, into which you were born. What would you think of your parents, if adhering to this course of reasoning, they had left you out in the yard or the street until you were old enough to decide for yourself what kind of family you wished to belong to and to be named for?"

The fact is that this sort of reasoning is absurd. Parents do not follow it in respect to the physical nurture and comfort of their children in infancy and youth. Nor do they follow it in the matter of secular education. In fact, they commonly rejoice in the progress which John and Mary make at school; although at times John and Mary may rebel against school studies and discipline. But when it comes to this supreme matter of the religious life of the child, by a strange fatuity we find parents who in the interests of a false logic take the position that the child should be left to make its own choice and decision when it reaches years of discretion!

Thankful may we be that the witness of the Church in primitive times, in the Reformation period, and in three-fourths of Christendom to-day, is absolutely in favor of the baptism of infants. Among the Fathers—Justin Martyr, Irenaeus, Origen, Cyprian, and Augustine, to mention no others—the testimony in its favor is as clear and undoubted as it would be from the lips of our Bishops to-day. St. Augustine writes that the baptism of infants was established by divine authority since he found the whole Church practised it, that it was not instituted

by any council, but had always been retained, and therefore must be believed to have been delivered to the Church by the Apostles. The sacramental nature of baptism is no less emphasized both by the writings of the Fathers and the officers of baptism in the service books of the Church. The bond, the covenant, is plainly stated in these offices and the sacramental grace distinctly affirmed. While the ceremonies attendant on the administration of baptism are not as numerous in the Anglican communion as in the Roman and Greek, the sacramental efficacy is preserved and maintained intact. By baptism the child is born anew, "made a member of Christ, a child of God, and an inheritor of the kingdom of heaven"—not left outside the Church, defenceless and unprotected, but brought right into the Church, received and welcomed with prayer and thanksgiving and the sign of the cross and given the status of Church membership, impossible apart from this sacrament.

God-parents and sponsors have been required by the Church from the earliest times as an indication of the special care of the Church for the Christian training of the child. Tertullian refers to the necessity of God-parents for foundlings rejected by heathen parents. The distinction between God-parents and sponsors may be stated thus: All sponsors are God-parents, but the term sponsors is restricted to God-parents who serve at the baptism of infants and young children and respond for the children in the baptismal vows. God-parents who serve at the baptism of adults are not sponsors, inasmuch as in such cases the candidates for baptism respond for themselves. It is the intention of the Church that God-parents shall be communicants. It is not intended that sponsors shall usurp the duties of the parents, who, if Church people, have the most solemn obligations to train up their children in the fear of God and the ways of the Church. Rather are sponsors to supplement, encourage, and stimulate the parents in their work and, if necessity arise, through the death of the parents, or the non-Christian state of the parents, they are to direct the Christian training of the children themselves, exercise a tender oversight of their daily life, and keep in touch with them during those most interesting years of child development. Especially are they charged by the Church to secure for their God-children parochial acquaintance with the vows made for them in baptism and the earnest consecration of heart and life those vows involve.

To what extent sponsors to-day are mindful of this privilege and duty of sponsorship would be a suggestive subject of investigation. In many instances it is feared that sponsors do not vividly realize the import of the sacred duty entrusted to them. A *revival of the consciousness of sponsorship* might be a healthy movement in many parishes. Not seldom are parishioners found who have completely forgotten that they ever stood sponsors for this or that child. Here is a man in the prime of life, married, with a group of children in his home, who has not been confirmed. He was baptized in the Church in infancy. Now he never enters the Church. He knows not who his sponsors were. Certainly they never made themselves known to him, as such, in his boyhood days. Who shall say that his present condition of religious indifference is not due in part to the dereliction of duty of his God-parents? On the other hand, there is a devout Churchman, as fine an example of the power of the sacramental life of the Church to produce sainthood as any one could desire, who has never lost sight of his God-children. One day he showed me a notebook, worn with usage, in which he has kept a record of all his God-children. There was the name, date of baptism, and date of confirmation. For twenty-five years he was superintendent of the Sunday school of his parish and had served as sponsor for more than one hundred children. Each of these children was his friend. He was their friend, gladly recognized as such. Year by year, on the anniversary of their baptism, he never failed to write them a fatherly letter and send a little gift. As they came of age for confirmation he never failed to call his rector's attention to them, and he told me that he never felt his duty towards them fully discharged until with the congregation he stood and witnessed the laying-on of hands by the Bishop.

It may be added that no less than the sponsors is the rector charged with the duty of instructing and examining the children in the catechism and especially is he charged with explaining the nature of the sacramental life, the use of the Prayer Book, the symbolism and Catholic character of the Church. Inattention to pastoral care of the lambs of the flock may have led to the origin of Sunday schools; but Sunday school or no Sunday school, the priest cannot conscientiously be excused for

negligence of this phase of his work. More than ever, trained Church people are needed; Church people intelligent and instructed in the ways of the Church and fortified with definite Church teaching.

Change of times and habits, the increase of popular education, the excessive tendency to materialism and wastful pleasure, the temptations to laxity, and the lack of the spirit of reverence demand increasing affectionate attention to the religious needs of the young. The force and persistence of early impressions we all know. All Church people having regard to the temporal and eternal well-being of the oncoming generation should be intensely interested in the Christianizing of those into whose hands the interests of Church and nation will be committed in a few years. This work the Church has power to accomplish (not for a few, or small percentage of the population, but for all); power lodged in rightful hands and flowing from our Divine Lord. We can have no sympathy with any who say that the Church is suited only to a certain type of mind. Such a position is contrary to the Catholic nature, commission, and heritage of the Church. As well say that the public school is suited only to a certain type of mind. Take the children, any children, baptize them into the Church, follow up their baptism with proper sponsorial and pastoral care, and they will find the Church to be their true spiritual home, and the regrettable lapse of young people from the Church and organized religion will be checked.

#### THE MEANING OF "PROTESTANT."

I AM CONSTANTLY asked in what sense the King's coronation oath applies the word "Protestant" to the English Church, and many earnest Catholic-minded people are scandalized and distressed that such a term should be put into the lips of the king by parliament, and well they may be, for the term "Protestant" is unknown to the Church of England, and occurs nowhere in her Prayer Book, nor in any other of her formularies. The word "Protestant" is used in two senses, as meaning, first of all:

I. *Anti-Catholic*.—This is the popular use of the term. It is neither uncharitable nor untrue to say that it is in *this* sense that English Nonconformists and all foreign Protestants describe themselves by that name. For, in varying degrees, and according to their different tenets, they protest against *Catholic* teaching, denying in whole or in part the Catholic creeds, the Catholic view of the priesthood, and the sacramental system. This is *certainly not* the sense in which the king is made to apply that term to the Church of England.

The other meaning of the word "Protestant" is:

II. *Anti-Papal*.—It is in this restricted sense that the great Catholic and Orthodox Church of Russia, and the other Orthodox Churches of the East, and the Old Catholics, are protestants, for they protest, as we do, not against Catholicism—God forbid that we should do this—but against the un-Catholic claim of the Pope to supremacy, and against certain additions made by Rome to the "faith once delivered to the Saints." It is in this special sense *only* that the King uses the word as applied to the great Anglican Communion. To quote the Bishop of Aberdeen and Orkney: "We have contemporary documents which prove that that word was added because certain Romanists maintained that the oath in its former terms did not exclude one of their creed from the throne."

Nevertheless, in whatever sense the word "Protestant" is employed, we thoroughly object to its use in this connection—for it is utterly misleading; it is often misunderstood; it places us in a false position in the eyes of foreigners; and all devout and earnest Church people are greatly pained when they realize the unjust and erroneous impression which such an epithet creates. We hope, please God, some day this form of the King's Oath may be so altered as no longer to wound the consciences of loyal Churchmen. In the meanwhile, let us be scrupulously careful, every one of us, never, under any circumstances, to apply the name "Protestant" to our beloved "Church of England," which is, we are proud to believe, most ancient, primitive, and Catholic.—REV. F. A. CARDEW, in *St. George's Monthly Leaflet* (Paris, France).

IT MAY SEEM like a small thing for the Church to set itself the task of securing a contribution from each one of its members and to collect the same every week. But that is just what some of the big corporations of the country are doing. One of the captains of industry, the head of one of the great life insurance companies of this country, recently stated that his company has 9,000,000 policies on which agents of the company collect each week five, ten or twenty cents. The children of this generation are still very wise, and the children of light, we must insist, should learn from the example they set. The seas and mountains are made up of grains of sand and drops of water. If the Church will gather from the millions of her people weekly the tributes of their hearts, the little streams will flow into great rivers and fill all the treasuries of the Kingdom as the waters fill the great deep.—*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*

**A** RECENT banker's circular said: "It is easy to parade difficulties and deterrents. It may well be asked, When have they not been present during the past eight or ten year? The market always has its ogre, but the country's productivity increases, its population grows wonderfully, its corporations expand, and receipts of its railways, industries, and public service companies multiply as they do only in this great progressive country. Rainy days may not always be acceptable to those ready to be irritated by immediate conditions, but the rain serves its healthful purpose and the sun always appears, strong and beneficent as ever. The market will probably proceed to discount a period of sunshine in trade, in spite of the usual pessimistic utterances that 'conditions do not warrant it.'"

While this was intended for the encouragement of the banker's customers, it contains a lot of horse sense which social workers can well bear in mind.

### THE SOCIAL VALUE OF GOOD COOKING.

The history of the old Panhandle Club illustrates the importance of the housekeeping art before marriage; the experience of social workers in the homes of the poor emphasizes its importance after the home has been established. Every social worker has learned, as T. J. Edmonds, of the Cincinnati C. O. S., points out, that although sometimes the wolf enters the home because the income is too small, more often he comes because the outgo is too large; that too many pennies roll away in the wake of burned and discarded food materials and un-mended garments; that when mothers don't know how to fight germs with cleanliness and sanitary habits, disease becomes a culture medium for poverty, and poverty again for disease, in what physicians call a "vicious circle." To cure poverty arising from ignorance of the principles of domestic economy, the Associated Charities of Cincinnati employed a visiting housekeeper. Her work and just how she gets results that spell the ultimate redemption of families from the curse of poverty may be most strikingly told by a true story of one family related in the *Survey* service:

A sturdy German family, the Trawigs, consisted of Wentzel Trawig, his wife, and the six little Trawigs. Just as many years ago as there are members in the family the Trawigs came from the fatherland, lured by tales of the great rewards in the land of promise across the seas. Late in November the visiting housekeeper of the Associated Charities found the Trawigs living in a rear apartment of a wretched tenement on West Fifth street, approached through a long, narrow hallway full of sudden windings and turnings, and even in daytime utterly dark. There were two rooms for eight people. The first of these with two beds was the typical "dark room," lightless and unventilated. The rear room opened upon a narrow court by two superlatively dirty windows. In it were two cots, a stove, a table piled with dishes unwashed and enough rickety chairs to accommodate a quorum of the family.

Mr. Trawig was away from home in a vain search for work. Little Mary, aged seven, was along the railroad tracks picking up coal. Mrs. Trawig was endeavoring to restore the original color of underclothing which Italian workmen in the neighborhood had brought to her. For this she earned from \$1.25 to \$1.75 per week.

Miss Greif, the visiting housekeeper, persuaded the mother to clean the children. Dena, who had a temperature of 102 and legs all broken out with red blotches, was sent to the hospital. The kitchen was put in order and a place found for the cooking utensils. The furniture in general was straightened up. The beds were neatly made, the windows cleaned, better ventilation secured. The door leading into the dark room was opened. At near-by stores Miss Greif ordered coal and provisions sent in at once.

Later, Mr. Trawig, stimulated to greater efforts by the improved tone of his home, was more successful in finding work. The week after Miss Greif's first visit he earned \$4.50, the next \$7.50. Finally he secured a position in the railroad yards, where he is now earning a very comfortable wage. The foreman says that Trawig is one of his most trustworthy employes.

A house—a whole house with three very large light rooms—was found in the suburbs, five minutes' walk from Trawig's work. In the rear of the house is a little back yard, and beyond that is a stretch of wild hillside upon which the little Trawigs may romp themselves into health and happiness. As Wentzel Trawig trudges

to his work in the morning, the rising sun flings a silver sheen out of its treasure house in the east and lays it at his feet, a promise of hope that makes him glad for his children's sake.

Mrs. Trawig, too, is a re-made woman. Neatly dressed and wearing the air that even the beginning of prosperity brings, she looks every whit the type of most intelligent and self-respecting German matron. One can see that she is really quite a handsome woman. And the children are immaculately clean. The home, from kitchen to parlor is spotless, and a most delicious odor from the region of the stove declares that Mrs. Trawig is a graduate cook, and that Miss Greif's services as a housekeeper are no longer needed. But she is always to come and see them, for they worship her as the patron saint who planned and executed with some magic power their complete redemption.

### A PLAYGROUND CHARTER.

Sacramento has a playground, the users of which have, under the guidance of the director, elected a board of freeholders, who in turn have adopted the following charter:

"We, the citizens of the Playground Republic, as an organized governed community, place on ourselves certain fundamental laws for the preservation of the peace, the promotion of harmony, and the assurance of justice.

"The motto shall be: 'Play fair; be square.'

"There shall be equal rights among citizens. Bullying shall be deemed a serious offense, and punished as such.

"Smoking, swearing, fighting, betting are contrary to good citizenship, and are prohibited.

"Basketball, baseball, and all other games shall be played under the standard rules and umpires' decisions are final.

"Wilful destruction of playground apparatus and property shall be deemed malicious mischief and be punished as such."

The Playground Republic has held its initial election and chosen a mayor, judge, prosecuting attorney, and chief of police, and policemen will be elected. The election completes the formation of the playground government, and hereafter Director Stone will give the young people a thorough course in municipal government.

### PROTECTION AGAINST TUBERCULOSIS.

There are 39 state and 114 local sanatoria for the treatment of tuberculosis patients. Apart from these institutions and a few special pavilions at prisons, hospitals for the insane, and a few other public institutions, a grand total of hardly 200, the institutional care of the consumptive is left to private philanthropy. With 200,000 deaths from consumption every year, and more than that number of living cases too poor to pay for their care in private institutions, the National Association says that unless the cities, counties, and states realize their duty and provide adequate local hospital accommodations for these consumptives, the disease can never be stamped out.

Boston has decided to follow the example of New York City and provide popular concerts, which are to be given on the Common between 12 and 2 o'clock. It is thus hoped to provide a refreshing noon hour under the trees for the clerks, stenographers, business men, and other workers. This is additional to Sunday afternoon concerts on the Common, Saturday concerts in Franklin Park, and evening concerts during the week in many places.

A PERMANENT official summer camp for the Boy Scouts of Philadelphia and of Montgomery, Delaware, and Chester counties has been established along the Susquehanna river, fifteen miles south of Lancaster, the free use of 900 acres having been given for that purpose.

WE HEAR a good deal about the "short ballot," but we do not realize that New Jersey has a real short ballot in *state* affairs. The electors are only called upon to select a governor, a state senator, and assemblyman.

THOU ART descending, O city of God, I see thee coming nearer and nearer. Tongues are dead; prophecies are dying; but charity is born. Our castles rise into the air and vanish; but love is bending lower every day. Man says, "Let us make a tower on earth which shall reach unto heaven"; but God says, "Let us make a tower in heaven which shall reach unto the earth." O descending city, O humanitarian city, O city for the outcast and forlorn, we hail thee, we greet thee, we meet thee! All the isles wait for thee—the lives riven from the mainland—the isolated, shunted, stranded lives. They sing a new song at thy coming, and the burden of its music is this, "He hath prepared for me a city."—*Matheson*.

## Correspondence

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

### "PARSON" WEEMS.

To the Editor of *The Living Church*:

**N**EARLY a year and a half ago I wrote to the Church papers defending as well as I could the memory of the Rev. Mason Locke Weems from oft repeated aspersions upon the validity of his Orders. The correspondence which ensued brought out a letter from a descendant of the Rev. Edward Gantt, Jr., another Maryland clergyman who was known to have been associated with Mr. Weems in his efforts to obtain Orders from the English Bishops after the Revolutionary War. The information contained in this letter led the writer to communicate with the registrars of the Province of Canterbury and the Diocese of Chester, with the result that there can be hereafter no more question as to the proper and legal ordination of the celebrated "Parson Weems."

In 1783 the Church of England was essentially a department of the English government. The Church in America was a mission of the Church of England, and its clergy in ordination had sworn allegiance to the Crown of England. After the Revolution, the Bishops, even if willing, were powerless to omit this oath from the ordination vow of clergy for America. In other words, if the Church in America was to continue at all it was to be as a mission of the Church of England, and in all likelihood to die of the inanition which attacks a Church unprovided with a native ministry. The introduction into Parliament of bills providing for the omission of the Oath of Allegiance from the vows of Bishops and priests intending to serve in foreign lands was an entirely new conception of the Church's mission in the England of that day, and the passage of one of these bills on August 13, 1784, was a decided step towards the missionary Catholicity of the past hundred years. It was not until three years later that the bill permitting the consecration of Bishops for foreign lands was passed.

One of the first persons to be ordained under this Enabling Act was Mr. Mason Locke Weems, who was admitted to the order of deacons by the Bishop of Chester on the fifth day of September, 1784, and advanced to the priesthood exactly one week later by the Archbishop of Canterbury, the happy consummation of more than two years' importunate suing of Archbishops and Bishops, statesmen and diplomats and all others in authority. Certificates of both ordinations have been secured from the proper officials and placed on record in the archives of the diocese of Maryland. This matter of the ordination is fully treated in *Parson Weems: A Biographical and Critical Study*, published last winter by the writer of this letter.

We cannot claim for Weems that his efforts were of direct avail in bringing about the desired establishment of the Church in this country as an independent body. There were greater than he interested in the passage of the enabling law, and its eventual enactment was inevitable. But his persevering course in the face of every discouragement and his zeal in presenting the plight of the American Church to every one in all seasons may certainly be allowed to have had their influence. He returned immediately to America, and for eight years served as an active priest of the Church in Maryland. His later literary and bookselling activities give him a place, although a humble one, as a national benefactor. It is a pleasure to prove untrue those perennial aspersions upon the validity of his orders which have had their basis in an ill-considered sentence in the first issue of Bishop Meade's *Old Churches, Ministers, and Families of Virginia*.

A study of the facts of Mr. Weems' ordination forces us to the consideration of another phase of American religious history. John Wesley in ordaining Dr. Coke as superintendent over his adherents in America, avowed that he was influenced by his solicitude for the Church of England people there whose parishes were without spiritual guidance, and likely to continue so by reason of the narrow policy of the Church. Dr. Coke was ordained to his semi-episcopal duties on the 2d of September, a date nearly three weeks later than that of the passage of the Act of Parliament which provided a sure if somewhat slow replenishing of the American ministry. By the ordination of Messrs. Gantt and Weems three days after that of Dr. Coke, the first steps were taken towards the making of an independent national Church in America. One does not lightly bring an accusation of insincerity against John Wesley, but it is not too much to say that in view of these facts, he exhibited an undue impatience in his ordination of Dr. Coke, and that the resultant schism was not forced upon the Methodist societies as inevitably as some writers would have one believe.

With many thanks for your courtesy in receiving this and past communications from me, I am, Very truly yours,  
Baltimore, July 13, 1911. LAWRENCE C. WROTH.

### THE MEMORIAL TO MISS FARTHING.

To the Editor of *The Living Church*:

**W**E would be very much indebted to you if you would allow us space in your columns for the following:

After the death of Miss Farthing her friends made inquiry as to the most suitable memorial which could be erected. After due consideration it seemed to Bishop Rowe and others who were particularly interested that the most suitable monument that could be erected to Miss Farthing's memory would be the very much needed church at St. Mark's mission, Nenana, Alaska. Acting on this suggestion the women of the diocese of Chicago have undertaken the responsibility of raising sufficient funds to erect the chapel. No specific amount has been stated, but the final building will depend entirely upon the contributions given for this purpose. While passing through the States I found that many people were under the impression that the women of the diocese of Chicago desired to raise this money entirely among themselves. This, however, is not at all the fact, as they are simply acting as agents in the matter and are most desirous that all friends of Miss Farthing and her work should take a part in this common memorial.

Mrs. F. M. Staples, No. 1100 Oak Avenue, Evanston, Ill., is the chairman of the committee to receive contributions from without the diocese, and she will gratefully acknowledge all sums sent her for that purpose.

CHARLES EUGENE BETTICHER, JR.

Skaguay, Alaska, July 8, 1911.

### A NECESSARY PRELIMINARY.

To the Editor of *The Living Church*:

**W**HILE the Protestant world is so deeply interested in Church unity, it is well for us Episcopalians to keep one point continually in mind. All agree as to the duty and propriety of Christians to assemble for the purposes of devotion and for the discussion of matters of faith, doctrine, and morals, but when an individual arises and declares himself duly authorized to define the Faith and alone empowered to administer the sacraments, we are bound in duty to demand of that individual his commission and authority.

The Episcopalians claim that our priests are lineal descendants of those Apostles who were commissioned to appoint and to send out others, precisely as they themselves had been commissioned and sent by Him who founded His Church on a rock.

If this claim on our part is falsely based, then we are not a part of that rock-based Church, but one of those well-intentioned sects which distract Christendom.

Whatever tests and proofs we admit as necessary to establish our claim, we are also bound to demand of all others as a preliminary to unity.

JAMES B. CRAIGHEAD.

### "ROMAN IMITATIONS."

To the Editor of *The Living Church*:

**I**DID not object to the omission of the Creed in the Communion Service on week days when it had been previously said at Morning Prayer, for this is in conformity with the rubric.

I am glad to find that Father Burnett agrees with me in objecting to the practice of consuming the Sacred Elements before the Blessing. It is clearly contrary to the rubric's expressed command.

My objection to the use of the silk veil in covering the Sacrament after communion is that the rubric requires it to be covered with a "fair linen cloth." I did not say anything against the use of the corporal for the purpose, and the argument of Father Robinson does not answer my objection. C. C. FOND DU LAC.

### ST. PAUL'S CONSECRATION TO THE APOSTOLATE.

To the Editor of *The Living Church*:

**W**ILL you kindly permit a brief rejoinder to Bishop Grafton's reply, in your issue of the 15th ultimo, to my letter of inquiry in your issue of the 8th of July?

I had hardly hoped for a reply to my inquiries from the pen of Bishop Grafton himself. He has done me an honor. But I must at once confess to a feeling of decided disappointment in the character of his reply. From the pen of Bishop Grafton I expected enlightenment. I found it—not. The good Bishop must have written in great haste. With the profoundest deference to his office, the greatest respect for his learning, and the highest appreciation of his invaluable services as an apologist for the Church and a defender of "the faith once for all delivered to the saints," I nevertheless find myself unconvinced by his reply to my inquiries and compelled to differ from him *in toto* in regard to the *time, place, and agent* of St. Paul's consecration to the apostolate.

I am unconvinced by the Bishop, in the first place because he omits all reference to the meaning of our Lord when he said to Saul, "I apostle thee" (ἐγὼ ἀποστόλλω σε, Acts 26: 17). The Bishop challenges neither the correctness of the text nor that of its rendering. If I was wrong in following the reading adopted by Lachman, Tischendorf, Tregelles, Westcott & Hort, and the Revised Version,

rather than the Textus Receptus, I would most gladly have received information to that effect. If I was in error in my rendering of the text, I would most gladly have been put right. In rendering ἀποστέλλω by the word "apostle" I have followed the illustrious example of those great scholars who gave us the Authorized Version in 1611, as well as that of the no less distinguished scholars who gave us the Revised Version, in their treatment of βαπτίζω. They did not translate βαπτίζω. They anglicized and transferred it. They did right—did they? Then how have we transgressed? These critical niceties, however, do not seem to interest the Bishop.

At the least, Mr. Editor, the Bishop might have alluded to the meaning or intention of our Lord when He said to Saul, ἐγὼ ἀποστέλλω σε. I will briefly discuss it. Our Lord, then and there, either did or did not make Saul an Apostle. I humbly submit that our Lord's language in Acts 26: 17, taken in connection with St. Paul's own language in Gal. 1: 1, is positively conclusive. In Acts 26: 17 our Lord says, ἐγὼ ἀποστέλλω σε. The ἐγὼ seems to be expressed for the purpose of emphasizing our Lord's own agency in the apostling of Saul. In Gal. 1: 1, St. Paul describes himself as "an Apostle not from men neither through a man" (ἀπόστολος, οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου). On this passage Winer comments as follows: "It is especially characteristic of St. Paul to use several prepositions referring to one and the same substantive, in order that together they may define his idea on all sides, e.g., Gal. 1: 1: Παῦλος ἀπόστολος (οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ χριστοῦ καὶ Θεοῦ πατρὸς, etc.; i.e., an Apostle sent forth in no respect by human authority (not from men, as the ultimate authority; not through any man as intermediate authority). (Winer's New Testament Grammar, Revised Edition, Thayer, p. 418.6). Would the declaration of St. Paul, in regard to the source of his Apostolic office and authority, be true, if the "prophets and teachers" at Antioch had actually been the agents through whom Saul received "the enabling gift of grace" requisite for the due exercise of his apostolic office? I must confess that the words of our Lord Himself, and the language of St. Paul interpreting those words, carry absolute conviction to my mind in regard to the source of St. Paul's apostolic office and authority. Their direct and immediate source was the Lord Jesus Christ Himself.

The transaction at Antioch in which certain "prophets and teachers" were involved, whatever else it may have been, and later on I shall endeavor to show what it really was, could not possibly have been a consecration of St. Paul to the Apostolate. The good Bishop, in answer to my request for evidence in favor of the assumption that the prophets and teachers at Antioch were possessed of apostolic powers and could therefore confer upon others the office and functions of an Apostle, i.e., could consecrate to the Apostolate, is considerate enough to make the assertion that "the Church was built upon the foundation of the apostles and prophets." On the basis of this assertion he concludes that the "prophets" were equally with Christ and the college of apostles a source of ministerial order—a third "foundation," he calls them—and could extend and did at Antioch extend the apostolic order by the actual consecration of St. Paul to the Apostolate. We can admit neither premise nor conclusion.

In regard to the Bishop's assertion that "the Church was built on the foundation of the apostles and prophets," I beg leave to submit the following objections: (1) This statement is not found in Holy Scripture. The statement therefore is not inspired and cannot be considered infallible. (2) The passage of Holy Scripture (Eph. 2: 19-22), in which something like the Bishop's assertion occurs, is a highly figurative passage and is not occupied with the discussion of any question even remotely connected with ministerial order and its transmission in the Church, and cannot legitimately be used in support of any particular theory of order and its transmission. (3) It is extremely improbable that the word "prophets," in the passage referred to by the Bishop, has special reference to the very obscure class of persons described in the New Testament as "prophets." This class of persons was composed indifferently of men and women (Acts 21: 9-10), and their work in the Church seems to have been of the most sporadic character and commands only incidental notices at the hands of the historian of the Apostolic Church. If the "four daughters, virgins, which did prophesy," and "a certain prophet named Agabus," together with the little company of "prophets and teachers" at Antioch constitute one "foundation" of the Church, it is very apparent that this "foundation" at least was very insecurely laid. It has long since disappeared and the Church has suffered the irreparable loss of her third "foundation." I cannot believe that the all-wise Master-Builder who said, "Upon this rock I will build My Church and the gates of hades shall not prevail against it," was a blunderer, and placed His Church on so insecure and perishable a "foundation" as the class of persons called "prophets" in the New Testament.

In conclusion, Mr. Editor, permit me to say that if the above objections are valid, Eph. 2: 19-22 accurately quoted and rightly interpreted has no bearing whatsoever on the question of St. Paul's consecration to the Apostolate. The direct disproof of St. Paul's consecration to the Apostolate by the "prophets and teachers" at Antioch is furnished (1) by our Lord's own unambiguous declaration in

Acts 26: 17, "I apostle thee"; (2) by St. Paul's equally unambiguous and explicit statement in Gal. 1: 1, in which he describes himself as "an apostle not from men neither through (δία) a man"; (3) and by the record in Acts 13: 1-3 of Bishop Grafton's assumed consecration of St. Paul by the "prophets and teachers" at Antioch.

I have already discussed Acts 26: 17 and Gal. 1: 1. I will now show that Acts 13: 1-3 directly disproves the Bishop's assumption that the laying on of hands mentioned in this passage was a consecration to the apostolate. I respectfully submit the following facts: (1) In the list of "prophets and teachers" at Antioch Barnabas and Saul are included. Barnabas heads the list and Saul ends it. The names of Symeon and Lucius and Manaen intervene. These five "prophets and teachers" were of coördinate power and authority. They were all prophets and teachers. If Barnabas and Saul were already Apostles then were also the other three—so far as the record in this place is concerned. But if Barnabas and Saul were already Apostles—quite as much so, according to the record, as Symeon and Lucius and Manaen—by virtue of their prophetic office, how could they be made Apostles by the laying on of the hands of their fellows? If neither Barnabas nor Saul were Apostles, prior to the laying on of the hands of their fellow "prophets and teachers" at Antioch, neither were the other three. How then could the three confer on their two co-equals higher gifts and powers than they themselves possessed? (2) The fact is, there is no kind or species of ordination or consecration recorded in Acts 13: 1-3. If an ordination is here recorded, there is as much room—rather more—for the contention that the three ordainers—Symeon, Lucius, and Manaen—were presbyters as there is for the assertion that they were apostles. The Presbyterians claim this is "the most ample account of an ordination to be found in Scripture; and it is an account which, were there no other, would be sufficient to decide the controversy in our favor. (Miller quoted by Bowden, Letter X., p. 133. Dr. Bowden's discussion of the whole transaction is very illuminating). If, however, the transaction recorded in Acts 13: 1-3 was not an ordination, what was it? On this point, fortunately, we are not left in the dark. In the very next chapter of the Acts of the Apostles we are told that "thence they sailed to Antioch from whence they had been committed to the grace of God for the work which they had fulfilled" (Acts 14: 26). Here then we have it. The laying on of hands in Acts 13: 1-3 was a pious committal of Barnabas and Saul to the grace of God for a specific and temporary work, which, in due course, the two Apostles "fulfilled." They then returned to the place whence they set forth and gave an account of the temporary and specific mission to which they had been piously designated by the laying on of the hands of Symeon, Lucius, and Manaen. This laying on of hands therefore was a solemn recommendation to the grace of God for the work which they fulfilled. "When all the circumstances of the transaction, as recorded in the 13th and 14th chapters of the Acts, are fairly considered, there can be no sort of color for representing Paul and Barnabas as ordained to any office, much less to the Apostolic office." So says Dr. Bowden in his contention with the Presbyterian Dr. Miller. I fully concur in this judgment.

W. T. ROBERTS.

To the Editor of The Living Church:

I AM surprised to read that the Bishop of Fond du Lac, whom I esteem most highly, takes the Mormon position that prophets were an "order" in the New Testament Church. A careful examination of both Old and New Testaments seems to me to show that God called prophets upon special occasions without regard to lineage or ordination. The prophet might or might not belong to the "Threefold Orders" of Jewish or Christian Church, and rarely if ever ordained a successor. There is, I believe, no record of an ordination to the prophetic office (not order), while there is command and practice in the ordination of Apostles, Elders, and Deacons, as for High Priest, Priest, and Levite.

Again, in the New Testament, when the several offices of the Church are mentioned, Apostle always precedes that of Prophet: "He gave some Apostles and some prophets," etc., "The foundation of the Apostles and prophets." It will be also seen that in the New Testament a prophet might be of the order of Apostle, or Presbyter, or Deacon, and even a laywoman, as in the case of Philip's daughter.

Again, is it not asserting too much to say that prophets have ceased? This is due to the false idea that prophets, in the sense of foretellers of coming events, were a continuous order at one time. As expounders of God's will and word they have continued to the present day, as of old, in the three orders, Bishops, priests, and deacons, and among the laity. With St. Paul (I. Cor. 12) we ask: "Are all prophets?" and answer, as he, in the negative.

WILLIAM H. HAUPT.

Christ Hospital, Topeka, July 19, 1911.

CLERICAL PENSIONS.

To the Editor of The Living Church:

THE question of pensions for the aged and infirm clergy is a very vital one. No one who has studied the subject at all can fail to realize the great need of provision for age in the clergy. It is impossible to save much or anything from the clerical stipends;

even in the best paid parishes the relative proportion of the cost of living to the salary is so close that it is impossible to put away anything.

Some of us in the Clericus of Monmouth County, New Jersey, last winter studied up the question, and were led to the opinion that no adequate pension will ever be provided until the clergy demonstrate to the laity their willingness to tax themselves. If a rector can say to the men of his congregation that he is giving a portion of his salary towards a pension, he can arouse in these men some interest in the matter. The clergy have ever to be leaders. In the judgment of this Clericus the way to provide for the pension that seemed best was by a voluntary self-taxation on the part of the clergy of one per cent of their stipends, and by the placing before the congregations the raising of one per cent of the parochial current expenses for the same purpose.

As long as we are indefinite, as long as we wait for the generous layman (?) to provide large sums, as long as our people are not presented with a definite sum to be raised, we shall always be wanting an adequate pension fund.

No one realizes more than I the constant demands made upon us by all kinds of people for all kinds of purposes. Our parishes and people are now assessed for missions. We can, as a Church, meet all demands if we would only systematize our giving, only have some *rule* to work on. Here is one.

The tithe is ordered by the Mosaic law. It has the sanction of God. On the other hand, it can be reasonably urged that, with the cost of living what it is, to give one-tenth of all our income might work a hardship. Let this be granted; it, however, does not affect our luxuries. *Tithe the luxuries.* If a man spends 50 cents a week on tobacco, let him put aside 5 cents for God's work. If a man buys an automobile for \$5,000, let him give \$500 to the spread of Christ's Kingdom or the pensioning of God's servants. Luxuries are what we buy to gratify our desires, those things that are not needful for life.

H. P. SCRATCHLEY.

To the Editor of *The Living Church*:

FATHER BOGERT'S earnest letter on Clergy Pensions appeals to myself, as a worker on my own account in this good cause. In the preparation of articles on this subject which have appeared in the *Buffalo Express*, *Boston Globe*, and *Chicago Record-Herald*, I have, through correspondence with various denominational relief secretaries, pretty nearly sounded the depths of the subject. As Father Bogert casually touches upon the contrast between (and the conflict too) local funds of the diocese and General Fund, it is well to realize the natural difficulties existing in the matter of merger, and then be thankful that in face of all the difficulties so many dioceses have consented to the merging of their funds with the General Clergy Relief Fund. As I could not state the situation differently than I have already done in the *Record-Herald* of July 16th, may I quote it, in part?

"In contrast to the funds of the diocese of Chicago, is the General Clergy Relief Fund, which exists by authority of the General Convention of the Protestant Episcopal Church. It administers relief wherever required by a disabled clergyman, or the widow or orphaned children of a clergyman, without the embarrassments of residence requirements or years of service. . . . The advantage of one general fund and no local ones would be that a premium would not be set on a mere sojourn in a wealthy diocese, nor would clergymen be dissuaded from going to poorer dioceses where their services are more needed. . . . But when carefully regarded in the light of their inception, it will be seen that diocesan relief societies were inevitable. By means of them the relief cause received an impetus that could hardly have come to a general society from a people accustomed to long pastorates and settled conditions. Neither clergy nor people were then prepared to appreciate general measures, and when their advisability became apparent, local societies were already instituted and, in some cases, strongly endowed. Many difficulties oppose the victorious march of merger. Mr. Stirling of Chicago says: 'In the opinion of many it would be questionable wisdom to do so.' and Mr. Matthews, of New Hampshire, doubts the legal right of a diocesan society to merge its fund with a general one."

The Presbyterians have fortunately only the one board of ministerial relief, to which each Presbytery has an advisory board with its own chairman, and on the advice of the local board, relief is granted by the general board to any beneficiaries within that particular presbytery. But we are not far from this achievement, ourselves. Meanwhile, one wonders why funds do not come more rapidly to the Five Million Dollar Commission, for it would be difficult to find any championship of a cause calculated to be more effective than that of Dr. Wilkins.

FREDERICK A. HEISLEY.

To the Editor of *The Living Church*:

I AM always thankful whenever the matter of Clergy Relief has been forcibly presented to our attention, and it was gratifying to read the communication of the Rev. H. H. Bogert on the subject of Clergy Relief, last week.

Several rather startling and equally painful facts emerge to

view as soon as the matter is gone into with any degree of thoroughness, and the first is the profound ignorance, not indifference, of the laity in general in regard to what becomes of, or rather what are the means of existence provided for, our aged clergy. Indeed this is not limited to the laity. Try the experiment, if the reader of these lines happens to be a layman, of asking the first six Church clergymen (others are better informed) that he happen to meet, "how the aged clergy of his diocese manage to exist," and you have proposed a conundrum, one in which he is not personally interested, especially if he is hurrying for the steamer!

But ask him "how *he* expects to be sustained when disabled." and at once that is as plain as day. He answers, "Why, of course, I will be on the Five Million!"

Inadvertently our young and active brother has thrown a great deal of light on the subject. He entertains no concern whatever in regard of any sufficient provision being made for himself when he is considerably less than three-score years and ten; the "Five Million" will take care of that! It is the condition of the *now* aged and disabled brethren—but like many another painful and less pressing subject, it is dismissed.

I could name notable exceptions; young rectors, some of them men of considerable private means, who by interesting their people and showing an active personal interest besides, have more than quadrupled their offerings to the fund, and others also who have been unwearied in their generous efforts to relieve the acute distress of aged clergymen and their families, and then others again who have seemed indifferent to it all!

The writer's interest dates from many years ago when he was appointed one of a committee of three to visit and interest the congregations of quite an extensive region in the matter of Clergy Relief, and only too well he can recollect the distress which every now and then he encountered among the aged clergy and their families; and never afterwards could he allow himself to become lukewarm on the subject. It certainly opened his lips on that occasion. As a general thing he found the laity ready and desiring to respond and that generously; and usually very much faulting the clergy for allowing them to remain so ignorant of conditions. Then again, if I am not mistaken, the amount is just the same, in some dioceses perhaps a trifle less, that is doled out to the aged clergy, as it was twenty-five and even thirty years ago; and yet, in possibly every instance, the resolution to increase this amount definitely would be carried unanimously and be found a really popular measure.

All sorts of reasons are being assigned for so few candidates entering the sacred ministry, but the one which, like a repelling spectre, will not down until every layman and every priest has been roused to the shame of it, is the pitiable neglect in which our aged priests are allowed to end it.

GEO. T. LE BOUTILLIER.

## BISHOP JOHNSON'S ACCEPTANCE OF HIS MISSOURI ELECTION.

To the Editor of *The Living Church*:

THE LIVING CHURCH of July 15th is just in my hands. I do not want to be hypercritical. But I do think that in your write-up on page 383, headed "Bishop Johnson Accepts," you give me occasion to rise to object.

I object on two points. In paragraph one you do not pretend to be quoting accurately, but you state, "In a letter to the committee of Notification the Rt. Rev. Frederick F. Johnson, D.D., Bishop of the Missionary District of South Dakota, accepts his election to be Bishop Coadjutor of Missouri after seven weeks' deliberation." You have failed to state the situation as it is, and you have failed at a critical point. What my letter said was this (and I underscore the portion of my letter which I think very desirable that you should have printed): "I hereby notify you of my acceptance of the election, *subject to its completion by the canonical consents of the Bishops and Standing Committees of this Church.*"

My second objection is this. You go on to print two paragraphs, each of which is begun by quotation marks and the second has quotation marks following it. Neither of your paragraphs contains any word which is not included in quotation marks. Neither paragraph contains any mark or sign to indicate that the editor used discretionary powers to omit any of the words used by the writer of the letter of acceptance. As a matter of fact I did use three times over in that portion of my letter from which the second and third paragraphs of your written write-up are taken, the words, "If I come." These words you omit; yet no mark indicates any omission.

I put these words, "If I come." into my letter to the committee deliberately; not for effect, but because they belong there. I do not yet know whether I am going to Missouri or not. It is not for me to say. A Missionary Bishop is not permitted to quit his field and go to another piece of work somewhere simply because the other field elects him and he thinks he sees God's hand in it and hears God's voice in it. All that I can do, as a Missionary Bishop elected by a diocese, is to send word to the diocese what my duty appears to me to be. Then I must wait. Conscious of the fact that the decision which I have arrived at as seeming to have more of God in it may be vetoed by a majority of the Bishops

or by a majority of the Standing Committees, or by both, I must wait. I have never allowed myself to think that this matter of giving and getting "consents" is a mere farce. I have always supposed that, among other things, it provided a way in which Bishops and Standing Committees might, quite without embarrassment, give a Bishop-elect the benefit of their judgment. In the present instance, if a sufficient number of Bishops and Standing Committees give their consent, I shall start off for Missouri with the glad confidence that what seems right to me seems right also to a considerable number of picked men who ought to be qualified to give judgment in a matter touching the welfare of the whole Church and who have no personal prejudice in favor of Missouri. If a sufficient number of Bishops and Standing Committees should fail to give consent, I should stay graciously at my post, happy in, and steadied by, the thought that picked men who have no personal interest in South Dakota had handed down their prayerful judgment that I could better serve the whole Church where I am. Having very clearly in my head the possibility of vetoes coming in from two directions, I used several times the words, "If I come."

Once or twice before, Mr. Editor, the use of quotation marks in THE LIVING CHURCH has made me say what I didn't say. In the friendliest spirit I raise the question whether it is wholly fair for an editor or correspondent to run his pen at his own discretion through words which are vital, using no signs to indicate that there are omissions or alterations, and enclosing the residuum in quotation marks as the very words spoken or written.

FREDERICK F. JOHNSON,

Sioux Falls, S. D., July 19, 1911. *Bishop of South Dakota.*

[We regret that the condensation of Bishop Johnson's letter, in THE LIVING CHURCH of July 15th should seem to convey any false impression. Being a very crowded issue, the letter was condensed, as was intimated in the item itself; but the two paragraphs of the quotation should certainly have been quoted separately. The substance that was omitted from our condensed report was that his acceptance of the election to Missouri is "subject to its completion by the canonical consents of the Bishops and Standing Committees of this Church." We now print below the full text of the letter addressed by Bishop Johnson to the Missouri committee:

"SIOUX FALLS, S. D., July 7, 1911.

"VERY REV. DEAN DAVIS, }  
 REV. J. B. VAN FLEET, } Committee of  
 MR. WALKER HILL. } Missouri Diocesan Convention.

"GENTLEMEN:

"When I received your courteous message that I had been elected to be Bishop Coadjutor of the diocese of Missouri, I wrote you at once to say that conditions which I could not manage were confederate together to make my decision difficult. Seven weeks have passed. I have not slumbered, but I have been slow. I thank you for your patience with me.

"I hereby notify you of my acceptance of the election, subject to its completion by the canonical consents of the Bishops and Standing Committees of this Church. If they shall consent, I cannot now say when I can be with you. I must ask the diocese of Missouri to allow me to leave that date for the present undetermined.

"If I come, I leave in South Dakota as loyal and helpful body of clergy as a Bishop ever had the joy and privilege of working with; schools which are successfully carried on by wonderfully devoted and self-sacrificing principals and teachers; men and women and children, in the Church and out of it, cordial and generous and kind. Between all these and me has twisted a cord of affection tighter than I guessed. Duty urges me to stay with them. Duty urges me to go to the work to which the Church, through the voice of your convention, has called me. God's finger seems to point more clearly toward Missouri; and you have my pledge.

"If I come, I have your pledge that clergymen and congregations united in the wish that I should come wait to work with me. I have gratitude and affection for your Bishop—gratitude and affection which have steadily strengthened and deepened in me since first I knew him when I was but a little boy. I pray he may continue in strength for many years to come, that he and I may work in double harness with an even pull. If I come, I come to the diocese in which I was originally a candidate for holy orders, and to the Bishop to whom I first pledged myself to labor in the ministry of Christ: but a dispensation of Providence past my finding out turned me away from Missouri when I was ordered deacon in 1896. I offer myself now to make amends, in such measure as God shall enable me, for that in which I failed the diocese of Missouri fifteen years ago.

"I will not trust in my bow; it is not my sword that shall help me."

"Yours very sincerely,

"FREDERICK F. JOHNSON,

"Bishop of South Dakota."

**SOCIALISM.**

To the Editor of The Living Church:

THE kindly attention you have given to Father Noel's book, *Socialism in Church History*, has, some of us Socialists hope, inspired many of the clergy, as well as lay folk, to read it. Is it, however, quite fair to assume that American Socialism is so contrary to Comrade Noel's Socialism in the matter of "class distinctions"? It seems quite too generally to be misunderstood just what the Socialist means when he talks of "the class-conscious worker." The Socialist recognizes two classes, those who live off the products of their own labor, received as wages or salary, and those who live off other people's labor, as represented by rents and interest on invested funds (both of which sources of income the Church Catholic called sinful till the late Middle Ages). This latter class is, to the Socialist mind, unrighteous and parasitical, consciously or unconsciously. The Socialist, therefore, conscious that he belongs to the former class, is bent on annihilating the latter class as soon as may be, not because he hates the members of the other class, but because he believes the class as a whole quite unjustifiable. He looks on it much as the Abolitionist looked on slavery. The Abolitionist did not hate slave owners personally. He did not even deny that there were many good slave-holders. But he fought slavery because he believed it, and not its manifesters, bad. You say "Socialism can never be limited in sympathies to a class." So far as I know, *Christianity is limited to a class—the class of those who work for their own living.* It is only to them that labor and are heavy laden that the Master promised refreshment. And how a man who lives solely off interest, i.e., a pure capitalist, can be said to labor, is hard to see.

In conclusion, just a word about the so-called "middle class." To the Socialist a middle-class man is a man part capitalist, part worker. Many men are like this, belonging partly to one class, partly to the other. No one is justified, we think, in accepting even a part of his income *unearned*. Just so far, then, as a middle-class man is a capitalist, we believe him, perhaps unconsciously, unjust. But the "middle class" is no class. There are only two classes. And we believe one of them contrary to God's laws and man's justice. It is very difficult to see how Socialism can be anything else than a class movement, when one recognizes what it is that divides the classes.

Yours most truly,

Oak Park, Ill., July 21, 1911. BERNARD IDDISON BELL.

To the Editor of The Living Church:

IT is very hopeful to read your "Department of Social Service," and to find two such letters as appeared on the subject in your correspondence columns, July 22d. *The Christian Socialist* for July 20th shows what its editor at present has to bear in his exposure of certain atheists, infidels, and immoral people who are trying to misdirect the great movement of this age—the movement to bring all people within the just and benign influences of the kingdom of God in this world. Yes, do read Noel's and Rauschenbush's books, and the *Christian Socialist!*

W. H. TOMLINS.

Carrollton, Ill., July 22, 1911.

**C. K. CHESTERTON ON CHRISTIANITY.**

THE SCEPTIC is too credulous. He believes in newspapers, or even in encyclopedias. The sceptics of one school are never wearied of proclaiming that Christianity had its birth in the dark ages, and still represents their gloom. Mr. Chesterton himself accepted this statement until it occurred to him that he ought to test these confident generalizations by reading a little history. What was the result?

In history I found that Christianity, so far from belonging to the dark ages, was the one path across the dark ages that was not dark. It was a shining bridge connecting two shining civilizations. If any one says that the faith arose in ignorance and savagery, the answer is simple: It didn't. It arose in the Mediterranean civilization in the full summer of the Roman empire. The world was swarming with sceptics, and pantheism was as plain as the sun, when Constantine nailed the cross to the mast. It is perfectly true that afterwards the ship sank; but it is far more extraordinary that the ship came up again, repainted and glittering, with the cross still at the top.

The ordinary agnostic has got his facts all wrong. He is a non-believer for a multitude of reasons, but they are untrue reasons. He doubts because the Middle Ages were barbaric, but they weren't; because Darwinism is demonstrated, but it isn't; because Christian art was sad and pale, but it was picked out in peculiarly bright colors and gay with gold; because modern science is moving away from the supernatural, but it isn't: it is moving towards the supernatural with the rapidity of a railway train.

WE SHOULD find great peace if we would imbue ourselves with this thought that we are here solely to accomplish the Will of God; that that Will is accomplished from day to day; and that he who dies leaving his work unfinished is just as far advanced in the eyes of Supreme Justice as he who has leisure to accomplish it fully.—*Frederic Ozanam.*

## 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 Wednesday and Thursday, June 28th and 29th, during the meeting of the convocation at St. Mark's church, Cheyenne, Wyo., the Woman's Auxiliary of the district held its meetings in the large library of the Bishop's house. On Wednesday the reports of the various branches were read, showing a remarkable increase over last year's work and a gratifying growth of the Auxiliary. Short addresses were made by many of the officers, and Miss Briggs spoke for the Indian work. On Thursday morning Archdeacon Dray celebrated Holy Communion, using for the first time the altar that now stands in the Bishop's library, and made a brief address. After luncheon the women gathered for a final meeting, the Bishop coming in from the convocation to give a five minutes' talk, full of encouragement, and the foreword for the coming year. Late in the afternoon Mrs. Brunson spoke to the women of their work in words of hope and cheer, and of her work for the Cathedral Home for Children in Laramie. Mrs. Thomas, who was reelected president, both in her opening address and through all of the meetings was not only a gracious hostess, but an inspiration to all present.

FROM Montgomery, Ala., comes the twenty-second annual report of the Woman's Aux-

iliary with the record of its annual meeting. Its many pages with their varied interests breathe that fine spirit which has made the Southern Church in many places so strong.

The ideas of Auxiliary officers, running in the same channels so constantly, must inevitably produce similarity of thought and of expression; nevertheless, one is always pleased when she finds in other presidential addresses, some of her own favorite modes of argument. In her speech of welcome to St. John's parish, Mrs. J. Manly Foster says: "In these days of stirring activity, when women are doing such wonderful work in philanthropy and education, it is our satisfaction to know that ours is the worthiest aim of all—the cause of Christianity and humanity."

The president, Mrs. Stollenwerk, follows the thought thus: "Just here I must speak of the continual unwillingness of our women to accept any office in the Auxiliary. They cheerfully accept offices with their attendant responsibilities, feeling honored when called to fill them, by any of our literary and patriotic societies, and yet refuse to do a kindred work in the greatest of all organizations, the Church, the source from which originally all these altruistic impulses flow, and without which social chaos would surely reign. I am obliged to admit," she continues, "that this is the weakest spot in our armor, which causes delay and occasional defeat in the prosecution of our work."

All women have not the courage to state so bravely these two facts, of the Church's preeminence over all good things

and the negative attitude of some of the Church's daughters.

The president also speaks of the "enthusiastic patience" which is essential in an officer, reminding us of a certain clergyman who always abbreviates the name of the "Woman's Aux." because "it is as patient as an ox," he says. When one reads on, in this report, and finds that seven new branches have been formed within one year, it is with some surprise that she finds on another page a resolution looking to the appointment of a travelling secretary whose duty it shall be to establish new branches. What may we not expect from our Alabama sisters with a T. S. when they do so well in forming new branches without one! At this meeting each branch represented gave one dollar to the C. P. C. The Bishop Wilmer Memorial Scholarship Fund of \$300 is one of the annual gifts of this branch.

IN SPEAKING of Churchwomen who make the Church secondary in their lives, let us hope that it is because they have not realized the value of their shadow-selves, for whether or not we wish it, our influence for both our good and ill deeds is as constant as our breath. How often do we hear the complaint made by clergy: "Mrs. S — is prominent in every fashionable

charity, but will do nothing in active Church work," and then sometimes follows, with a sigh, "and she could be so influential." It may be there are too many cowards among us; for some local reason, maybe, we hesitate to make a decided stand for the Church; we are afraid of seeming too serious or of appearing "bigoted" or perhaps that awful charge of "proselyting" hangs over us, and so the loyal, loving word that should be ever on our lips, for our beloved Church, is not spoken and the clear, sun-shaft of influence that should



WYOMING DISTRICT WOMAN'S AUXILIARY, AT CHEYENNE.

stream from the Cross upon the brow of every baptized woman is dimmed.

Reflecting upon all the different and valuable forms of work done by women in the Church—the sewing, the giving, the writing, the studying—the most important by far is the growing spirit of love for, and belief in, the teachings of the Church and the desire to make it known. The various Auxiliaries, the Girls' Friendly, and other societies which inculcate this spirit are bestowing on their members their greatest earthly possession.

FROM a Churchwoman deep in the delight of an outing comes a note:

"For the first time, I have brought with me my blue mite-box. No longer does it sit on my table and mock at me, as the little poem says, for it receives daily attention, and its increasing clinkiness is sweet music, I assure you. And what think you is filling the hungry little box? I have revived my ancient art of making old-fashioned tatting, which is now quite fashionable. Sitting on the piazza several hours each day, I ply my white shuttle while we chat, and the tatting seems to grow as by magic. I make it of coarse linen thread, and sell it for pillow cases."

FOR A NUMBER of years the diocesan Auxiliaries have had each year a letter from Miss Emery with some such sentence as this: "The suggested apportionment for your branch is as follows: W. A., \$200; Juniors, \$100; Babies' branch, \$50." It

was the pride of all Auxiliaries to meet this assigned sum and be enrolled in the list of those who had "paid in full."

But this is to be done no more; henceforth the Women's Auxiliary will have no special apportionment from Miss Emery but will work with its parish church and Sunday school to meet the parish apportionment. As the appropriations for missions are larger than ever before, the Auxiliary of each parish will have to increase its gifts. Miss Emery suggests that, as a first step, each society confer with the diocesan authorities, as to what plan they mean to follow, and in what way the Woman's Auxiliary can best work with them. Referring to our increasing obligations, Miss Emery says:

"It may not be too soon to suggest the thought that the support of women missionaries and their work, may become the yearly task of the Woman's Auxiliary, while the United Offering rolls up during each three years as a great wave of thanksgiving from all our women, to be devoted at each triennium to the accomplishment of some permanent, specific work which shall mark that time in the Church's history with a lasting memorial of gratitude and love.

"To help in carrying out our design as to yearly gifts, we have drawn up the complete schedule for the support of women and their work in the mission field at home and abroad, and are prepared to assign definite portions of it to any branch or individual that would find an incentive to missionary giving in the support of a day-school, or a hospital bed, the rent of a mission building or the traveling expenses of a missionary."

"And we are prepared to make the United Offering of 1913 more and more a thankful, continuous gift of means, a constant study of the field to know what women have already found to do, and where more women may be used, and an eager search for the young woman for whom the opportunity waits."

THE GIRLS' FRIENDLY SOCIETY in Trinity parish, Roslyn, L. I., is one year old. A birthday party was held recently in the parish house. Reports were read of the many activities of the branch in charitable and philanthropic work. There are twenty-four members enrolled, and they are of great service to the rector in parish work as well as valued helpers in social service outside the parish.

### WINFIELD SCOTT'S WONDERINGS.

By ROLAND RINGWALT.

OLD Winfield Scott had seen more of human life and met with more types of human nature than almost any man of his day. He was born early enough to meet the bitterest of the Federalists and to remember some of the opposite extreme, the admirers of the French Revolution. In his youth he served with men who had been in the Revolutionary army; in his prime he watched the new scientific officers from West Point; in his declining years columns in blue and in gray were led by men who had obeyed his commands. His active service included battles in Canada, marches against the Indians, and a series of triumphs in Mexico. The veteran knew the pleasure of martial victory and the bitterness of political defeat. He was at home in the tent, on the plantation, and in the library. A list of his acquaintances would include a large number of all the Americans best worth knowing in fifty years.

As the veteran sat, talking of the country, which seemed a house divided against itself, some one asked: "What of all your experiences has surprised you most?" His reply was grave and soldierly: "That I have lived to see three vice-presidents of the United States accused of treason."

Young Winfield Scott, fresh from college and just admitted to the bar, was present at the trial of Aaron Burr, and that trial possessed an interest for Americans perhaps as great as the trial of Warren Hastings for Englishmen. Burr was the grandson of Jonathan Edwards, the greatest of the Puritans, and one of the most remarkable philosophers of his century; and was the son of the president of Princeton. All the rich and all the scholarly Presbyterians of the Atlantic seaboard knew the Burr family. Of the younger officers of the Revolution who had entered law and politics only one was more famous than Burr, and that was the man whom Burr had killed. The whole country had been startled by the contrast between Aaron Burr, the duelist, threatened with death by the laws of New York and New Jersey, and Aaron Burr, presiding over the United States Senate, "with the impartiality of an angel and the rigor of a demon." Every voter in the land, many of the newsboys in the streets of Richmond, could remember how near Burr came to being a Democratic president, and now Jefferson, the Democratic president, was goading on the prosecution, while Luther Martin, the brilliant Federalist, was counsel for the defence. Cold and dull was the American who did not take an

interest in a trial, wherein Jefferson was the real prosecutor, over which John Marshall presided, while John Randolph was foreman of the grand jury and Commodore Truxtun and General Eaton were called on for testimony. During the trial two young men who afterward turned from the bar to other pursuits learned to know and like each other, and long afterward Winfield Scott and Washington Irving chatted over the wild excitement that rose as Luther Martin called Jefferson a murderer and Andrew Jackson openly cursed him as a tyrant. If the law had promised many trials as exciting as that, Scott might have preferred Blackstone to Jomini.

Winfield Scott had a relish for literature, for eloquence, even for fine writing, and he never forgot that he had listened to William Wirt, a lawyer who deserves to be remembered even if he had not written the life of Patrick Henry. Only half a generation later, and Scott heard that John C. Calhoun was in danger of the jail or the gallows for treason. This case, while it did not bring out the legal and forensic display of the Burr trial, was of profound civil and military interest. Calhoun had planned a vast system of internal improvements and southern manufactures. He had defended the policy of protection more ably than any man since Hamilton, and he had openly defied the government to enforce the tariff system he had once championed. There were hotheads in Charleston who yearned for a fight; there were brave men in the army and navy praying that bloodshed might not come; and there were political gossips speculating as to whether the furious Jackson would hang Calhoun with his own hands. Of all the sayings of that day none is better remembered than a terse comment of Benton's. When a friend said, "I do not suppose he would actually hang anybody," Benton replied, "How about Ambrister and Arbuthnot! When Jackson talks of hanging, look out for ropes." John C. Calhoun had been in Monroe's cabinet when Jackson put Ambrister and Arbuthnot to death, and risked a third war with England for doing it. Scott, as a southern man, hoped that the Nullification cloud would blow over; but as a soldier he was prepared to do his duty. He was in Charleston when the clouds were blackest, and a man who was both a lawyer and a soldier could not pass through that ordeal without grave thoughts.

In Scott's boyhood the country was startled by the Kentucky Resolutions, a document which virtually contained the doctrine of Nullification. These resolutions, breathing the most radical spirit of state sovereignty, were drafted by three men, one of whom was John Breckenridge. In 1861, Breckenridge's grandson, John C. Breckenridge, after a brilliant career in Congress and four years in the vice-presidency, joined the ranks of those who sought to disrupt the Union. From 1798 to 1861 covers nearly two generations. There was no lawyer or editor who had not heard of the Kentucky Resolutions, but most of those who remembered their passage and nearly all who had lauded or condemned them had passed away. Scott had begun his legal studies in days wherein the Kentucky Resolutions were discussed in every law office and every political club. It is highly probable that he had known of bets and duels that had grown out of them, that sloops and race horses had been named in honor of debaters long since forgotten. The old warrior read that Breckenridge's grandson was at Shiloh on one side, and that Grant, who had been under Scott in Mexico, was on the other. People who laugh at the old soldier's mannerisms forget what an interesting book his autobiography is. Under all "the fuss and feathers" so mercilessly ridiculed, there lay a substratum of manly kindness. The veteran who sent Grant a copy of his memoirs with this inscription: "From the country's oldest general to her greatest," was not so utterly spoiled by vanity as harsh critics would have us think.

Born before the adoption of the Constitution and living on to Reconstruction, Winfield Scott could easily recall the Louisiana treaty, the days of Algerine slavery and British press gangs, the novelties of Fulton and Stephenson. He was waxing old before the Irish famine, the gold fever, the Crimea, and the John Brown raid. He had seen Fielding give place to Scott and Scott yield admirers to Thackeray and Dickens. Napoleon and Nelson, Pitt and Canning, Wellington and Lord Exmouth were familiar memories to him. Yet of all the experiences of his life none sank so deeply into his being as this: he had known three vice-presidents of the United States to be accused of treason.

EVERY ONE is made for his day; he does the work in his day; what he does is not the work of any other day, but of his own day.—*Cardinal Newman.*

## AFTERMATH FROM A SYLVAN RETREAT.

BY THE REV. UPTON H. GIBBS.

## IV.—AMONG THE VEGETABLES.

WITH what implement did Adam till and subdue the earth in the Garden of Eden? Was he the original "Man with the Hoe"? Such were questions running through my mind this morning, while at work among the vegetables. From the Biblical account Adam did not contend with the weeds until his expulsion from Eden, but he had to dress and keep the garden. Even if weeds did not grow up and choke the young trees and herbs, under which head I suppose vegetables would come, yet the soil would need to be stirred. And as the plough and cultivator were not invented until some centuries afterwards, nor animals broken in for draft purposes, the work must have been done by hand, with some sort of a wooden spade, for there is no hint of any knowledge of metal work.

Then, did the fruit trees require pruning, and if so, how was this done? Or were they allowed to grow as they would? Probably they were, but would their fruit be as fine as the product of the carefully cultivated orchards of to-day? If the tree of the knowledge of good and evil were an apple, how would its fruit compare with the far-famed Hood River or Grande Ronde Valley apples of Oregon?

My fancy thus whimsically indulged itself in speculation while, hoe in hand, I cleaned out the weeds from among the lettuces, cabbages, tomatoes, and the like. There is something very attractive about gardening to most men, which is especially felt by those who are deprived of the chance. It is the survival, I suppose, of the primeval man in us, whose chief occupation it was, and there are few who do not find it as Lord Bacon said, "the purest of human pleasures."

Apparently Adam's stay in Eden was not long, and then, at his departure, began that struggle with the soil, which every subsequent gardener has to wage in order to subdue it and render it productive. But it brings its own compensation, for fruits and vegetables never taste so sweet and finely flavored as those which have been watered with the sweat of our brows and tilled by aching arms with swollen muscles. Yes, I think Adam on his return from a day's conflict with thorns and thistles would eat with keener relish of the herbs of his raising, than he did when everything was furnished ready for the mere picking. The curse laid on the ground for his sake was not unmitigated; it contained a hidden blessing which only required digging on Adam's part to discover.

And so now, where man is forced to wrestle hardest with the soil, his toil is correspondingly rewarded, in the superiority of his produce. In tropical or semi-tropical regions where little effort is required, the fruits are inferior, except perhaps in size, to those on which more care and attention have been expended. The grapes raised with artificial heat under glass and constantly watched and tended, have a bloom and flavor surpassing those ripened under the sunny skies of California.

Then, what satisfaction it is, after a good day's work, to see the rows of vegetables standing out bravely above the clear ground. Their growth becomes perceptible, and while it is true the expanding life is due to God, yet without the aid of man it would have remained dormant. So the gardener, as he watches his vegetables coming to perfection, can truly claim to be a fellow worker with God.

And I take it that Adam must have perceived this co-partnership and derived comfort from the knowledge that he was still working out the purposes of God and the original duty laid on him of subduing the earth.

I wonder what kinds of weeds the thorns and thistles represented, for the term is evidently general. In my garden there are three rampant sorts: old man's beard, milkweed, and purslane or "pusley" as it is colloquially called. They are ever with me. At eventide I think I have eradicated every trace, but lo! the rising of the sun reveals them springing up to newness of life. The last is especially my bugbear. I see in the Dictionary it is described as an edible plant with fleshy, succulent leaves, often used as a pot herb and for salads. I do not know where it is so used, but certainly not in this neighborhood. Perhaps if it were, it would cease to bother as a weed coming up of its own accord and usurping all the space between the rows if given a few hours respite. Then, no doubt, it would be necessary to sow it and protect it from worms and insects and shield it so that its succulent leaves should not be scorched by the sun or nipped by the frost.

My garden affords me not only a pleasant but also a profit-

able occupation, for a large share of our living comes out of it, and from early spring when we dig the parsnips and horse-radish, till the ground freezes up, it yields something for our table, in addition to the roots and cabbages stored for winter use. I have an eye, moreover, for its aesthetic as well as utilitarian character, for in one corner there is a bed of herbs, rosemary, sweet marjoram, thyme, mint, sage, and lavender. Then there are rows of scarlet runners whose flowers are pleasant to the eye, and its pods good for food. At one end are sunflowers for chicken feed, and, more for show than for eating, artichokes whose thistle-like blossoms are so magnificent. While to give a finishing touch, there is a stand of bees, the hives of which I regret are not of the old-fashioned, picturesque type made of circular coils of straw.

Of an evening when the hum of the bees is hushed and the sun has set, I like to look it over and note the progress it has made during the day. Here the pea pods have formed or are filling out, there the early potatoes are in blossom, the lettuce beginning to head, and the sweet corn growing by inches. I feel well repaid for my pains, and can even think without vindictiveness of the "pusley" which only a few hours previous I had inwardly anathematized, as now its subjugation serves to enhance my satisfaction. *Finis coronat opus!*

(To be continued.)

## WOMEN'S WORK AT THE POLLS.

ONCE upon a time, at a county fair, there was a more than usually large exhibition of patchwork sent in by different ladies. A facetious visitor, after hearing his wife say, "This is Mrs. A's patchwork; this is Mrs. B's patchwork," etc., remarked, indicating an elderly valetudinarian in the distance: "And yonder goes Dr. X's patchwork."

Though women have not been given the ballot, there is always at the polls an exhibit of women's work, and it is too often the case that such work might be described as a botch. Twenty years before the citizen casts his first vote, his mother, knowing he is to be her representative at the polls, should begin bending the twig. This is woman's work and there is no more responsible work under heaven. "Give me a boy for the first six years of his life," remarked a celebrated infidel, "and any other teacher may take him afterwards. I have made him what he is going to be through life."

A housekeeper who, in looking for some one to tend furnace, etc., had had as much trouble as Diogenes in finding an honest man, gave it as her experience that a boy brought up in an orphan asylum was usually more reliable in after years as a useful man than one who had simply stumbled up at home. "The sisters make 'em mind," she said (her servants were usually Roman Catholics), "while their mothers spoil 'em."

"No love like a mother's love ever was known,"

sang a sentimental verse-maker, and a cynic, observing the many unworthy sons of mothers, men who are the slaves of political bosses, men who would sacrifice anything for party, men, in short, who do not seem to know the difference between right and wrong, is inclined to add, "And a good thing it is for masculinity in general that there is no other such foolish affection in existence." The criminal about to be hanged who, under pretence of telling her a secret, called his mother to him and bit her ear as the only punishment he could inflict upon her for having by her silly fondness made him what he was, figures in an old, old story, but that mother with the bitten ear has not proved the effective awful example to generations of other mothers that might have been hoped. The average mother too seldom seems to realize that she should be apt to teach. She is with her little sons and daughters when their bread-winner is away at the work that feeds and clothes their bodies, and it is her business to see to the welfare of their souls. If, like her cow or her cat, she had only to look after calves or kittens, her work in the world would be far easier. Children need to be taught the difference between right and wrong. Such knowledge is not instinctive. An untaught little boy or girl, though born in a land of churches, is as great a heathen as any small-sized native of Borioboolah-Giha. Good principles need to be instilled. They are not of volunteer growth in the corrupt hearts of the descendants of Eden's gardener. The mother who acts upon this knowledge is the mother who will one day send her son to the polls to cast the vote that she is barred from casting in person.

C. M.

DO NOT DESERT YOUR work, but pierce into its heart, exalt it to its loftiest conception, if you would be more holy.—*Phillips Brooks.*

# Church Kalendar



July 30—Seventh Sunday after Trinity.  
 Aug. 6—Transfiguration. Eighth Sunday after Trinity.  
 \* 13—Ninth Sunday after Trinity.  
 \* 20—Tenth Sunday after Trinity.  
 \* 24—Thursday. St. Bartholomew.  
 \* 27—Eleventh Sunday after Trinity.

# Personal Mention

THE REV. WALTER E. BENTLEY, rector of the Church of the Ascension, Brooklyn, N. Y., has sailed with his family for Newfoundland and Labrador to be gone until September. The Rev. MARCUS A. TRATHEN is in charge of the parish.

FROM July 30th to September 9th the address of the Rev. THOMAS A. LAUGHTON BURKE will be Caddington Vlenrige, Worcester Park, Surrey, England. During this period Mr. Burke will have charge of St. Mary's parish, Worcester Park.

The address of the Rev. THOMAS THEODORE BUTLER, rector of St. Mary's Church, Haddon Heights, N. J., from July 20th to September 5th, will be Wildwood Crest, N. J.

THE REV. WALTER P. GRIGGS has resigned the rectorship of St. Peter's parish, Montgomery county, Md. (diocese of Washington), and will take charge of a parish in the diocese of Maryland.

THE REV. J. D. HERRON of Cincinnati, Ohio, will spend the month of August on his island in Lake Muskoka, Ontario. Address, Torrance Beach, Lake Muskoka.

THE REV. A. LEPPINGWELL, rector of St. Paul's Church, New Albany, Ind., is spending his holiday in the old family home, Bar Harbor, Maine.

UNTIL September 1st the address of the Rev. F. S. LIPPETT, rector of the Church of the Ascension, Rochester, N. Y., will be "The Flrs," Sunset, Maine.

THE REV. GLENN TILLEY MORSE, who is now in charge of All Saints' mission, West Newbury, Mass., has recovered from his recent illness.

THE REV. GEORGE ASHTON OLDHAM, rector of St. Luke's Church, New York, is spending his vacation in England, and is at present attending the Summer School of Theology at Oxford, which meets July 17th to 28th.

THE address of the Rev. W. W. RAYMOND will be 87 East First street, Corning, N. Y., from July 27th through August, during which time he is to become *locum tenens* for the Rev. Malcolm S. Johnston, rector of Christ Church.

THE address of the Rev. JOHN D. SKILTON is changed from Cheshire, Conn., to School of the Lackawanna, 420 Quincey avenue, Scranton, Pa.

THE REV. WILLIAM AUSTIN SMITH has returned, with his family, from an extended trip abroad and may be addressed at Peabody, Mass.

THE Rt. Rev. DE. ETHELBERT TALBOT and Mrs. Talbot sailed from Philadelphia on Friday, July 21st, for Antwerp. It is understood that the Bishop contemplates spending most of his vacation on the continent, returning to his diocese about the middle of October.

THE REV. CHARLES NOYES TYNDELL, rector of St. John's Church, Fayetteville, N. C., may be addressed during August in care of St. John's Church, Avon-by-the-Sea, N. J., and for the first two weeks in September at No. 5 Wendell street, Cambridge, Mass.

UNTIL further notice all communications for the diocese of Nebraska are to be sent to the Rev. JOHN ALBERT WILLIAMS, assistant secretary, 1716 Dodge street, Omaha, as the Rev. William H. Moor is absent from the diocese.

THE REV. JAMES G. WILSON has resigned his position as assistant in Christ Church, Detroit, Mich., and will soon assume charge of a parish in Western New York.

## DEGREES CONFERRED.

DARTMOUTH COLLEGE.—D.D., upon the Rev. ARTHUR WHIPPLE JENKS, professor of Ecclesiastical History in the General Theological Seminary.

KENYON COLLEGE (Gambler, Ohio).—D.D., upon the Rev. CLEVELAND KEITH BENEDICT.

## ORDINATIONS.

### DEACONS.

WESTERN COLORADO.—On Thursday, July 13th, at the mission of All Saints, Yampa, by the Bishop of the district, HARRY MEAD LAWS.

The candidate was presented by the Rev. E. W. Sibbald, who also preached the sermon.

### PRIESTS.

WESTERN COLORADO.—On the Fifth Sunday after Trinity, July 16th, at St. Barnabas' church, Glenwood Springs, by the Bishop of the district, the Rev. EVAN GLANDON DAVIES. The candidate was presented by the Rev. W. H. Doggett and the sermon was preached by the Rev. J. H. Dennis.

### MARRIED.

COURTNEY-DAVENPORT.—In the Boinger Memorial chapel of Christ Church Cathedral, St. Louis, Mo., July 18, 1911, by the Rev. W. A. Musker, Jr., FANNIE WILLIAMS DAVENPORT to JAMES C. COURTNEY, both of Metropolis, Ill.

### DIED.

ANDERSON.—Entered into rest at her home, Warm Springs, Va., at 6 P. M., Thursday, June 15, 1911, in her 77th year, MARGARET FOXHALL DAINGERFIELD ANDERSON, youngest daughter of Leroy P. and Juliet P. Daingerfield of Frederick county, Va., and wife of Samuel W. Anderson, Esq., of Bath county, Va.

"Numbered with thy saints in glory everlasting."

FARRAR.—In Shelburne, Vt., on July 18th, aged 71 years, after a short illness, Mrs. JOHN C. FARRAR, formerly of St. Albans, Vt., a devoted assistant, especially in work of mercy and kindness to the sick, the poor, and the afflicted, of the rector of St. Paul's Church, Burlington, where she resided.

HAWTHORNE.—Entered into rest after a surgical operation in Charity Hospital, Cleveland, Ohio, on July 8, 1911, CARRIE EVA, wife of the Rev. WILLIAM J. HAWTHORNE, rector of Trinity Church, Findlay, Ohio.

TUTTLE.—In Bethany, Conn., on Friday, June 23, 1911, MISS GENNET TUTTLE, aged 89 years, for sixty-eight years a loyal communicant of Christ Church, Bethany.

"In the communion of the Catholic Church, in the confidence of a certain faith."

WEAVER.—Entered into life eternal, Friday, July 14, 1911, Mrs. BETTY WEAVER, widow of Thomas Weaver, aged 84 years, a devout member of St. Alban's, Sussex, Wis., where the funeral services were held.

"He giveth his beloved sleep."

### MEMORIALS.

#### WILLIAM WURTS WHITE.

At a meeting of the vestry of St. Stephen's Church, Providence, Rhode Island, held on Friday, July 21, 1911, the following minute was unanimously adopted:

The Rector and Vestry of St. Stephen's parish, Providence, called together by the death of their brother and long-time colleague, WILLIAM WURTS WHITE, desire to record their earnest testimony to his personal worth and to his valued official service. Mr. White was an unusual man. A native of Philadelphia, he was the flower of a refined, distinguished, and God-fearing ancestry, bringing to New England the most wholesome traditions of the ecclesiastical, civic, and domestic life of the venerable community of his birth. Liberally educated, a graduate of the University of Pennsylvania, and gifted with a philosophical mind, Mr. White was a life-long reader of erudite books, a student of serious subjects, and a deep thinker upon important questions. In the commercial and social life of Providence he occupied a position of eminent and deserved honour. Of the loftiest integrity, at every point of contact a Christian gentleman, he bore, in the market place and in the drawing room alike, the blameless character of the sincere, true man he was. Mr. White became a member of St. Stephen's Vestry at Easter, 1885. His sound judgment, wise counsel, large and generous spirit, high-bred courtesy and loyal cooperation with his fellow-workers, clerical and lay, created a sense of strength and confidence in all with whom he was associated.

Mr. White was a hereditary Churchman, devoted to the Faith and interests of the Church, a regular attendant upon public worship, a frequent and devout communicant at the Altar, and a most exemplary and consistent servant of God in private and daily life. The mysterious martyrdom of protracted ill-health, which he has been called to undergo during his later years, only heightens our conviction that our Heavenly Father has been working out some great, loving purpose, and at last has led His faithful child into those unspeakable joys which He has prepared for those who unfeignedly love Him. May we, with our beloved friend, be partakers of God's everlasting kingdom.

"Grant him, O Lord, Eternal Rest,  
 And may Light Perpetual shine upon him."  
 WILLIAM H. PHILLIPS,  
 Parish Clerk.

### RETREATS.

#### HOLY CROSS, WEST PARK, NEW YORK.

A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 18th, and closing Friday morning, September 22d, will be conducted by the Rev. Arthur Whipple Jenks, D.D., professor of Ecclesiastical History in the General Theological Seminary. Retreatants will be the guests of the Order of the Holy Cross. There will be no charge for the retreat and no collection will be taken. Offerings for the expenses of the retreat may be placed in the alms box. Apply to GUEST MASTER, Holy Cross, West Park, N. Y.

#### S. S. J. E. RETREAT FOR CLERGY

It is proposed to hold a retreat for priests, conducted by the Rev. Father Powell, S.S.J.E., of St. Augustine's Farm, Foxboro, near Boston, from Monday, September 11th, to Friday, September 15th. Names should be sent to the FATHER SUPERIOR, S.S.J.E., 33 Bowdoin street, Boston, Mass., who will gladly supply information.

### 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 employes; 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 offer Trinity (July 20), in St. Luke's Cathedral, Orlando, by the Bishop of the diocese, WILLIAM S. LITTLE. The Ven. B. P. Brown was present and assisted; and the Rev. H. W. Greenham was in the chancel. After a brief vacation and visit to his mother, near Philadelphia, the Rev. Mr. Little will return to his work in Southern Florida, where he has since last December assisted Dr. Gooden in his mission work among the Seminole Indians.

### WANTED.

#### POSITIONS OFFERED.

**MARRIED CLERGYMAN** wanted for St. John's parish, Worthington; stipend \$1,200 and rectory. Also, deacon or priest for Dresden and Madison; nice churches, interesting hold; commencing salary \$800. Also, unmarried priest for three mission stations; railroad connections; new churches soon to be built; splendid chance for man with missionary spirit; stipend \$1,000 and travelling expenses. Send full particulars first letter. ARCHDEACON J. H. DODSON, The Elms, Columbus, Ohio.

**UNMARRIED PRIEST** wanted as assistant for a down-town city parish in the Middle West. Full charge of a chapel of one hundred communicants, besides preaching; social and institutional work in the parish church. Salary \$1,200. Apply Rector, Living Church, Milwaukee.

**THE** Bishop of Oregon wants a good missionary for McMinnville and vicinity. Fine country; mild climate; fair salary. Address "COMMITTEE," Box 106, McMinnville, Oregon.

**PRIEST** wanted for supply (\$12.50) on Sunday, August 13th to September 3d, in seaside (Catholic) parish near New York. Address SACERDOS, care LIVING CHURCH, Milwaukee.

**WANTED,** for the Boys' School in the district of Laramie, a chaplain, unattached, able to teach classics and history. HARRY N. RUSSELL, Kearney, Neb.

**EFFICIENT** Churchwoman to teach sewing, cooking, woyds, mission school. Rev. H. C. PARKE, JR. WAYSVILLE, N. C.

#### POSITIONS WANTED.

**EXPERIENCED** Organist and Choirmaster wishes to make change. Boy voice a specialty. Best references. Good organ and good salary essential. Willing to act as rector's assistant or lay reader. Address C. X. C., LIVING CHURCH, Milwaukee.

**WANTED,** by a Churchwoman, a graduate from a Church school and hospital, and the daughter of a clergyman, the position as infirmarian in a church school. References of the highest. Address R. N., care THE LIVING CHURCH, Milwaukee, Wis.

**YOUNG UNMARRIED PRIEST** desires work in a city parish, where the Catholic religion may be frankly taught and practised in all its fulness. Address CATHOLICUS, care LIVING CHURCH, Milwaukee.

**CHURCHWOMAN** of experience desires position as managing housekeeper, matron, or seamstress in institution. Can furnish references. N., 912 South Aldan street, Philadelphia, Pa.

**CHURCHWOMAN.** Hospital Training, desires position as House Mother in Boys' School. References. Address SOUTHLAND, care LIVING CHURCH, Milwaukee.

**ENGLISHWOMAN** wants position as House-keeper or nurse-companion, or any position of responsibility. Address ENGLISH, care LIVING CHURCH, Milwaukee, Wis.

**CLERGYMAN** somewhat under middle age desires parish. Address C. M., care of Mr. E. S. GORHAM, 37 East Twenty-eighth street, New York City.

**PRIEST** desires Sunday duty in Milwaukee, Chicago, or Michigan City until September 1st. H. B., LIVING CHURCH, Milwaukee.

#### TO CHURCHES REQUIRING ORGANISTS.

**NOTICE**—The Business of the JOHN E. WEBSTER Co. CHOIR EXCHANGE, 136 Fifth Avenue, New York, Established in 1900 for furnishing Organists and Choirmasters, will be known hereafter as THE INTERNATIONAL CHOIR AGENCY, John E. Webster, Proprietor. No charges for Supply. Prompt service. Finest Musicians.

#### CLERICAL REGISTRY. NEW YORK.

**PARISHES** looking for rectors or assistants, \$900 to \$2,500, write the REGISTRY, 136 Fifth Avenue, for eligible candidates. Summer supply anywhere.

#### UNLEAVENED BREAD.

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

**PURE** Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

**COMMUNION BREADS** and Scored Sheets. Circulars sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

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

#### PARISH AND CHURCH.

**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.

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

**ST. MARGARET'S SCHOOL OF EMBROIDERY** will close for the holidays from July 1st to September 15th. All letters may be sent to SISTER THERESA, St. Margaret's by the Sea, South Duxbury, Mass.

**THE CHURCH BUILDING FUND** aids by gifts and loans to build churches and parish houses. Address J. NEWTON PERKINS, Corresponding Secretary, 281 Fourth Avenue, New York City.

**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.

#### HEALTH AND SUMMER 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.

**THE SISTERS OF ST. MARGARET** have reopened their house at St. Margaret's-by-the-Sea, South Duxbury, Mass., and will receive guests until the middle of September. Address the MOTHER SUPERIOR.

#### BOARDING HOUSE FOR GIRLS—NEW YORK.

**HOLY CROSS HOUSE**, 300 East Fourth Street, New York. A Boarding House for Working Girls, under the care of Sisters St. John Baptist. Attractive Sitting Rooms, Gymnasium, Roof Garden. Terms, \$2.50 per week; including Meals. Apply to the SISTER IN CHARGE.

#### 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."

#### THE BOARD OF MISSIONS

is the Church's executive body for carrying on its missionary work.

The Church is aided in 43 home Dioceses, in 23 domestic Missionary Districts, and in 10 foreign Missionary Districts.

\$1,500,000 is needed to meet the appropriations this year.

Full particulars about the Church's Missions can be had from

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

#### NOTICES.

##### HAVE YOU MADE A WILL?

To SPEAK of it seems a delicate matter, but it will not shorten life to make a will. No one knows so well as the person interested to what he wishes to leave his property.

It is possible to continue to do good through all time by a wise bequest.

A lawyer should write a will. Better a small expense than to have an estate ravaged by litigation. A lawyer should be sure that the name of the object remembered is used with absolute correctness.

The GENERAL CLERGY RELIEF FUND has never been doing a larger or more necessary work in providing pension and relief for the old and disabled clergy and their widows and orphans.

Generous legacies and bequests would lift the ordinary work of the society up to a basis of adequacy and dignity and react upon the Church in filling the hearts of workers in all hard places with courage and hope.

A General Convention Committee said at Richmond: "We are of the opinion that all has been done that can be done to safeguard the interest of the Church in this important matter (safeguarding of Trust Funds), and that the General Clergy Relief Fund can be safely commended to all those who contemplate blessing themselves and the Church by placing in the hands of the Trustees large sums of money."

New Name and Will Title: "GENERAL CLERGY RELIEF FUND," The Church House, Philadelphia, Pa.

#### 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, 153 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.

#### PRAYER BOOKS AND HYMNALS.

CHURCH Pews EDITION.  
Size, 5 1/2 x 3 3/4 inches.

No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.

No. 10300—Hymnal to match, \$25.00 per hundred.

No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.

No. 10301—Hymnal to match, \$26.00 per hundred.

No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.

No. 10302—Hymnal to match, \$30.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies, Prayer Books or Hymnals, 5 cts. postage added to each price. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

#### "SOME ASPECTS OF MEDITATION."

We commend the little book with the above title, to all who propose to attend retreats, as well as to others who are unable to do so. It is written by an English Sister and covers all the ground necessary to a healthful preparation for meditation. It is a little, dainty, paper-covered book and sells for 30 cents. THE YOUNG CHURCHMAN CO., Milwaukee.

#### OBER-AMMERGAU AND THE PASSION PLAY.

A practical and historical handbook. By the Rev. E. Herzmage Day, D.D. With 24 illustrations from photographs by the author. Parchment, 45 cents. Cloth, 65 cents net. Postage (on either edition), 5 cents. Contents:

- I.—THE STORY OF THE PASSION PLAY.
- II.—THE SPIRIT OF THE PASSION PLAY.
- III.—THE APPROACH TO OBER-AMMERGAU.
- IV.—THE VILLAGE OF OBER-AMMERGAU.
- V.—THE STRUCTURE OF THE PASSION PLAY.
- VI.—SYNOPSIS OF THE PLAY.
- VII.—ON THE DAY OF THE PLAY.
- VIII.—THE ORIGIN OF RELIGIOUS DRAMA.

Note on the Music. Books on the Passion Play.

This book is of historical value and the best of its kind. It is not of fleeting interest but of permanent use for reference. Published in this country by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

#### CHURCH HYMNALS AND CHANT BOOKS, WITH MUSIC

##### HUTCHINS' HYMNAL

The prices here given are the *net prices* in any quantity, payable not later than the 1st of the month following order. We accommodate Church people by selling single copies at the quantity rate.

Edition A. Cloth bound, size 7 x 4 1/4 inches. List price, 1.00. Net price, .80; by mail .93.  
Edition B. Cloth bound, larger page and type, size 7 1/2 x 5 1/2. List price, 1.50. Net price, 1.20; by mail 1.38.

##### LEATHER BOUND.

Edition A. French Seal, red edge. List price, 2.25. Net price, 1.80; by mail 1.93.  
Edition A. Morocco, red or black, gilt edges. List price, 5.00. Net price, 4.00; by mail 4.13.  
Edition B. French Seal, red edge. List price, 2.50. Net price, 2.00; by mail 2.18.  
Edition B. Morocco, red or black, gilt edges. List price, 5.00. Net price, 4.00; by mail 4.18.  
Organ Edition. Large type, size, 12 x 8 1/4 inches, red or black leather. List price, 5.00. Net price, 4.00; by mail 4.45.

##### HUTCHINS' CHANT AND SERVICE BOOK.

The Chant and Service Book containing the Choral Service for Morning and Evening Prayer, Chants for the Canticles, with official pointing. Music for the Communion Service. Burial Office, etc. Cloth, list price, .75; net price, .60; by mail .68.

Same, Organ Edition. Large type, size, 12x8 1/4 inches, leather. List price, 3.00. Net price, 2.40; by mail 2.65.

##### THE NEW MISSION HYMNAL.

###### WORDS AND MUSIC EDITION.

In full cloth, stamped in ink. \$25 per 100. Single copies .35.  
In extra cloth, stamped in gold. \$50 per 100. Single copies .60.

###### SPECIAL BINDINGS.

Pulpit Edition, in Morocco Skiver, gold edges, \$1.50 per copy.  
Gift Edition, in limp Levant, gold edges, \$1.50 per copy.  
\$2.50 per copy.

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In limp cloth. \$10 per 100. Single copies 15c each.

The above 100 rates do not include transportation.

Orders for 12 or more copies of any edition may be had at the 100 rate, transportation not prepaid.

##### SUNDAY SCHOOL HYMNAL.

THE SUNDAY SCHOOL CHORISTER. Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music, 32nd thousand. \$25.00 per hundred copies. Words only, \$10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.

"The tunes are of standard excellence, singable by children without injury to their voices."—*Church Helper*.

THE YOUNG CHURCHMAN CO.,

484 MILWAUKEE STREET, MILWAUKEE, WIS.

#### "THE LINEAGE OF THE AMERICAN CATHOLIC CHURCH."

Bishop Grafton is receiving hosts of letters commending his book on the *Lineage of the American Catholic Church*, and he has permitted the publishers to make the following excerpts:

A Bishop writes: "I am recommending my clergy to make it their chief Lent book in their confirmation instructions."

Another Bishop: "It not only gives much

needed information but it also groups the salient points concerning the American Church so as to leave a clear cut impression of its position."

An Archdeacon: "I wish that every clergyman and layman would read this book. I have read every word with intense interest and been spiritually refreshed and helped by it. The book can be used in missionary work among persons of other religious bodies without hurting their feelings."

From the Canal Zone a priest writes: "Its value to American Catholics is beyond price, being at once comprehensive and compact. It will be an effective missionary document to circulate amongst Romanists, Protestants, and feeble Church folk. I shall order several copies at once for distribution."

From Lowell, Mass.: "I wish I could afford to put a copy of it into every family in my parish."

Chicago: "Never have I read so much truth in so little space."

Washington, D. C.: "The fact that your history deals with the great principles of Catholic and Apostolic truth working themselves out in the events and characters of Church history makes this book particularly valuable."

A Philadelphia priest: "I have found it the most adequate and satisfying treatise on the Anglican position I have ever read."

Springfield, Ill.: "A noble exposition, statement, and defense of the American Catholic Church."

A Dean writes: "Your book will do more than anything I have seen to change the name of the Church. It goes to the root of the matter."

A professor at Trinity College: "The book seems to me well calculated to give our people a proper view of the nature and origin of their mother Church. I wish a copy might be put within the reach of every layman in the American Church."

A Chicago lawyer: "It is precisely the book that should be in the hands of every layman."

Another lawyer: "It will prove a companion for such books as Kip's *Double Witness*, *Why I am a Churchman*, and Little's *Reasons for being a Churchman*; books which have done much to clear ignorant minds and educate devout souls in the sound Catholic Faith of Christ."

A Pacific coast layman: "The Young Churchman Company have put forth a handsome volume, with delightful and helpful illustrations. But do let me tell you, from my heart, how

much I thank you for so clear and vivifying an exposition of the Church's history, her unassailable rights, and her relation to the other Catholic bodies. From cover to cover I have read with deep and growing interest and I rejoice to think the American Catholic Church is henceforth the repository of a great story told in such a well-ordered manner and a perfect literary style."

The price of the book through Bishop Graf-ton's liberality has been made only 75 cents (85 cents by mail). Published by THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

BOOKS RECEIVED.

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

A. R. MOWBRAY & CO. Ltd., London, England.

Cecil F. J. Bourke (*Late Archdeacon of Buckingham*). *Retreat Addresses and Other Papers*. With a short memoir. Edited by S. Harvey Gem, M.A., Librarian of the Oxford Diocesan Church History Society, Honorary Secretary of the S. P. C. K. in Oxford. Author of *Hidden Saints*, *Lectures on William Luce*, etc.

FROM THE AUTHOR.

*The First Six Bishops of Pennsylvania*. By the Rev. S. F. Hotchkiss, M.A., registrar of the diocese of Pennsylvania. Author of *Sketches of Bishop William Bacon Stevens of Pennsylvania and Bishop James H. Otley of Tennessee; Early Clergy of Pennsylvania and Delaware, and Country Clergy of Pennsylvania*, etc.

AINSWORTH & CO. Chicago, Ill.

*Cloister Chords*. By Sister M. Eldes Shep- person, St. Mary's Convent, Pittsburgh, Pa.

NORTHWESTERN PUBLISHING HOUSE, Milwaukee, Wis.

*Follow Jesus*. By William Dallmann.

CAR. BEYAERT. Brugis.

*De Sponsalibus and Matrimonio Tractatus Canonice et Theologicis* Neenon Historicus Ac Juridico-Civills. Auctore Aloysio De Smet, S.T.L., Eccl. Cath. Brug. Canonico Ad Honores, in Majori Seminario Brugensi Theologiae Professore. Editio altera, reconfinita et adaueta.

EDWIN S. GORHAM. New York.

*The Testimony of the Prayer Book to the Continuity of the Church*. By the Rev. H. H. Oberly, D.D., author of *Lessons on the Prayer Book Catechism*.

EATON & MAINS. New York.

*Strange Siberia Along the Trans-Siberian Rail- way*. A journey from the great wall of China to the skyscrapers of Manhattan. By Marcus Lorenzo Taft. Price \$1.00 net.

*The Social Engineer*. By Edwin L. Earp. Price \$1.50.

THE UNITED ARTS PRESS. Chicago.

*Lloyd's Clerical Directory, 1911*. Fifth issue. A Treasury of Information for the Clergy and Laity of the Protestant Episcopal Church in the United States. With an introduction on Church laws by Thomas Patrick Hughes, LL.D. Edited by Frederic E. J. Lloyd, D.D.

PAMPHLETS.

*The Outlook for Reunion*. An essay read before the alumni of the Theological Seminary of Virginia June 15, 1911. By Rev. Arthur B. Kinsolving, D.D., rector of St. Paul's Church, Baltimore, Md.

*The Church of England Guild of Sponsors*. By the Rev. F. St. John Corbett, M.A., F.R.S.L., F.R.Hist.S., rector of St. George in the East, founder of the Guild. With a letter from the Archbishop of York.

*Notes on Reading in Church*. By the Rev. A. R. Sharpe, M.A., rector of Upper H-y-ford.

World Peace Foundation Series.—*Syndicates For War*. The influence of the makers of war material and of capital invested in war supplies. London Correspondence of the *New York Evening Post*. *The Grange and Peace*. Report of the Committee on International Peace adopted by the National Grange, at its annual convention, 1909. *Sir Edward Grey on Union for World Peace*. From his speech in the House of Commons, March 13, 1911. *List of Arbitration Treaties*. Facts to which pairs of nations are parties with statistics and notes. Compiled by Denys P. Myers.

# The Church at Work

## CONDITION OF THE FREDERICTON (NEW BRUNSWICK) CATHEDRAL.

A REPORT on the condition of Christ Church Cathedral, Fredericton, so terribly damaged by fire as a result of having been struck by lightning on the night of Monday, July 3d, was made by Very Rev. Dean Schofield to the Cathedral Chapter, which met in St. John two days later. The report stated that, so far as could be judged, the walls of the nave, both aisle and clerestory, are intact and can be used again, with the possible need of rebuilding some small sections. The walls of the sanctuary, as well as the eastern end of the building, are apparently in good condition, although, in both instances, it is impossible to say just what damage has been wrought by water. The western end of the building, where the bolt struck and the fire began, are severely injured and may have to be rebuilt. The fire played dreadful havoc with the roof and tower. The spire is entirely demolished and only the four walls of the tower remain standing, and these will probably be rebuilt as the face of each is badly cracked down the center.

Most of the movable furniture was rescued in more or less satisfactory condition. Such priceless treasures as the William IV. cloth of gold frontal and the King Edward Bible escaped injury. The Bishop Medley cenotaph and the tombs of both the Bishop and Mrs. Medley escaped injury in a most miraculous manner, the first being intact though somewhat defaced. The sacramental plate, Bishop Medley's diary, and other documents of value are in perfect condition, hav-

ing been kept in the strong room built by Bishop Kingdon. The beautiful copy of Murillo's "Holy Family" is a complete loss. The insurance amounts to \$55,000, and there is also a policy of \$5,000 payable to the Bishop and Cathedral Chapter.

## CHANGE OF NAME UNANIMOUSLY ENDORSED BY THE DIOCESE OF ATLANTA.

ON WEDNESDAY, July 5th, during the recent conference of the diocese of Atlanta held in Gainesville, Ga., the subject of the change of the Church's official title was up for discussion, and a resolution was finally adopted unanimously requesting the next diocesan convention to petition General Convention for a change of name of the Church's official title. As but two priests were absent out of the entire clergy list, this means that the diocese is practically a unit on the subject.

The Rev. Dr. C. B. Wilmer opened. He began by pointing out that changed conditions called for a change in the Church's official title and pointed out that the chief objection to the change of name, aside from natural conservatism, was fear of those men in the Church who have called themselves the "Catholic party." He said that up to a few years ago he himself had objected to any change in the Church's title for this very reason, but that the present agitation was an entirely new movement in which all parties had agreed or could agree. Dr. Wilmer then gave a brief history of the latest movement to change the name, connecting it with the late Dr. Huntington and bringing it down through the

Round Table conference to the last General Convention. He spoke of the harmony which had been characteristic of the Round Table conference and how extreme men in both parties had reported to the General Convention an official title for the Church which satisfied all who took part in that epoch-making discussion. The speaker then pointed out how our Church must lead the way to Church unity, and that before we could lead all our brethren to become one body we must first get together ourselves. He said there was no possibility of this unless the name of the Church be changed. The fact was emphasized that the Round Table conference stood by the principles of the Protestant Reformation and did not wish to overthrow or change any of the good work which had been done in the sixteenth century. The objection might be raised as to why the Protestant party should give up instead of the other. The answer to this is that the Church proposes to be comprehensive and cannot be so as long as she bears a partisan title. Dr. Wilmer discussed the resolutions which were introduced at the General Convention in Cincinnati, in regard to safeguarding the historical Protestant position of the Church. He also pointed out how the opponents of the change have continuously ignored that fact. In the sermons that have been preached on the subject and in the addresses that have been issued by the Protestant party, the true fact that nobody proposes that the Church should rescind her Protestant heritage has never been stated, for if this were done the opponents of the change would cut the ground from under their own feet. The special reasons why the Church

should change her official title were next taken up. First, the fact that in foreign lands it is absolutely impossible to make the natives understand the true position of our Church as a branch of the one, holy, Catholic and Apostolic Church. Of this fact we are assured by such broad, liberal-minded, and experienced men as the Bishops of Cuba, the Philippines, and Mexico. Second, the word Protestant is partly vague, partly true, and partly untrue. Furthermore it misrepresents our position. Protestantism has changed its meaning and while at one time it undoubtedly stood for something definite in the religious life, the word has now fulfilled its usefulness and should be dropped.

In conclusion, Dr. Wilmer appealed to the Protestant party to realize that as opponents to the change they seemed to appear simply as not wanting their own private opinions taken away; but they should realize that the Church was bigger than any individual or party which is contained within it.

In the discussion that followed, the Rev. Mr. Wragg said that the Catholic party was perfectly willing to acknowledge the value of Protestantism, using the word as interpreted in the sixteenth century in the Church of England. We know that much of what we prize as Churchmen is due to the English Reformation, especially as that movement protested against the supremacy of the Pope, against abuses, indulgences, and the Latin tongue in the service. The Church was thankful to the Reformation for having restored the Bible to the people in a tongue they could read and understand. These elements of Protestantism have become a very real part of the Church and there is no danger of our ever forgetting them. The speaker, however, pointed out that the word Protestant has very largely changed its meaning and that present-day Protestantism represents an attitude of mind, of disintegration. That it claims that the Bible and the Bible only, without any interpretation by the Church, is to be the guide of Christian men. Protestantism says that the Church is invisible, that the ministry is a matter of convenience, declaims against the priesthood and the altar, and minimizes the sacraments. Can any one in the Church claim that we are Protestants? Nevertheless, such is present-day Protestantism, and when we retain the word we admit that we are present-day Protestants, thus saying to the world that we are what all of us know we are not.

At 12 o'clock the Bishop in bidding the conference to prayer for missions and for unity, took occasion to point out the sweet spirit of tolerance and charity which had been displayed by all who had taken part in the discussion of the change of the Church's official title. He said that it was positive proof that the Holy Ghost had been pouring out upon all of us the spirit of unity.

The following resolution was moved by the Rev. Troy Beatty and adopted unanimously:

*Resolved*, By the Bishop, the clergy, and the laity of the diocese of Atlanta in conference assembled, That the next annual council of this diocese be requested to petition the General Convention to change the official title of this Church.

#### FOURTH DEPARTMENT COUNCIL ARRANGEMENTS.

THE 1911 Missionary Council of the Department of Sewanee (Fourth Department) will meet in St. John's Church, Knoxville, Tenn., on November 14th, 15th, and 16th. Arrangements are already well-advanced. The programme has been settled, special rates from the entire South have been secured, and the local general committee, of which the Rev. Walter C. Whitaker, D.D., is chairman, has arranged for free entertainment of all who attend. Already a large attendance is assured.

#### HOME FOR CHURCH STUDENTS AT CORNELL.

THROUGH the efforts of Bishop Olmsted of the diocese of Central New York, an organization known as the Huntington Club, so named in memory of Bishop F. D. Huntington, has been started at Cornell University, Ithaca, N. Y. This club is designed to furnish a social and home center for the Church students in attendance at the university, and will probably appeal more strongly to those not belonging to the fraternities but housed in rooming houses. The club will be a social rather than a religious organization, but will serve as a splendid working ground for the Brotherhood of St. Andrew and similar organizations. Mr. T. C. Ulbricht, an instructor in the university, will act as house director. It will be a great aid to the club if the director can get in touch with young men of Church families who are planning to enter Cornell this fall. He will be glad to assist such students in obtaining suitable rooms either in the club or elsewhere and to assure them of a welcome upon their arrival in Ithaca. Rectors are asked to notify Mr. T. C. Ulbricht, 326 West 118th Street, New York City, until September 10th, and after that date at the Huntington Club, 126 Dryden Road, Ithaca, N. Y., of the names and addresses of any students in their parishes expecting to enter Cornell University this fall?

#### "HANDS ACROSS THE SEA."

THE S. P. G. missionary magazine, *The Mission Field*, prints the following correspondence relative to "a coronation service in the United States," linking Sittingbourne, England, and Oswego, N. Y.:

*"Dear Reverend Brother:*

"I have so many of the parishioners of St. Michael's, Sittingbourne, in my parish that I begin to feel as some of the American parishes do which have the name of the old mother-Church as well as the name of the mother-town in dear old England, that we are verily scions of the Church of England.

"I have on my lists over one hundred souls who have within the past three years passed over the sea to make their home in Oswego. You may not know it, but this city was the last bit of soil from which the English departed after the unpleasantness of 1812 to 1815; but if the immigration continues, the English will in another twenty years have re-taken the city! I am glad to have them come, and I am sure they feel welcome in Christ Church. Few, if any, have escaped my visitation.

"My specific object in writing you now is to say that, about the time of the Coronation of King George and Queen Mary, I intend to have a special service for the English people in commemoration of this auspicious event and for the promotion of the *'entente cordiale'* and the deepening of the good feeling between the Mother-country and the United States. In order to make this occasion one of greater interest, I beg you, my dear Reverend Brother, to send me a letter which I may read to your people and to my people on that occasion.

"I am sure it will give the highest gratification to one and all to receive some message from the vicar of the church at home, and will tend to cement the ties of love and affection which with the growing years bind the heart of Christ Church, Oswego, to that of St. Michael's, Sittingbourne.

"I beg you to accept my hearty assurances of our interest in your work and our prayers that St. Michael's will for ever live and prosper.

"Very faithfully your friend and brother in  
Our Lord, RICHARD H. GESNER."

In the course of his reply to this letter, the vicar of Sittingbourne writes:

"To respond to your request to send a message to our people and to yours is a privilege and an opportunity of which I avail myself at once. Will you please tell them three things?

"First, on the day of the Coronation of their Majesties King George V. and Queen Mary a public service will be held at 10:30 A. M. in St. Michael's Church, and all the public bodies of the town will be present. At this service I shall announce that you are holding a service for Sittingbourne people in your church, and I shall ask for the prayers of the whole congregation for those assembled in Christ church, Oswego. It will help both them and us to realize that, though an ocean separates us and though the miles between us can be reckoned by thousands, we are all one in faith, one in hope, one in aim, one in worship.

"Secondly, they would like to know that on the first Monday in every month, at 7:30 P. M., we hold a short service of farewell for emigrants in St. Michael's church. Though it is not largely attended, yet at that service we always offer up prayers not only for those about to emigrate but also for those who have emigrated, and it may be a source of encouragement to our people in your parish to know that they have our thoughts and prayers at that time.

"Thirdly, I should like them to know that in those prayers at these monthly services we pray that our Sittingbourne people abroad may ever be true to their Christian profession and adorn the doctrine of their Saviour in all things, that they may never be ashamed of Him and His service, that they remain loyal and faithful to their Church, and that they may bring honor to the name of a Christian wherever they may be."

#### NOTICE BY THE PRESIDING BISHOP.

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Philip Mercer Rhinelander, D.D., Bishop Coadjutor-elect, and of the Rev. Thomas James Garland, D.D., Suffragan Bishop-elect, both of the diocese of Pennsylvania, as follows:

Place—Memorial Church of the Advocate, Philadelphia, Pa.

Time—SS. Simon and Jude's Day, Saturday, October 28th.

Consecrators—The Presiding Bishop, the Bishop of Pennsylvania, the Bishop of Pittsburgh.

Preacher—The Bishop of Connecticut.

Presenters—(For the Bishop Coadjutor-elect) the Bishop of Massachusetts and the Bishop of Delaware; (for the Suffragan Bishop-elect) the Bishop of Wyoming and Bishop Lloyd.

Attending Presbyters—(for the Bishop Coadjutor-elect) Rev. W. M. Groton, D.D., Rev. W. T. Manning, D.D.; (for the Suffragan Bishop-elect) Rev. J. DeW. Perry, D.D., Rev. J. F. Bullitt.

#### CORNERSTONE LAID AT CAMDEN, NEW JERSEY.

ON FRIDAY, July 14th, the cornerstone was laid of a parish house for St. Augustine's parish in the southern part of Camden, N. J. The Rev. Charles M. Perkins, rural dean of the convocation of Burlington, officiated in the absence of the Bishop. He was assisted in the service by the Rev. H. E. Thompson, secretary of the diocese, and the Rev. Henry E. Phillips, a colored priest of the diocese of Pennsylvania, who with his parish, the Church of the Crucifixion in Philadelphia, has rendered material aid to the work of St. Augustine's. There were present also the Rev. Martin Stockett of Camden, and the Rev. J. R. Logan, another colored priest of Philadelphia. The priest in charge of St. Augustine's, the Rev. Robert H. Tabb, had charge of the details of the occasion. After the service refreshments were served in the rectory and on the grounds to a large number of people.

The work of St. Augustine's is for colored people, and is prospering under Mr. Tabb's leadership. With the completion of the new building the plant will comprise church, parish house, and rectory, all free of debt. The parish house will be of brick, like the church, and will be connected with the church. It will be built and finished as soon as possible, as all necessary funds are in hand. The Church is doing a work and exercising an influence upon the moral life of the large colored population of South Camden where the Protestant sects have signally failed.

#### THE SUMMER EXTENSION SESSION AT SEWANEE.

SEWANEE, TENN., the seat of the University of the South, is an unusually attractive place this summer for the man or woman who is seeking a vacation at a mountain resort where something better than the usual

illness or the other extreme of social strenuousness of summering places prevail. Beginning July 16th the Summer Extension Courses under the direction of the Rev. Wm. Norman Guthrie, began with a lecture on "Romance and Satire—Edward Rostand," by Prof. Guthrie himself, followed by other lectures by the same speaker, and "Readings from Southern Poets," by the Rev. W. W. Memminger, and "Dramatic Readings," by Mr. Francis Powell. Next week the lectures in Dramatics will continue with Mr. George Townshend as lecturer, and a lecture on "Our Native Birds and their Conservation" by Prof. J. H. Rice. The third week there will be a "Conference on Southern Problems," with such speakers as Mr. Silas McBeck, editor of the *Churchman*, Dr. Edgar Gardner Murphy, Hon. T. C. Thompson, mayor of Chattanooga; Mr. W. A. Wimbish of Atlanta. Mr. Fairfax Harrison, president of the Monon Railway system, of Chicago, and Dr. H. H. Spencer of St. Louis. The fourth week will be the Du Bose Reunion, and it is expected that a large number of the pupils of the Rev. W. P. Du Bose, D.D., will return to hear a course of lectures prepared for this occasion by this remarkable instructor. The fifth week, beginning Sunday, August 13th, there will be a Sunday school conference under the direction of the rector of St. Ann's Church, Nashville. In the sixth, seventh, and eighth weeks literary subjects will predominate and terminate the course just before the opening of the fall term of the University of the South.

TO PROMOTE DEAF-MUTE WORK.

AN ASSOCIATION has been formed called the Mid-Western Deaf-Mute Mission, under the presidency of the Bishop of Ohio, and comprising the dioceses of Pittsburgh, Ohio, Southern Ohio, Lexington, and Indianapolis. The Rev. Brewster Randall Allabough, deacon of the diocese of Pittsburgh, has been put in charge, and will, after his ordination to the priesthood in the autumn, remove to Cleveland, as being the place most centrally located for his extensive field of labor.

PAROCHIAL IMPROVEMENTS.

A CONTRACT has been made by the vestry of Roek Creek parish, District of Columbia, with C. A. Langley, builder, for an addition and alterations to St. Paul's church, and also to the rectory on the same grounds. The plans as prepared by the architects provide for a two-story addition to the chancel end of the church, with a new recessed baptistery opening into the church, a new vestryroom and rector's study on the first floor, and choir room on the upper floor, the exterior to be built of reddish brown bricks as used for the original portion of the church and for the entrance tower recently completed by the same architects. The addition to the rectory will provide for a library and study on the first floor and additional bedrooms and bathroom on the second floor, the exterior to correspond in design with the present building. The Rev. C. E. Bueck is rector of the parish and the Rev. H. G. England assistant.

ON THE Second Sunday after Trinity, in Trinity church, Easton, Pa. (Rev. Archibald H. Bradshaw, rector), there were unveiled a Trinity window, given by the Sunday school, and a rose window, depicting the lineage of Christ, given by Mr. Herman Simon in memory of his brother, Mr. Robert Simon. The rose window presents seventeen figures. Both windows, handsome in color and design, and made after the order of the thirteenth century class, are from the D'Ascenzo Studios, Philadelphia.

THE AUTHORITIES of St. Andrew's Church, Baltimore, encouraged by the large legacy left to them for this purpose by their late rector, Rev. J. H. Eccleston, D.D., have ac-

cepted plans prepared by Architect H. H. McConas for the extension and completion of the church building. The church now consists of the nave only, with a temporary chancel extending into the nave. The fabric will now be completed by building an addition 39 feet 2 inches by 73 feet, which will include the chancel as at first designed. It will be of brick and stone and will conform in style and architecture to the main building. The total cost will be about \$15,000. When thus completed, St. Andrew's will be one of the most attractive churches in the diocese of Maryland.

A NEW ALTAR and reredos are being put in place in Trinity church, Wilmington, Del., as a memorial. Services are being held in the new parish building.

NEW CHURCH AT EAST ONONDAGA, NEW YORK.

THE NEW building of St. Andrew's mission, East Onondaga, N. Y., a suburb of Syracuse, was opened for service the Sixth Sunday after Trinity, with celebration of the Holy Eucharist at 9 o'clock and Evensong at 4, the Ven. William Cooke being the celebrant and preacher at the respective services. St. Andrew's was organized about ten years ago, and has had a checkered career. For many years the congregation worshipped in a rented store, but a few months ago the store was closed to them, and immediate steps were taken to erect a little home of their own. The building is semi-Gothic, planned by the Archdeacon and designed for temporary use, for before long it is hoped to erect a better building on the large lot and use the present one for Sunday school purposes. The Rev. Ray Wootton is in charge under the Bishop. Mr. Wootton was ordered deacon last December and graduated from the Syracuse University last May. In the chancel besides the Archdeacon and the minister in charge were the following priests: The Rev. Messrs. W. S. Hayward, who held services in this part of the valley as long ago as 1870; I. M. Merlinjones, Church of St. John the Divine; A. A. Jaynes, Trinity; W. E. Jones, Calvary, Syracuse; and George C. Wadsworth, of Fulton. There were large congregations.

ARRANGEMENTS FOR SIXTH DEPARTMENT COUNCIL.

THE ANNUAL council of the Sixth Missionary Department will be held in Duluth on the first three days of September. The department includes eleven dioceses in the states of Minnesota, Iowa, North Dakota, South Dakota, Nebraska, Montana, Wyoming, and Colorado. The council is composed of the Bishops and of five clerical and five lay delegates from the several dioceses. The Woman's Auxiliary, which will hold a convention at the same time, will be fully represented by officers from the diocesan organizations. A Sunday school conference and a meeting of the Brotherhood of St. Andrew will also be part of the programme. The president of the conference will be Rt. Rev. Leigh Richmond Brewer, D.D., Bishop of Montana, he being the senior Bishop in time of consecration.

In addition to the Bishops of the Department, other Churchmen of prominence have promised to be present, among whom are the Presiding Bishop of the Church, Rt. Rev. Daniel S. Tuttle, D.D., Bishop of Missouri; the Primate of the Canadian Church, the Most Rev. the Archbishop of Rupert's Land; the president of the Board of Missions, Rt. Rev. Arthur S. Lloyd, D.D., New York City; Rt. Rev. C. C. Grafton, D.D., and Rt. Rev. R. H. Weller, D.D., of Fond du Lac.

The diocese of Duluth will be represented in the council by ten clerical and ten lay delegates, elected at the annual convention. Those elected are: Rev. Messrs. H. F. Par-

shall, F. Durant, J. G. Ward, A. W. Ryan, D.C.L., A. H. Wurtele, E. B. Collier, Denham H. Quinn, F. C. Coolbaugh, George E. Platt, A. W. Farnsworth, and Messrs. William E. Magner, F. W. Paine, George H. Crosby, H. R. Spencer, Thomas S. Wood, James A. Brown, J. H. Dight, R. R. Wise, William H. Davy, and Dr. J. H. Beatty.

The principal features of the programme are as follows:

FRIDAY, SEPTEMBER 1ST.

- 9:30 A. M.—Holy Communion, St. Paul's church, celebrant, the Presiding Bishop; preacher, the Primate of Canada, the Most Rev. the Archbishop of Rupert's Land.
- 11:00 A. M.—Business session. The Bishop of Montana, president of the council, presiding. Report of the Department secretary.
- 2:30 to 4:30 P. M.—Conference: "The Mission Parish." (a) "The best method for securing speedily a church and parsonage in a new field," Bishop of Kearney; (b) "The Maintenance of the Church in small communities," Bishop of Minnesota; (c) "The permanent elements of the parish," Rev. F. Durant.
- 4:30 P. M.—Brotherhood meeting.
- 8:00 P. M.—Conference: Church Unity, Bishops of Montana and Colorado.

SATURDAY, SEPTEMBER 2D.

- 7:30 A. M.—Celebration of Holy Communion, Trinity pro-Cathedral, celebrant, Bishop Lloyd.
- 9:30 A. M.—Morning Prayer in Ojibwa, Indian clergy. Address, president of the Board of Missions.
- 11:00 A. M.—Conference. Bishop of Minnesota in the chair: "Men for the Mission Field." (a) "The duty of pastors and people to quicken in the hearts of the young, the call to the ministry," Rev. J. E. Freeman; (b) "The preparation needed in the seminaries," Bishop of North Dakota; (c) "The Development of resources for the support of missions," Mr. George F. Henry.
- 3:30 P. M.—Sunday School Conference: "How can the Department most Effectually Foster Religious Education?" Rev. W. W. Barnes.
- 8:00 P. M.—Banquet.

SEPTEMBER 3D, TWELFTH SUNDAY AFTER TRINITY.

- 8:00 A. M.—Celebration of Holy Communion. All churches.
- 11:00 A. M.—Morning service in all churches, preachers, the Bishops.
- 3:00 P. M.—Mass meeting in auditorium, the Bishop of Duluth presiding. "The Church's Message to the World," speakers: the Bishop of Colorado, Mr. W. H. Lightner, Bishop A. S. Lloyd, Mr. G. W. Pepper, and Bishop of Missouri.
- 8:00 P. M.—Closing service of the conference. St. Paul's church: Brief service and addresses by the Bishops of Western Colorado, Iowa, Montana, and North Dakota. Benediction by the president of the Board of Missions, Trinity pro-Cathedral: Brief service and addresses by the Bishops of Minnesota, Kearney, and Colorado. Benediction by Presiding Bishop.

The Woman's Auxiliary will open its session on September 1st with a celebration of the Holy Communion in St. Paul's church, and will then adjourn to Trinity pro-Cathedral. Addresses will be made at the two sessions on Friday by Miss J. C. Emery, Mrs. Hallam, and Mrs. C. S. Olmsted, and on Saturday by Miss Katherine Sleppy, Mrs. Prior, Mrs. H. Taylor, Mrs. Biller, Miss Susan Wear, Miss Mary Peabody, Mrs. A. K. Gault, Mrs. A. W. Ryan, and Miss Annie Kramph.

A NEEDED WORK IN HONOLULU.

A COMMITTEE has been appointed by the Bishop of Honolulu to interest people and make friends for St. Mary's mission. This work has been conducted in a large house at Moiliili, a suburb of Honolulu. It ministers to Chinese, Japanese, Koreans, Portuguese, and Hawaiians, and has reached a size beyond the proper capacity of the building, and though the house is dreadfully out of repair, everybody familiar with the work realizes that it is located exactly where it is most needed. The owner of the property will not repair it, but will sell at a figure which, with the cost of repairs, would amount to about \$6,000. The object of this committee is to raise that sum of money, that this or other property in the immediate neighborhood may be purchased and put in order for the use of St. Mary's mission, which certainly is as

worthy as any Christian work in these Islands. It was commenced seven years ago and carried on by Mrs. L. F. Folsom, Mrs. Kong, and members of St. Peter's Chinese Church. It began in a small way, and has steadily grown. It is now carried on by Miss Hilda Van Deerlin and her Chinese assistant, Miss Sara Chung, both graduates of St. Faith's Training School for Deaconesses founded by the late Dr. Huntington of Grace Church, New York City. In the day school 125 children are taught to read, speak, sing, and write English, and are taught the elements of the Christian religion. In the evening school, twenty-five men and women, who earn their daily bread, are taught what the children learn in the day school, and are given regular instruction in the Christian religion. St. Mary's is recognized by the people as an important, central, and successful work, which occupies a field doing the only Christian work among the Orientals in its district. It has resulted in the baptism and confirmation of many Chinese and Japanese people, who are faithful, earnest Christians. Contributions will be gladly received by Mrs. H. B. Restarick, 251 Vineyard street, Honolulu.

#### CALLED TO SPRINGFIELD, MASS.

CHRIST CHURCH, Springfield, Mass., has called to its rectorship the Rev. William Austin Smith, who has just returned after a year spent, with his family, abroad. Mr. Smith resigned the rectorship of St. Paul's Church, Milwaukee, early in 1910, his health being such as to require for him a thorough rest. He now finds himself restored and ready for active work. He was president of the Standing Committee in Milwaukee for several years. Christ Church, Springfield, is the parish which the Rev. Dr. Slattery resigned in order to accept the rectorship of Grace Church, New York, a year ago. It is thought likely that Mr. Smith will accept his call.

#### DEATH OF W. W. OLD.

ANOTHER long-time deputy to General Convention has passed to his rest in the death of Captain William W. Old, chancellor of the diocese of Southern Virginia. He had been only slightly ill for two weeks, and then, on Wednesday, July 19th, died almost without warning, from acute intestinal indigestion.

Captain Old was born in Virginia November 17, 1840, and was graduated at the University of Virginia in 1861, and on the day of his graduation was mustered into the Confederate service as junior lieutenant, rising afterward to the rank of captain. He began the practice of law in 1868, and rose to prominence in his profession. He was also active in Church affairs during his entire lifetime, and served in every General Convention from 1889. He was at all times an efficient and useful member, and served on many important committees and commissions.

The funeral service was held at Christ Church, Norfolk, of which Captain Old was a member, on the 21st inst., Bishop Randolph officiating, assisted by the Bishop Coadjutor and the Rev. A. Coates, curate of the parish. The rector, the Rev. F. C. Steinmetz, is traveling abroad.

#### DEATH OF REV. G. C. HARRIS, D.D.

THE DEATH of the Rev. Dr. George Carroll Harris occurred on July 2d at his home, Mount Helena, near Rolling Fork, Miss., at which place and adjacent points he had labored since 1892. He was ordained deacon in 1858 and priest two years later. The degree of S.T.D. was conferred upon him in 1877 by the University of the City of New York and in 1903 the further honor of a D.D. was given him by the University of the South. Dr. Harris was at one time Dean of St.

Mary's Cathedral, Memphis, Tenn. For twenty years he has been canonically connected with the diocese of Mississippi. During the episcopate of Bishop Thompson he served the diocese for a time as Archdeacon. He is survived by a widow, a son, George C. Harris, Jr., and a daughter, Mrs. Frank Thompson.

#### METHODIST MINISTER TO ENTER THE CHURCH.

THE OFFICIALS and members of the first Methodist Church of Rahway, N. J., are mourning the resignation of the pastor, the Rev. Dr. Robert A. Brown, on July 16th, which was announced to take effect immediately. He will study for holy orders and meanwhile will do work, it is stated, in connection with St. Bernard's Church, Bernardsville, N. J.

#### ALABAMA.

C. M. BECKWITH, D.D., Bishop.

##### Gifts to Mobile Priest.

PREVIOUS to starting on his trip abroad, the parishioners of the Rev. Wyatt Brown, rector of All Saints' Church, Mobile, presented him with a purse, and individual parishioners also made a similar donation. While absent his address will be care Thomas Cook & Sons, London, England.

#### BETHLEHEM.

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

##### Mercur Memorial Fund Completed.

THE WOMAN'S AUXILIARY of the diocese has completed the Mercur Memorial Fund of \$1,200, in memory of Miss Elizabeth G. Mercur. This fund will maintain a scholarship in St. Elizabeth's School, South Dakota.

#### DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

##### Vacation Changes Among the Clergy—Clerical Brotherhood Meets—Open-Air Services in Wilmington.

SUMMERTIME has brought the usual vacation opportunities for the clergy, and arrangements have been made for keeping open the churches on Sundays during July and August. In Wilmington, St. Andrew's is served by the Rev. Herbert E. Ryerson of North East, Pa., the Rev. Hubert W. Wells having gone to his summer home, Isleworth, Hancock county, Maine; St. John's will be in the care of its assistant minister, the Rev. Charles H. Holmead, the rector, Archdeacon Hall, having gone to Nebraska, after which he will spend some time in Bellefonte, Pa.; the rector of Trinity will spend his vacation in New England the latter part of August, preaching in Trinity church, Boston, on each Sunday, and before that time he will be in Dutchess county, New York; the Rev. Hamilton B. Phelps of St. Thomas', Newark, Del., will officiate at Trinity. The Rev. A. E. Clay, vicar of "Old Swedes," will spend his vacation on a visit to his parents in Canterbury, England, sailing on September 9th, and returning the middle of October. The Rev. Kensey J. Hammond goes to Virginia for his vacation; the Rev. Messrs. W. H. Burkhardt of Leesburg, and Edwin S. Hinks of Warrenton will officiate in Immanuel in his absence in August. The Rev. John Rigg, rector of Immanuel, New Castle, divided his vacation between Atlantic City and Augustine Park, Del., camping at the latter place with the members of the Junior Brotherhood of St. Andrew of his parish. The Rev. E. H. J. Andrews, rector of Milford, during the summer will have services in All Saints', Rehoboth. The Rev. Percy L. Donaghy, rector of St. Anne's, Middletown, will go to Atlantic City, and officiate on Sunday at churches near Philadelphia. The Bishop is at his summer home in Birchmere, Bryant Pond, Maine.

THE CLERICAL BROTHERHOOD held its last meeting before the summer recess outside this diocese. For some time it has had the pleasure of numbering in its membership several of the Eastern clergymen. This time it met in North Kent parish, St. Clement's rectory, Massey's, with the Rev. Mr. Birnbeck. The Rev. Albert Ware, *emeritus* rector of the parish, was also present, and a delightful day was spent by all who were able to be there. For the first autumn meeting an invitation has been accepted to Christ Church rectory, Christiana Hundred.

OPEN-AIR services are being held in Immanuel churchyard, Wilmington, each Sunday evening, for the fourth season. They furnish a convenient opportunity for testing the value of the Mission Hymnal.

#### HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

##### Gift to Renovo Church—Work of Rev. Thomas L. Chavasse—Other Personal Notes.

TRINITY CHURCH, Renovo, has recently been presented with a handsome brass alms basin in memory of Mrs. Sarah Ellis; also, a lectern Bible in memory of Mrs. Emma Kelley, a devout communicant of the parish, by her three sons.

THE REV. THOMAS L. CHAVASSE, who while travelling in this country last year accepted an appointment by the Bishop of Harrisburg to take up work temporarily in the Cumberland Valley, is about to return to his home in Birmingham, England. While here he has arranged to build a beautiful church at Waynesboro; is now building in Shippensburg a well appointed rectory; at Mount Alto, Emmanuel Church (Bishop Henry Potter's first charge) has been thoroughly renovated and restored, much of the work being done by his own hands; and at the State Tuberculosis Camp near by he has established regular services.

THE REV. JOHN C. GRIMES, rector of Trinity Church, Renovo, will spend part of his vacation visiting his father in New Cumberland, Pa. He will act as supply in Trinity Church, Williamsport, the last Sunday in July and two Sundays in August.—The Rev. W. NORTHEY JONES, rector of Christ Church, Williamsport, is spending his vacation in and about Brooklyn, N. Y.—The Rev. ROBERT BELL of All Saints', Williamsport, and Rev. ROBERT GIBSON of Trinity Church, Williamsport, are spending their vacation in Cape May, N. J.—The Rev. JAMES E. DIGGLES will spend the summer on Long Island.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

##### Vested Choir at Sea Cliff.

THE MUSIC at St. Luke's Church, Sea Cliff, L. I., was sung by a vested choir for the first time on Sunday morning, July 16th. The choristers, numbering sixteen, were assisted at the evening service by Miss Beatrice Reinhardt.

#### MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

##### Church Chaplains in the M. N. C.

THE FIRST, FOURTH, and Fifth regiments of the Maryland National Guard have been spending the past ten days in their annual summer encampment at Camp Henry M. Warfield, near the city of Frederick. Each of these regiments has a clergyman of the Church for its chaplain, viz: the First, Rev. J. Poyntz Tyler, rector of St. John's Church, Hagerstown; the Fourth, Rev. William D. Gould, Jr., rector of the Church of the Holy Trinity, Baltimore, and the Fifth, Rev. W. Page Dame, associate rector of the Memorial Church, Baltimore.

**MASSACHUSETTS.**

WM. LAWRENCE, D.D., LL.D., Bishop.  
Personal.

DR. VAN ALLEN and Dr. Oatob, clergy of the Church of the Advent, have cabled their safe arrival at Liverpool after a pleasant journey, having sailed on the 3d inst. by the *Cymric*. The parish is in charge of the Rev. F. E. Aitkins and the Rev. Karl Schwartz during the rector's absence.

**MILWAUKEE.**

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

Vacation Services at Wauwatosa.

DURING the absence on his vacation of the Rev. Carlo E. Jones, rector of Trinity Church, Wauwatosa, the services are being taken by the Rev. James L. Small.

**MINNESOTA.**

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

The Sheltering Arms Orphanage—Personal Mention.

THE SHELTERING ARMS Orphanage on the river driveway between St. Paul and Minneapolis, built in large part through the generosity of Mr. and Mrs. E. C. Whitney, has accommodations for sixty-eight children. Three hundred applications have been declined since the new home was occupied. An epidemic of diphtheria has been successfully suppressed, there having been twenty-eight cases without any loss of life. The isolated hospital ward proved of very great value. There is but a small endowment and the board of managers is seeking to provide an assured support by securing members of the corporation who will pay an annual fee of \$3.

THE REV. CARROLL L. BATES, rector of St. Mark's Church, Lake City, will spend the month of August with his family in the Adirondacks. Address: Camp Bacon, Old Forge, N. Y. During his absence the services at Lake City will be maintained by the Rev. C. H. Plummer, D.D., a former rector of the parish.

THE RT. REV. F. R. MILLSAUGIE, D.D., is supplying at St. John's Church, St. Paul, during the month of August, and the Rt. Rev. A. R. Graves, D.D., is officiating in Gethsemane on Sunday mornings.

THE REV. WILLIAM C. POPE is preparing a history of the Church in St. Paul which is promised for delivery about December 1st.

**NEBRASKA.**

ARTHUR L. WILLIAMS, D.D., Bishop.

Clerical Vacations—Installation of Dean Tancock—Three Anniversaries Observed.

THE BISHOP and several of the clergy of the diocese are away on their vacations. The Bishop and family are at their cottage on St. Joseph's Island, Ontario. The Rev. Canon and Mrs. Marsh of St. Mary's, Blair, are the guests of Mrs. W. B. Millard at her cottage at the Sault. The Rev. William Herbert Moor, secretary of the diocese, having been ordered by his physician to take a three-months' rest, has gone to his old home, Toronto, Canada. The Rev. Frederick D. Tyner, rector of St. Andrew's, Omaha, and his family are at Bath, Ontario. The Rev. Alfred G. White and wife of St. Martin's, South Omaha, are enjoying the lakes of Minnesota. The Rev. Frederick C. Taylor, formerly of Central City, with his family are visiting their parents on the Pacific Coast. The Rev. John D. Rice and wife of St. Stephen's, Ashland, are spending July at Spokane, Wash.

THE MONTH of June was marked by the installation of the Very Rev. James A. Tancock as Dean of Trinity Cathedral, Omaha, and the observance of three anniversaries among the clergy of the diocese.

Dean Tancock was installed on Trinity Sunday by the Bishop of the diocese in the presence of a congregation that taxed the ca-

capacity of the Cathedral. The Bishop was preacher and celebrant.

St. Barnabas' Day was the twentieth anniversary of the ordination and pastorate of the Rev. John Albert Williams, priest in charge of the Church of St. Philip the Deacon, Omaha. At the morning service, which was the customary choral Eucharist, the mission priest preached an historical sermon. In the afternoon the Bishop of the diocese administered the sacrament of confirmation and delivered a congratulatory address, at the close of which he had the priest kneel for his blessing and placed upon him his personal gift, a beautiful white stole. At a reception, held the following week in Jacobs Memorial Hall, the Rev. John Williams, rector of St. Barnabas' and former priest in charge of St. Philip's, made an address, and, in the name of the congregation, Thomas Reese, warden, presented the priest with a gold cross and chain, appropriately inscribed.

On the Feast of St. John the Baptist the Rev. John Williams, rector of St. Barnabas', Omaha, completed thirty-four years as the rector of that parish, which has done much for the Catholic cause in the diocese. There was the usual celebration of the Holy Eucharist on this day and on Sunday reference was made to the happy years spent together in the sermon by the rector.

On St. Peter's Day the Rev. Herman B. Burgess, rector of St. Luke's, Plattsmouth,

celebrated the fiftieth anniversary of his ordination to the priesthood and the thirty-eighth of his rectorate at St. Luke's. Not only the people of the parish but the people of the city joined in observance of the anniversary. At 10:30 there was a celebration of the Holy Eucharist, with the Bishop as celebrant, Canon Burgess as gospeller and the Rev. John Albert Williams as epistoler. For this service several of the clergy and laity from other parts of the diocese were present. The Bishop delivered a brief and impressive address, at the close of which he presented Canon Burgess with a liberal purse of gold as the gift of his people. In the afternoon and evening a reception was held at the rectory. As a token of appreciation to this godly priest every business place in Plattsmouth was closed by proclamation of the mayor at the request of the Commercial Club of the city between the hours of two and four that "all Plattsmouth may have the opportunity of extending congratulations to Canon Burgess." Forty years of Canon Burgess' ministry have been spent in Nebraska.

**NEWARK.**

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

Funeral of Mrs. J. R. Lake.

THE FUNERAL services for Mrs. James R. Lake, organist of Christ Church, Short Hills,

**The Perfect Soda Cracker**

Uneeda Biscuit are the perfect soda crackers. The flour used must meet a perfect test. The very purity of the water is made doubly sure. Even the air in the mixing and bake rooms is filtered. The temperature and humidity of the atmosphere is accurately regulated to a uniform degree. The sponge is kneaded by polished paddles. The baking is done in the cleanest of modern ovens. Then Uneeda Biscuit are packed fresh in the purple and white package that keeps them crisp and good from oven to table. Is it any wonder that

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N. J. were held in her home at Maplewood, on July 18th. Mrs. Lake was the organizer and leader of the Maplewood Choral Club and a former organist of St. George's Church in that town. Besides her husband, two brothers, the Rev. Dr. William S. Sayres of Detroit, Mich., and G. B. Sayres of New York City, and two daughters survive her. The burial office was said by the Rev. Elmer N. Owen, rector of Maplewood.

#### NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

#### An Active Church Club—Inter-diocesan Paper Discontinued.

THE CHURCH CLUB of Charlotte, of which Mr. R. J. Walker is the active president, has not suspended work during the summer and in spite of hot weather is working with new vigor. The last meeting was addressed by the Hon. F. M. Shannonhouse on "The Relation of the Church to Civil Law."

THE ARRANGEMENT by which the dioceses of North Carolina, East Carolina, and the district of Asheville issued the *Carolina Churchman* as the organ of the Church in the whole state has been dissolved. Hereafter that paper will be the organ of the diocese of North Carolina, and the Thompson Orphanage, East Carolina, will resume the publication of their paper, *The Mission Herald*, and Asheville will issue occasional printed bulletins of their work. The *Carolina Churchman* has been placed in charge of the Rev. Francis M. Osborne of Charlotte, as editor and business manager, and plans are being made for its enlargement and improvement.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

#### Death of Mrs. G. A. M. Thompson.

MRS. GERTRUDE A. M. THOMPSON, wife of the Rev. Dr. Thompson, rector emeritus of the St. James' Memorial Church, Pittsburgh, entered into rest on Monday, July 17th. She had been prominently connected with the work of the Woman's Auxiliary and of the Diocesan Prayer Society, and during the rectorship of her husband, was instrumental in the organization of the "Clothing Bureau," an instrumentality for supplying work to needy women, and garments and household supplies to foreigners and others in the vicinity of the Church at very low rates. The work has since developed into the Lawrenceville Public Wash and Bath House, and is comfortably housed in its own brick building at Butler and Thirty-fourth streets. Funeral services were held in St. James' church on Tuesday evening, July 18th, conducted by the rector of the parish, the Rev. R. F. Schulz, and the Bishop of the diocese. Interment took place the day after, at Gambier, Ohio. Mrs. Thompson is survived by her husband, two sisters, and a brother.

#### TENNESSEE.

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

#### Retreat at Sewanee.

LAST WEEK at St. Michael's monastery a retreat was conducted by the Rev. Father Huntington, O.H.C., adding one more very great advantage to the many which are offered by Sewanee as a place to spend a summer vacation.

#### WASHINGTON.

ALFRED HARDING, D.D., Bishop.

#### Session of Southern Maryland Clerics—Brotherhood Activities—Other Items.

THE SOUTHERN MARYLAND Clerics met Wednesday, July 19th, at the rectory of old St. Paul's parish, Prince George county, which is in the village of Woodville, some six

miles from the parish church. The Rev. Frederick Towers, rector of the parish, was the host on the occasion, and Rev. C. J. Curtis, rector of St. John's parish, Prince George and Charles counties, was the essayist.

LAST MONDAY week the members of the chapters comprising the Washington Senior Brotherhood Assembly were the guests of St. Philip's Chapter, Laurel, Md. On July 24th the Junior Assembly met at St. Columba's church, Tennallytown, when an address was delivered by Mr. Charles R. McAllister of St. Paul's Chapter.—AT A SERVICE held on Sunday evening, July 16th, in St. John's chapel, Georgetown, in the interest of the formation of a senior Brotherhood chapter, the address was delivered by Mr. William B. Dent, president of the Washington Senior Assembly.—REV. EDWARD DOUSE, vicar of St. John's chapel, contemplates the organization of a chapter within the next few weeks.

THE Rev. PACA KENNEDY of the Virginia Theological Seminary, who had charge of the services at Epiphany chapel during June and at Epiphany church during July, is to be in charge of St. John's and Christ Church, Georgetown, during August. At Epiphany Church the Rev. Mr. Mayo, rector of St. Mark's, Richmond, Va., is to have charge during August.

#### CANADA.

Notable Ordination Service at Arnprior—Anniversary at Fredericton—Other Dominion News. Diocese of Ottawa.

ON ST. PETER'S DAY (June 29th) the Archbishop of Ottawa held an ordination in

#### FALSE HUNGER

#### A Symptom of Stomach Trouble Corrected by Good Food.

There is, with some forms of stomach trouble, an abnormal craving for food which is frequently mistaken for a "good appetite." A lady teacher writes from Carthage, Mo., to explain how with good food she dealt with this sort of hurtful hunger.

"I have taught school for fifteen years, and up to nine years ago had good, average health. Nine years ago, however, my health began to fail, and continued to grow worse steadily, in spite of doctor's prescriptions, and everything I could do. During all this time my appetite continued good, only the more I ate the more I wanted to eat—I was always hungry.

"The first symptoms of my breakdown were a distressing nervousness and a loss of flesh. The nervousness grew so bad that finally it amounted to actual prostration. Then came stomach troubles, which were very painful, constipation which brought on piles, dyspepsia and severe nervous headaches.

"The doctors seemed powerless to help me, said I was overworked, and at last urged me to give up teaching, if I wished to save my life.

"But this I could not do. I kept on at it as well as I could, each day growing more wretched, my will-power alone keeping me up, till at last a good angel suggested that I try a diet of Grape-Nuts food, and from that day to this I have found it delicious, always appetizing and satisfying.

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Emmanuel church, Arnprior, when the Rev. E. A. Baker, curate of St. Matthew's, Ottawa, and the Rev. A. F. Cecil Whalley, missionary at Madawaska, were advanced to the priesthood. The clergy taking part in the service were Archdeacon Bogert of St. Alban's, Ottawa; Rev. E. A. W. Hanington, Canon of Christ Church Cathedral, Ottawa; Rev. H. B. Moore, priest-in-charge of Douglas; Rev. William Netten, Pembroke; Rev. W. M. Loucks, of St. Matthew's, Ottawa; Rev. Charles Saddington, Almonte; Rev. C. F. Clarke, Pakeham; Rev. T. H. Iveson, Fitzroy; Rev. W. H. Stiles, March; Rev. William Macmorine, Antrim; Rev. W. H. Prior, Beachburg; Rev. W. H. Green, Eganville; Rev. R. B. Waterman, Huntley; Rev. Rural Dean Whalley, Arnprior, besides the ordinands. The service was fully choral. The sermon, preached by the Rev. William Netten from the text, "As the Father hath sent Me even so send I you . . . and lo! I am with you always, even unto the end," was clear, definite, and convincing. The chief point emphasized was that of the divinely appointed offices in the Church of Bishops, priests, and deacons, and of the importance of the Apostolic Succession in the Bishops of the Church—this being compared to a vast steel network through which an electric current flowed, the authority conveyed to every part

from its Source, making the chances of any irregularity in consecration infinitesimal. After the sermon the ordinands were presented to the Archbishop by Archdeacon Bogert. Then followed in a most impressive manner the singing of the litany by Rural Dean Whalley and the hymn "Christ is Gone Up." After this his Grace dedicated to the service of Almighty God an altar book and Communion vessels, and the Holy Eucharist was begun. The Archbishop was celebrant, Rev. W. H. Waterman, gospeller, and Rev. W. H. Stiles, epistoler. After the gospel the solemn exhortation was read and the vows taken. Then took place the apostolic laying-on of the hands by the Archbishop, and of the eight senior priests as witnesses. The Creed was sung immediately afterwards, and the Communion service concluded.

of the Bible" was read by the Rev. H. A. Cody and Professor Ussher Miller described his method of teaching a junior class. Teacher training and mission departments were discussed at some length.

*Diocese of Ontario.*

AN INTERESTING incident of the visits of Bishop Mills to the parish of Christ Church, Wolfe Island, July 9th, was the dedication of the new pulpit of oak, presented to the church in memory of a former rector, the late Rev. J. Godfrey, by his son and daughter.—THE CHARGE of the parish of Christ Church, Gananoque, has been taken for the months of July and August by the Rev. E. A. Neville, rector of Muncie, Ind.

*Diocese of Caledonia.*

BISHOP DUVERNET has been making an extended tour in his diocese during the course of which he walked 120 miles in five days. He visited the new church at Telkra, which will seat 200 people. This settlement will be an industrial center in the future, as it has large mining and agricultural possibilities. Church work is being vigorously prosecuted at Seeley, which is the present headquarters of the Grand Trunk Pacific engineer camps, and where the Bishop took duty for some time.

*Diocese of Fredericton.*

THE 125TH ANNIVERSARY of the founding of the parish of Fredericton by the Church of England will be celebrated during the month of August. Plans are being arranged by the present rector, the Rev. Canon Cowie, but details are as yet incomplete.—AT A largely attended meeting of the Sunday school teachers of St. John Deanery on July 11th, in St. George's church, West St. John, an interesting paper on the "Literary Beauty

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*Diocese of Toronto.*

THE CORNERSTONE of the new parish house for All Saints', Collingwood, was laid by Bishop Sweeny July 13th. A large number of people were present and several addresses were given, one by the rural dean of Barrie and one by the Bishop. One of the oldest residents of the town gave an account of the work of the Church there since his arrival fifty-seven years ago.—SERVICES to commemorate the founding of the parish of St. Olave, Toronto, were held July 16th in the church.—THE Bishop Strachan School, so long familiar in Toronto, is to be moved to a new site and new buildings, larger and more commodious, will be erected.

*Diocese of Niagara.*

THREE FINE memorial windows have been placed in St. George's church, Guelph, in memory of former members of the congregation.—THE Rev. R. KER, who has been for over twenty years rector of St. George's, St. Catharines, has been obliged to resign on account of his health. This is the oldest church in the diocese.

*Diocese of Rupert's Land.*

ARCHBISHOP MATHESON has gone for a rest to Banff. The new curate for All Saints' church, Winnipeg, the Rev. F. Lound, has arrived from England and taken up his work in the parish.

*Diocese of Columbia.*

THE JULY meeting of the Chapter of the Rural Deanery of Victoria was held in the parish of St. Stephen, South Saanich. A letter from Bishop Perrin, now in England, was read as to the proposed mission to be held in the October of next year. It was decided that arrangements should be made for the mission upon the return of the Bishop. Among the papers read at the meeting of the chapter was an excellent one on "Holy Orders" by Archdeacon Seriven. The next meeting will be held in October, in the parish of Cedar Hill.

*Diocese of Huron.*

MUCH INTEREST was shown in the addresses of Dr. Andrew Stirrell, a medical missionary working in Northern Nigeria on the staff of the Soudan interior mission, when he spoke in St. John's church, Sarnia, July 16th. Dr. Stirrell is appealing for twenty men to take up work among twenty different tribes.—THE PLAN for cancelling the mortgage on St. John's church, St. Thomas, has met with entire success.—THE DIFFICULTIES between the congregation of the Church of St. John the Evangelist, London, and their rector, have been met by his exchanging his parish for that of a brother clergyman, the Rev. Canon Craig of Petrolia. The proposition was made by the Bishop at a meeting of the select vestry and unanimously accepted.

\$7,500; Bishop and Mrs. Leonard, \$5,000; Mrs. T. J. Emery, \$5,000; Samuel Mather, \$5,000; William G. Mather, \$1,000; and the Rev. J. Townsend Russell, \$1,000. Mrs. Emery has also promised a maintenance fund of \$5,000 for the renovated Bexley Hall, to be known as "The Rev. I. Newton Stanger Endowment" in memory of a loyal alumnus of the class of 1867. At the commencement exercises on Wednesday morning the address of the class of 1911 was given by Horace Wyndome Wood, second honor man. The alumni address was given by the Rev. Charles E. Byrer of Springfield, Ohio, a graduate of Bexley Hall, 1900. Certificates of graduation from Bexley Hall were awarded to Frank Albus, John Sylvanus Haight, Milton Seybert Kanaga, Walter Robson McCowatt, Edwin William Todd, Jesse Samuel Wicks, Walter Gordon Moffatt, and the degree of Bachelor of Divinity was awarded to Edwin Winfield Hughes, '08 A.B., and William Martin Sidener, '08 A.B., '01 A.M. The following academic degrees in course were awarded: Bachelor of Arts, Ernest Cook Dempsey, William Oliver Leslie, Charles Benton Senft, John Deane Southworth, Horace Wyndome Wood; Bachelor of Philosophy, Kingdon Thornton Siddall, Walter Tupper Kinder; Bachelor of Science, Alan Gustavus Goldsmith, Clitus Harry Marvin, Earl Mahaffee Mason, Bartelle Hilien Reinheimer; Bachelor of Letters, Robert Clarkson Millspaugh, Lecky Harper Russell, Everett Sanderson; Master of Arts, George Alvin Wieland, '07 A.B., '09 B.D. The honorary degrees were: Doctor of Laws, Joseph Packard, Esq., '60 A.B., '67 A.M., Baltimore, and the Hon. Alvin Howard Sanders of Washington, D. C.; Doctor of Divinity, the Rev. Cleveland Keith Benedict, '87 A.B., Sewanee, Tenn.

ARCHDEACON PRESCOTT, who as chancellor of the diocese has refused to sanction the design for a memorial window in a Carlisle church on the ground that an angel is depicted wearing the coat-of-arms of the Dean and Chapter of Carlisle, would assuredly make short work of the Lincoln Cathedral "Imp," which finds a place among the angels forming the angel choir in that building. Up and down the country are to be found hundreds of examples of the humor of ecclesiastical architects of a past age, from the snarling griffins worked into the stone work of Henry VII's chapel, Westminster Abbey, to the dun cow and milkmaids in Durham Cathedral. A cat playing a violin can be seen in Wells Cathedral, and in Hereford Cathedral two cats, apparently performing a violin duet. Boston "Stump" is crowded with fantastic carvings, among which may be mentioned a wife chastising her husband, a teacher caning a pupil, and an orchestra composed of bears playing an organ, a bagpipe, and a drum.—*Westminster Gazette.*

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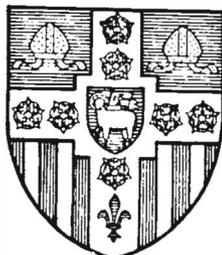
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THE EXERCISES of the eighty-third commencement of Kenyon College, Gambier, O., occupied the days from Sunday, June 25th. to Wednesday, June 28th. On Sunday morning, as previously reported in these columns, five candidates were ordained to the diaconate by the Bishop of Ohio in the Church of the Holy Spirit. On Sunday evening the baccalaureate sermon was preached to the graduating class at the college by the Bishop of Kansas. On Monday seven men from the classes of 1911 and 1912 were initiated by the Phi Beta Kappa Society. On Tuesday evening the reunion and supper of the alumni of the Divinity School was held at Bexley Hall. Announcement was made that over \$25,000 has been subscribed toward a \$50,000 fund for the renovation of the seminary building. The largest donors are J. Pierpont Morgan,

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