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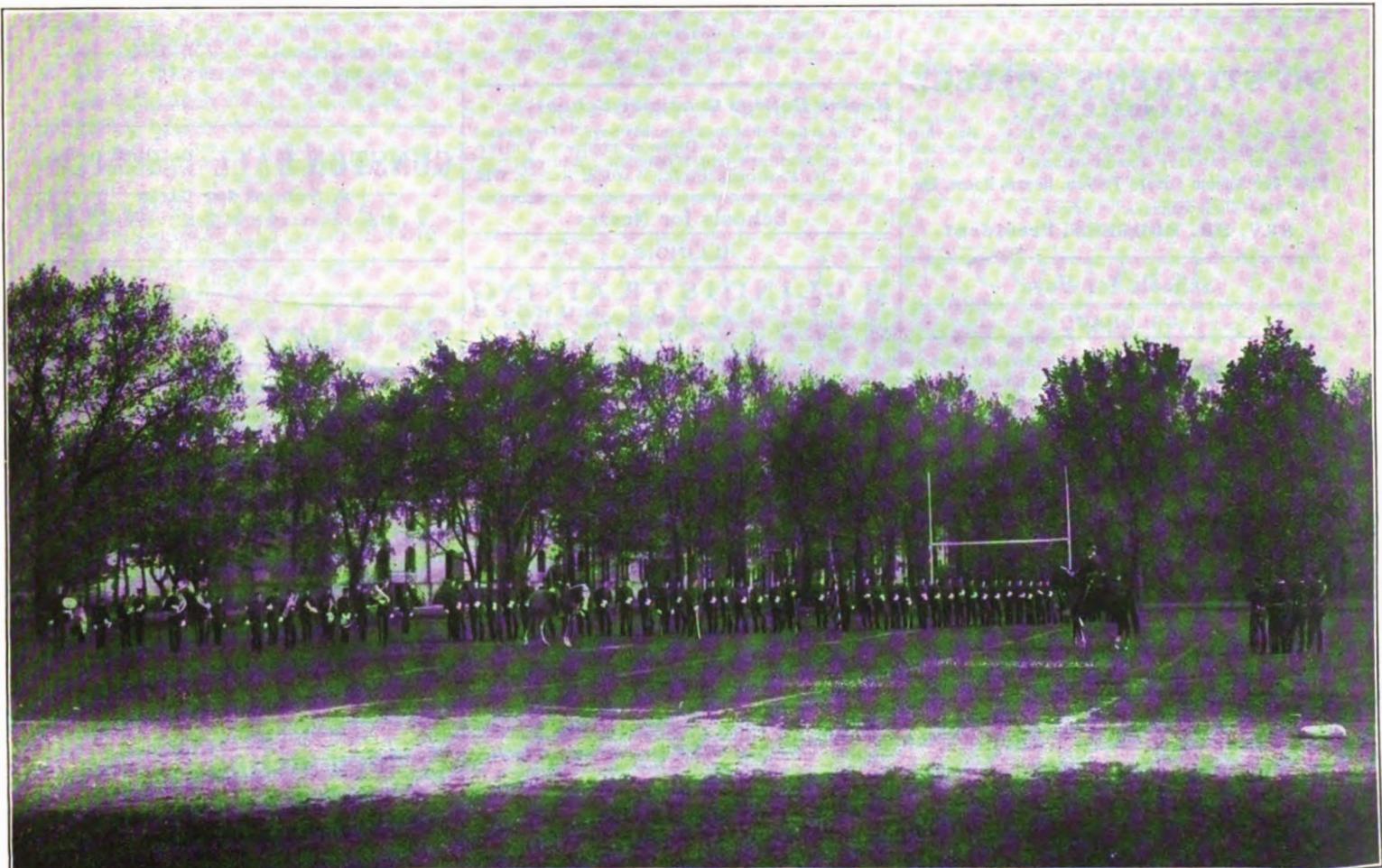
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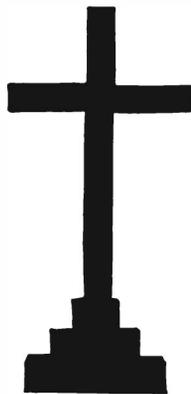
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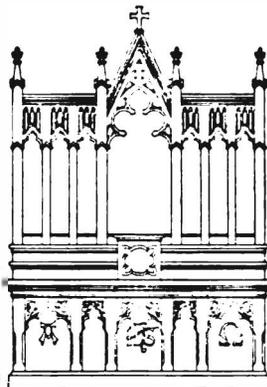
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VOL. XLV.

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 12, 1911.

NO. 15

The Living Church

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

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EVERY DAY is a gift I receive from heaven: let me enjoy to-day that which it bestows on me; it belongs not more to others than to me, and to-morrow belongs to no one.—*Abbé de Maucroix.*

THE UNJUST STEWARD.

FOR THE NINTH SUNDAY AFTER TRINITY.

Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations.—St. Luke 16: 9.

THESE startling words—for they are startling as they fall from the lips of Jesus Christ—are the conclusion of the parable of the Unjust Steward, the summing up of its lesson in a pithy phrase. The story, as we read it in the Gospel for to-morrow, is that of a land-steward who unjustly remitted moneys due his master that he might secure his own welfare when his neglect of duty should be found out and he be called to account. To the casual reader it seems as though our Lord were commending the injustice of the steward and advising His disciples to follow his example.

So to take it, is to misunderstand it. What the Master was trying to show His disciples was how much cleverer, how much wiser are the children of the world in using the wisdom of the world and making the best of their opportunities from a worldly point of view, than are the children of light—that is, His own followers—in applying the divine wisdom and making the most of their privileges as Christians.

He wished to show them how men of the world, professing only self-interest, have the courage and the common sense to apply their principles successfully, as the Unjust Steward did; whilst His own, Christians, seldom make a thorough application of their religion, but continually cripple their effectiveness and mar their characters by compromising with the world; ministering, as it were, with the right hand to God and with the left to themselves; having neither the courage to be whole-heartedly for God nor the courage to be whole-heartedly for the world.

Jesus rejected half-heartedness; and He expressed that rejection by saying in effect that He had more admiration for the Unjust Steward of His parable, who being obviously selfish, lived up to his selfishness, than for those who, professing to live in "the light," sought for themselves both the rewards of selfishness and of grace; who, as a result of double-mindedness, are unacceptable to God and do not gain the world. It is not that Jesus ever for a moment thought the world worth winning in the worldly way, for He added to His parable with fine irony a piece of advice to those who are striving for the world's rewards and at the same time looking forward to heaven, "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations."

Christ commends the steward, not because he was unjust, but because he lived up to his principles; and the point of such a commendation is an ironic *condemnation* of the Christian, who with principles infinitely more positive, is frequently much less courageous in putting them into practice. Christ tells us as plainly as words can tell us that His religion will save us if we give ourselves to it, if we put its principles to a thorough test; and as emphatically He gives us little reason to expect satisfaction from our religion if we do not live up to it. To gain the world for Christ we must be unworldly.

How bitter would be that destiny in the end—to merit the irony of God! to be directed in the time of need, in the hour of death, in the day of judgment, to our friends of the mammon of unrighteousness! And in a certain sense we must all some time fail, when this earthly tabernacle shall be dissolved, and the dear familiar things of earth and the well-known, long-accustomed world slip from us, and we set forth on that strange journey for new habitations beyond the bourne of time. How in the everlasting light of God the world shall shrivel, and our faint hearts condemn us! how useless those good things we have struggled for in the world; how glorious and *may be* how *inaccessible* shall appear the City of God! I. G.

SUMMER RELIGION.

IT is impossible for most of us to maintain that our religion is of equal intensity in August to that which may characterize it in March. Lent and midsummer are, in fact, opposite poles in the spiritual life. This need involve no cause for misgiving. If the Church asks for "extraordinary acts and exercises of devotion" at certain seasons, it must involve a recognition that there are also under-ordinary seasons, else would there be no common mean to be described as "ordinary."

Summer religion may, very likely, be largely colored by that vacation spirit to which we all succumb—when we can. Sunday schools, guilds, brotherhoods, missionary activity, are all at a low ebb. The Church does little more than mark time in midsummer.

And yet it must be remembered that "religion" is not teaching Sunday school or conducting guilds or brotherhoods. Religion is that dominating force which leads one to serve God rather than to seek one's own pleasure. It manifests itself, if it be real, in every act of one's life. "Do all to the Lord Jesus" is its governing motive. It has as much to do with one's business, one's pleasures, and one's conversation as with one's worship.

A little religion may easily tend to make one superficially good—what is commonly known as "goody-goody." The corrective of that misfortune is more religion and a healthier view of the function of religion. If Almighty God were pleased only with perpetual worship from His creatures, He would hardly have made us as He has. God desires for each of us the fullest and most complete life of which He has made us capable. He does, indeed, leave room for specialization in devotion, as in any other phase of life. He calls some to devote their whole lives to what is preëminently *the* religious life. But to those not so called, the duties and functions that are superficially distinguished as religious are not to be viewed as exclusively the practice of their religion; they are but a phase of it. Religion must dominate every act of one's life, else it be untrue to itself and to God.

That means, then, that religion cannot be laid aside when one starts for his vacation; but it also means that one's vacation, with all the pleasures and recreations that it implies, is not a violation of one's religion. The puritan, to whom games and recreation were an abhorrence, and whose religion was one in which joy and laughter had no place, was a poor pattern for Christians to follow. What means the beauty of grass and flowers, of forests with their mass of tints and their swirl of swaying branches? What means the pathos of the wash, wash of the surf upon the beach, the song of the shells, the ripple of the lake, and the roaring of the sea? Why does bird call to bird in cadences of song, and the cricket and the katydid speak in chants? Why do sunbeams dance, clouds assume shapes of beauty, and winds blow breath and refreshment upon their wings? Why is the moon a thing of beauty, the stars bits of loveliness, the firmament a vast expanse of splendid jewels? Why are laughter and joy natural to children, so that those who are the patterns in the Kingdom of God are also the most joyous creatures in it? Is it not because joy and beauty and music and loveliness are the natural attributes of all of God's creation? Is it not because the more of God there is in anything, whether in heaven or on earth, the more of beauty and of sweetness and of joy there is in it?

That is why the beauties of heaven, as they are depicted by the seer, are so surpassingly lovely. A sea of glass, a rainbow about the throne, creatures casting their crowns before the Lamb, multitudes clad in white raiment, a city of pure gold, whose foundations are garnished with precious stones—all this tells of sublime beauty and perfection; never of gloom. There is no sombreness, much less is there anything of ugliness, in the pictures that are painted for us of God and of the heavenly places.

And that is why the Church on earth loves to make beautiful the place which the Son of God takes for His earthly throne; why music and flowers and lights and incense and everything that speaks of beauty and of loveliness are appropriate to Christian worship. Oh, how blind we have been to shut out symbols of beauty from our churches; blind to the example of woods and streams, of fragrant flowers, of hills and valleys, of earth and its verdure everywhere; blind to the example of the expanse of the star-lit firmament; blind to the example of the worship of heaven, as it has been revealed to us. Why have we assumed

that beauty, in any form whatever, is aught but the natural and proper setting for the worship of Almighty God? One who can enjoy the complex beauties of nature and not become a "ritualist" in religion must be singularly deficient in his application of analogies.

YES, BUT the beauty and the loveliness of nature mean even more to us than this. They mean that human life is not meant to be a sombre thing; that whatever makes for innocent pleasure, makes life itself more God-like. There is a time for pleasure; a time for gaming and relaxation; a time for leaving cares one side and seeking the refreshment that comes from being near to nature. All that is a legitimate, a noble phase of life. In six days God performed the work of creation, and on the seventh day He rested. Work first; then the right to rest—that is the divine order.

A time for recreation and rest; yes, but never a time for abdication of one's religion. The same dominating force is over us during August as during Lent. Neither our rest nor our recreation need be inconsistent with our religion; but we may make them so if we choose to put them above our religion. They may be parts of our religious life; or we may make them menaces to that life.

Vacation affords no cause for prayerlessness. It gives no excuse for neglect of public worship, if attendance on such worship be feasible. And here some practical suggestions may not be amiss. Why should not those who own automobiles or carriages make up church-going parties on Sunday mornings, themselves being the hosts? And why should not churches convenient to a summer resort region send out omnibuses, at a proper rate of fare, to bring people to church? There is a real responsibility resting upon churches in such sections. What are they doing to attract people to Christian worship? Are the hours of service made known to the dwellers in summer hotels and summer cottages? Are efforts made to bring them to church? Are steps taken to make it feasible to those who own neither automobiles nor carriages, to be present? If the summer resort population tends to revert to paganism on Sundays, as sometimes appears to be the case, it may be that the little church of the region, that ought to be filled with a sense of special responsibility, is *particeps criminis*. Too often does a layman find absolutely no steps taken to bring people into these churches of the resort districts.

To make summer recreation an excuse for godlessness, an antidote to one's religion, is worse than foolish; it is inane; it is a moral crime.

Let us, then, have a proper sense of perspective during this August. Our religion justifies us in devoting it to recreation, if we are so situated that we can do so—as many of us are not. Let us not insult Almighty God by using the beauties of nature in such wise as to deny Him.

THE ARBITRATION TREATIES.

THE signing of the arbitration treaties with Great Britain and France is a very notable mark of progress. It means that in the judgment of the President, jingoism has ceased to be an American attribute. One need not be very old to remember how "twisting the lion's tail" was as regular a feature of our presidential elections as the torch-light processions themselves. The processions and the tail-twisting have passed into history together. The mere fact that neither of them is now assumed to be necessary to gain votes shows that democracy has made a long stride in our day. Either the American people have become less volatile, more serious, or the campaign managers appraise them higher than they used to do. Real issues have more serious consideration by the people than they had in the olden days of the processions and the tail-twisting.

Will the American people, in fact, be willing to submit to arbitration every question that can arise? The question is no more difficult than once it was between individuals. It were as easy to justify personal duelling as international duelling. They stand or fall together. And it is perfectly true that law and common sense alike recognize that there are vital emergencies that require the summary use of the shotgun among individuals, and may similarly require it among nations. But such emergencies are extra-legal. They do not need to be recited in statute laws nor in international treaties. Laws and treaties pre-suppose the condition of a rule of law. Such misgivings as Colonel Roosevelt, for instance, has expressed, are the misgivings that do not need to be expressed in treaties. The fact

that two nations are willing to enter into treaty relations with each other can only rest upon the assumption that each intends to be just and friendly toward the other. With the breaking of that assumption any treaty would necessarily go. The real question is not whether we would be willing to arbitrate any issue that *can* arise, but whether we will arbitrate any that *will* arise.

Because the United States is ready and willing to enter into these negotiations with Great Britain and France, it does not follow that treaties of like import should be made with all other nations, as certain enthusiasts have demanded. To make such treaties useful, there must first be a substantial equality among the contracting nations in the degree of civilization attained and in recognition of certain common principles. There must be a moral certainty—there cannot be a legal certainty—that neither party will ever seek to interfere with the domestic affairs of the other. The mere fact that it might sometimes be necessary for the United States to interfere in the domestic affairs of some of the weaker nations on the American continents must make such treaties inappropriate with those nations; and the certainty that interference in domestic problems of our own—such as the negro problem or the Monroe doctrine—would be resented by this country is not lessened by the signing of these treaties. The treaties presuppose the impossibility of any attempt at such interference; and in our judgment such pre-supposition is abundantly justified.

We shall earnestly hope, therefore, that the submission of these treaties to the senate will not give rise to jingoistic speeches telling what this country would do in contingencies that are morally impossible. It would be easy to place chips upon national shoulders and to dare the world to knock them off. Twenty years ago that would have been the inevitable result of the drafting of such a treaty. Most earnestly do we hope that President Taft is right in believing that that time has forever passed away. To refuse favorable "advice and consent" to this treaty, would be a vote by the senate that the American people are less highly advanced in civilization than the President assumes them to be.

IF the common report is true that a New Yorker bearing a distinguished name and commonly reckoned as of the "Four hundred"—a man from whom his wife obtained a divorce on statutory grounds—has found a young girl of social standing who will "marry" him, then "holy matrimony" has very little meaning for some who have had the opportunity to know better. If marital infidelity constitutes no bar against marrying him who has trampled upon the holiest and most sacred of human ties, it would be better that a young woman should sell herself outright, without seeking to justify her conduct by invoking words from magistrate or minister that cannot bless an alliance that is unholy in itself, and degrading in the brazenness with which the intelligence of it is flaunted upon the world.

Noblesse oblige once had a meaning for refined men and women. An act such as this is a defiance of that principle. One earnestly hopes that social ostracism may meet those who are guilty of it, and who thus show themselves unfit to associate with people who do not turn their homes into a tenderloin district.

What shall it profit even a woman, if she shall gain all the Astor millions, and lose her happiness, her own self-respect, the respect of decent friends, if she has any, and—her own soul?

ANSWERS TO CORRESPONDENTS.

M. N. C.—We find no information concerning books entitled *Prayers of the Ages and Hymns of the Ages*.

T.—Whether a person distant several miles from Church services is morally bound to receive the Holy Eucharist only when fasting, is a matter of conscience, to be determined by considerations of opportunity and physical strength, and not by formal rules that can be cited.

M. A.—(1) The permanent address of Andrew Carnegie is 2 East 91st street, New York. We cannot say where he is at the present time.—(2) A lay reader has no authority to read any of the minister's part in the Communion service, whether assisting a priest or conducting service alone.—(3) It is legitimate for a deacon to read the (so-called) Ante-Communion portion of the liturgy.

LAY READER.—(1) A lay reader should not wear clerical clothing.—(2) There is no age limit for candidates for Confirmation. A child is to be presented "so soon as he shall be able to say the Creed, the Lord's

Prayer, and the Ten Commandments and is sufficiently instructed" in the Catechism. This will normally be at the age of from ten years up, according to training and environment.

Mrs. C. H.—(1) The *Living Church Annual* records nineteen sisterhoods in the American Church.—(2) St. Augustine, who landed in Britain A. D. 597, should not be confused with St. Augustine, Bishop of Hippo in North Africa, who died A. D. 430. The latter was the son of St. Monica.—(3) Because of his being Bishop of an African see, and a native of Africa, the name of the latter is frequently given to churches for colored people.

HISTORIC PRAYERS FOR THE DEAD.

[A correspondent submits the following questions:

"(1) What is the source of the Latin prayer, '*Cujus animam propitiatur Deus*'? Would it be an appropriate inscription on a memorial? Give exact translation.

"(2) Are the words, 'Grant them, O Lord, eternal rest,' etc., derived from exclusively Roman sources, and can they appropriately be used by Anglicans?"

The questions were submitted by the editor to the Rev. H. B. St. George, Professor of Ecclesiastical History at Nashotah Theological Seminary, whose reply is printed below.]

THE first of these prayers cited by your correspondent is usually translated, "On whose soul may God have mercy"; perhaps more correctly, "whose soul may God regard with favor." The quotation is frequently found on English memorial brasses (pre-Reformation), altar tombs, and so forth. It is therefore quite appropriate.

"Grant them, O Lord, eternal rest," etc., is the antiphon to the Introit in the Mass for the Dead according to the Roman rite. It is also a frequent versicle and response in the "Office for the Dead," and at the "*inhumatio*" or committal. This prayer, couched in slightly different phraseology, is found in the early Eastern liturgies (St. James, Alexandrine, Armenian) and also in the distinctly non-Roman or Gallican rites. To give two examples. Liturgy of St. James: "Remember, O Lord God the spirits and all flesh . . . from righteous Abel unto this day: unto them do Thou give rest . . . in Thy kingdom . . . where the light of Thy countenance looks upon them and enlightens them forever."

In the Missal Gothicum, in the Mass of the Nativity of our Lord, in the prayer which follows the reading of the names from the diptychs we have the petition: "Eternal rest grant to the departed."

In the Mozarabic rite, which to this day continues a feeble existence in one or two churches in Spain, we have in the "*libera nos*" after the Lord's prayer the phrase: "Give rest to the dead."

The petition also occurs in the earliest extant form of the Latin litany, as used in England in the ninth or tenth centuries, but as this was derived from the Roman Church through St. Augustine, it would not help your correspondent.

The Gallican rites can be traced back definitely as early as, if not earlier than, the Roman rite, and, up to the tenth century had a far more extended *provenance* than the Roman.

I WOULD TELL THEE.

Beloved, could my voice but soar to thee
 In realm of spirits wheresoe'er thou art,
 I would not mar thy blest serenity
 By murmur of the anguish in my heart;
 Or sigh that mists of loneliness enfold
 And stifle me. But I would tell thee, dear,
 How thou dost still my feebleness uphold;
 That, thrilled by love of thee, I persevere
 And toil toward height where thou didst dwell to rise—
 The blessed vision thou didst ever see
 Faint gleaming now before my wistful eyes,
 While, strains of thine own song inspiring me,
 I strive each day to live thy life, not mine,
 And pray thy light may through my dimness shine.

HARRIET APPLETON SPRAGUE.

THE PRESENCE of God produces peace in the heart. Jesus Christ Himself is our peace; and if He abides in the heart, no unrest, no fear, no turmoil shall make us afraid. Peace is not so much a blessing in itself as it is the result of the blessed presence of God in the heart. It is useless to spend days in fruitless search for the renewal of some spiritual emotion we experienced in the past, when we can have the peace of God "that passeth all understanding" if only we will recognize His presence and let Him manifest His power. If we possess Christ, we have potentially all that we need.—*Christian Observer*.

CHAPEL CONSECRATED FOR ENGLISH COLLEGE

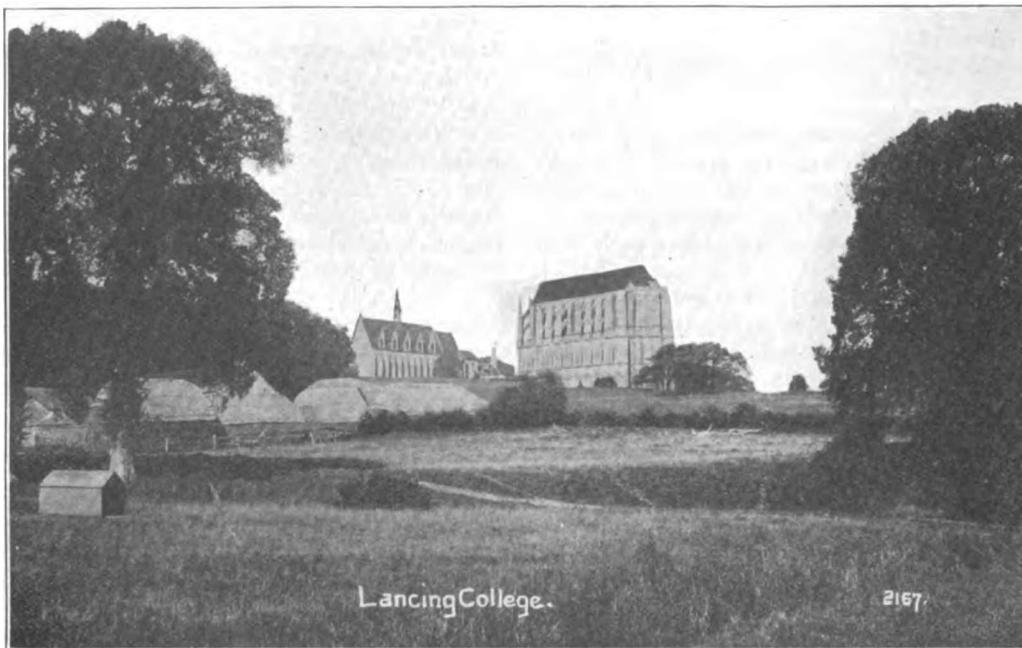
Notable Event in Connection With Lancing on the Woodard Foundation

NOTES OF ENGLISH CHURCH NEWS

The Living Church News Bureau (London, July 25, 1911)

SEND a photograph of Lancing College, showing in particular the Great Chapel, the foundation stone of which was laid by Bishop Gilbert of Chichester, in 1868, and which was consecrated by the present Bishop of Chichester (the Rt. Rev. Dr. Ridgeway) on Tuesday of last week. The College of SS. Mary and Nicolas, of Lancing, near Worthing, Sussex, is the famous Woodard School for South England, and owes its origin to the late Canon Woodard, who in 1848 founded a central governing society known as the Corporation of SS. Mary and Nicolas, to provide definite Church education for boys and girls of different social classes in schools of three grades, with corresponding grades of charges. The college at

The chapel was consecrated by the Bishop of Chichester, as visitor of the college, at 8 A. M. After the altars were blessed and consecrated, the Bishop proceeded to celebrate the Divine Mysteries at the high altar. And then at noon there was held a commemoration of the founder, Canon Woodard. The service began with a procession to the crypt, where at the founder's tomb were recited the *De Profundis* and a prayer for his eternal rest. Afterwards there was a great procession round the interior of the chapel, formed in part by the provosts and fellows of the four colleges of the corporation of SS. Mary and Nicolas, the lady warden of St. Michael's, Bognor (girls' school), the Archbishop of Canterbury, the thirteen visiting Bishops, the headmaster or headmistress, chaplains, and three scholars (boys and girls respectively) from the twelve or more schools in union with the Woodard corporation. As the procession moved along, all three parts of Dr. Neale's version of Bernard of Cluny's *Rhythm* were sung, and the thirty verses are said to have been none too many. The station was made at the fourth step of the sanctuary; here the Archbishop recited the collect for the Annunciation, with the versicle and response, and passing to the seventh step, forming



Lancing (1848) was designed specially for sons of gentlemen, preparatory to the old universities, higher professions, etc.

The chapel, which has been forty-three years in building, and at a cost of about £100,000, is a veritable landmark in the landscape between Brighton and Worthing, both on account of its imposing proportions and from its situation on one of the commanding elevations of the South Downs. The *tout ensemble* of the chapel is thus admirably described in the *Times* account of the consecration:

"From a distance it looks like a great thirteenth century Cathedral, harmonious in every detail, and a nearer view even heightens this effect, the great height of the chapel and pure Gothic of its design producing an impression of majesty which should be further enhanced when the architect's design [the late Richard Carpenter's] is completed by the addition of three towers. The interior is no less impressive."

As described by the *Church Times'* special representative, the high altar, as also the minor altars, quite properly follows the chaste and dignified and beautiful old English type:

"It is of great length, and asserts its dignity by its proportions. It had a frontal of white tapestry, with a narrow frontlet; above was a dorsal of blue tapestry and riddels of the same material. The riddell posts are gilded, and bear a gilded cornice, and upon the posts are angels bearing tapers. Two tapers in silver candlesticks, and an altar cross, all of moderate size, were the ornaments; no flowers intruded upon the simple dignity of the arrangement, which was quite admirable. Behind the high altar rich red curtains concealed the choir and orchestra, and beyond them the plain wall of the lower part of the apse served as a foil to the brightness of the altar. It well contented those who are already convinced of the supreme beauty of the mediæval arrangement, and perhaps it helped those who are not yet won to the English altar to put aside any lingering prejudice in favor of exotic arrangements."

the foot pace of the altar, said the dedicatory prayers. After the hymn "Only Begotten, Word of God Eternal" (*English Hymnal*) sung to a Rouen melody, the Archbishop proceeded to the pulpit, bade them, in the Bidding Prayer, to give thanks for all departed out of this life in the faith of Christ, "especially for Nathaniel our Founder," and then preached, taking as his text Isaiah 6:1-8. Finally the *Te Deum* was sung to Elgar in F, described as a rich and sympathetic composition.

At the lunch of the Provost, the Rev. Canon Southwell gave "*In Piam Memoriam*." It had been observed, he said, that Canon Woodard was a second William of Wykeham. He ventured to think that he was even a greater founder, for he had covered England with a network of schools. To this toast the Custos, Mr. W. B. Woodard, a son of the founder, replied. The Bishop of London proposed the toast of "St. Nicholas College." The fulfilment of the idea of the chapel, he said, was the crowning of a glorious act of faith. Here they had one of the splendid series of schools all over England which did not ignore the Catholic faith. Lancing was a great thing, and they had not seen the end of it yet. The Bishop of Chichester, as visitor, replied, ending with words of warm commendation of the school. Brief speeches followed from the Master of the Temple, the Archbishop of Canterbury, the Duke of Newcastle, and Mr. W. H. Campion, M.P.

The Bishop of Croydon has dedicated a lych-gate at Bishopsbourne church, near Canterbury, in memory of Richard Hooker. He said that Hooker was one of England's greatest students and a great divine. His works were hardly what would be commonly called popular to-day, yet for all theological students they stood as a monument of piety, orthodoxy, and helpfulness. "The Judicious Hooker" was rector of Bishopsbourne from A. D. 1594 to 1600, and during that

time wrote many of his most famous works, including four volumes of the *Ecclesiastical Polity*.

It is stated that the Rev. H. A. Lester, vice-principal of Warrington Training College since 1908, has been appointed director of Sunday schools in the diocese of London by the Bishop of London's Sunday School Council.

St. Agatha's, Landport (Portsmouth), the scene of the late Robert Dolling's memorable labors as a mission priest, is shortly to have a new vicar, the Rev. G. H. Tramenheere having resigned. The patronage is in the gift of the Bishop of Winchester, and undoubtedly the present Bishop (Dr. Talbot) can be trusted to make a specially suitable appointment.

Viscount Halifax has a book in the press on *Leo XIII. and Anglican Orders*, which is to be published by Messrs. Longmans. J. G. HALL.

DEATH OF TWO ENGLISH CHURCHMEN.

TWO distinguished dignitaries of the Church of England passed to their rest last week, as stated in cablegrams to the daily papers. They were the Bishop of Oxford, the Rt. Rev. Francis Paget, D.D., and the former Dean of St. Paul's Cathedral, the Very Rev. Robert Gregory, D.D.

The Bishop of Oxford died on August 3d, at the age of 60 years. He was a scholar of world-wide renown, as the Bishops of Oxford usually have been. Among his published works were: *Faculties and Difficulties for Belief and Disbelief*, 1887; *The Hallowing of Work*, 1888; *Essay on Sacraments in Lux Mundi*, 1889; *The Spirit of Discipline*, 1891; *Studies in the Christian Character*, 1895; *An Introduction to the Fifth Book of Hooker's Ecclesiastical Polity*, 1899; and a number of others. He was consecrated Bishop in 1901, having previously been Dean of Christ Church, Oxford, for nine years preceding and chaplain to his predecessor in that see.

Dean Gregory, whose death occurred on August 2d, at the advanced age of 92 years, was ordained deacon as far back as 1843, and had therefore witnessed almost the entire period of the Oxford Movement during his ministry. His connection with St. Paul's dates from 1867, when he was appointed select preacher, becoming canon in the following year and dean in 1890. That position he retained until last May, when he retired from active work. He has published several volumes of sermons, lectures, and other works.

REBUILDING AN INDIAN BOARDING SCHOOL IN SOUTH DAKOTA.

BY THE RT. REV. FREDERIC F. JOHNSON, D.D.,
Bishop of South Dakota.

ST. MARY'S SCHOOL on Rosebud Reservation was burned to the ground a year ago this month. It was insured for \$5,000. It is not easy to get insurance companies to carry heavy risks on such property in the midst of the South Dakota plains. We estimated that it would cost at least \$20,000 to put up another school building at that point as good as the one which we had lost. That was \$15,000 more than we had in sight.

The ashes of the fire were hardly cold before I received a picture postal card bearing a photograph of the beautiful home of a sweet and patient and happy little invalid girl whom I had learned to love and who lived in a nearby state. On the picture card she wrote this message of sympathy and cheer:

"DEAR BISHOP JOHNSON: I feel very sorry that St. Mary's School is burned. On my birthday I will send you twenty-five dollars for a new school. October the twenty-eighth is my birthday.

"With much love. . . ."

That loving promise of the loving girl was the first proffer of help I had from any source for replacing the school which we had lost. In due time there came a package through the express office to my desk; and when I opened it I found within, a pretty yellow silk bag from out of which there elinked five beautiful gold pieces, the twenty-five dollars which my little girl had promised she would send on her fourteenth birthday to help rebuild St. Mary's School.

On the 25th of January I said the burial service above her little casket in the church in the city where she dwelt, and tried to pour in oil and wine to the hearts which ached with weeping for themselves, but not for her. She had gone to what she used often to speak of as the "country of the happy peo-

ple." She had gone to the country of which she was used to say that there "we be happy, and not sick and tired any more. Won't that be nice!"

Nine months are gone since the little girl sent me her birthday gift. One month I was on the road at the East pretty much all the days and all the nights in the interests of building up the fund. Since then I have been at my post in South Dakota. The twenty-five dollars of the little girl had soon gathered enough other dollars about it so that it was twenty-five hundred. Friends here and there were glad to be informed of our need; and in answer to letters which went forth from my desk, checks were added to the bank account. Gifts from individuals, gifts from various guilds and auxiliaries and leagues, gifts from Sunday schools, gifts from Church offerings, gifts from little folk and big, large gifts and small gifts, gifts from the little Indian girls of St. Mary's School themselves (for they raised somehow and sent to me \$55)—all these gifts have come into the bank account and at the end of nine months the \$15,000 has been raised. The beginning of the fund was the five bright gold pieces which rolled out of the pretty silken bag in fulfilment of the quick promise of the loving girl who had heard us talk about the Indian people and our school and had promptly written, "On my birthday I will send you twenty-five dollars for a new school."

"A little child shall lead them."

I am writing this letter to tell that the work of rebuilding St. Mary's is going briskly on. The contractor promises that he will have it completed about November 1st. It is being made of cement blocks, as more secure in case of fire than a frame building; and the money is all in bank to pay the contract price. A devoted friend of our Indian work has asked the privilege of furnishing the building entirely when it is completed. To the Board of Missions, which generously put no obstacle in the way of our soliciting for this special need, and to all kind friends who anywhere have answered to our "Call for Help," we send our grateful thanks. And we thank God, by whose good Spirit the minds of men are inclined to deeds of love and kindness. As they have freely given, so may they freely receive at His hands abundant mercies and blessings. May He have regard unto all their necessities and reward all their good deeds!

St. Mary's School was first built by Bishop Hare on the Santee Reservation in 1874. There it was destroyed by fire and rebuilt at the site of the present building on Rosebud. It cares for fifty Indian girls, the pick of the Reservation, and is under the efficient and devoted management of Mr. L. K. Travis, who came to the work ten years ago.

DE PROFUNDIS.

Father of all, Thou source of power and strength,
Support me to fulfil my daily tasks;
By stress of circumstance borne down at length
I sorely need Thee. Give to him that asks!

And Thou that walked on Galilean Lake,
Calming its billows by Thy word of power,
Still now this tumult; for Thy mercy's sake
Forsake me not! Be with me in this hour.

Tossed to and fro on life's tempestuous sea,
A derelict, the sport of every wind,
In my extremity I cry to Thee;
Fulfil Thy promise: He that seeks shall find.

Storm driven by the winds of fate, I feel,
Without Thy guidance, I must strike the rocks;
Be Thou my pilot, Lord! and take the wheel.
Oh! Open wide the door to him that knocks!

Thou, too, that broodedst o'er primeval sea
Where chaos reigned, and brought the dawn of life,
Thou, Holy Spirit, breathe fresh life in me,
Giving me courage to renew the strife.

Thus ere this earthly voyage of life be past,
Grant that I may have learnt to love Thy will;
And, the much longed for haven reached at last,
Better prepared, may love and serve Thee still.

G. B. MOREWOOD.

"SYMPATHY is the safeguard of the human soul against selfishness."

THANKED, BY THE KING'S ORDER**Coronation Commemoration at Trinity Church
Receives Royal Notice****MISSIONARIES ABOUT TO DEPART FOR DISTANT
FIELDS****Summer Arrangements in Metropolitan Parishes****OTHER LATE CHURCH NEWS OF NEW YORK**

Branch Office of The Living Church }
418 Lafayette St. }
New York, August 8, 1911 }

THE following pleasant correspondence has passed between the rector of Trinity Church and the acting Consul General for Great Britain in New York:

"BRITISH CONSULATE GENERAL, New York, July 25, 1911.

"Reverend Sir:

"I have the honour to inform you that a report of the beautiful and impressive Service which you so kindly arranged and held at Trinity Church to celebrate the auspicious occasion of the Coronation of Their Majesties King George V. and Queen Mary, has been laid before the King.

"I am now directed by Secretary Sir Edward Grey, by command of His Majesty, to convey to you in particular and to the Corporation of Trinity Their Majesties' high appreciation and sincere thanks for this gratifying tribute, which it has afforded them great pleasure to receive.

"I have the honour to be, Reverend Sir,

"Your obedient servant,

"(Signed) JOHN J. BRODERICK,

"Acting Consul General."

"The Rev. William T. Manning, D.D.,

Rector of Trinity Church, New York City."

[REPLY.]

"RECTOR'S OFFICE, TRINITY PARISH, NEW YORK, July 31, 1911.

"John J. Broderick, Esq., Acting Consul General, New York.

"DEAR SIR:—Your letter is received informing me that a report of the service held in Trinity church, to celebrate the happy occasion of the Coronation of Their Majesties King George V. and Queen Mary, has been laid before the King, and conveying the message from Their Majesties, sent through Sir Edward Grey, to the vestry and myself.

"The kind and gracious message from the King and Queen will be deeply appreciated by the members of our Corporation, and I shall take great pleasure in communicating it to them.

"I have the honour to be, Dear Sir,

"Faithfully yours,

"(Signed) WILLIAM T. MANNING."

The customary commendatory Eucharist on the occasion of the departure of missionaries for foreign or other distant lands will be offered in the chapel of the Church Missions House at 10:30 on the morning of Saturday, August 12th. There will be commended to the loving care of our Father, three missionaries to Alaska, one to Cuba, seven to Hankow, two to Kyoto, one to Mexico, nine to Shanghai, one to the Philippines, two to Tokyo, and four to Wuhu. The clergy thus setting out or returning to their posts are the Rev. Messrs. T. P. Maslin, Gilbert L. Pennock, Clarence F. Howe, Robert A. Greisser, Edward R. Dyer, John G. Magee, S. H. Nichols, R. W. Andrews, Edmund J. Lee, and Theodore R. Ludlow.

On the Feast of the Transfiguration the Rev. Dr. Herman Page of Chicago preached in Grace church. Bishop Weller of Fond du Lac was the preacher at the Cathedral of St. John the Divine on the Feast of the Transfiguration. On Sundays, August 13th, 20th, 27th, Dean Hodges of the Cambridge Divinity School will preach. Bishop Francis of Indianapolis will preach on the Sundays in September. The Rev. Frank Heartfield, formerly rector of St. Andrew's, Brewster, N. Y., is assisting at St. Bartholomew's, New York City, and will be the special preacher during September. The preachers for August are the Rev. Dr. Floyd W. Tomkins of Philadelphia, and the Rev. J. Stuart Holden of London, England.

Edward Jenner Swords, for years the senior warden of St. Andrew's Church, Fifth Avenue and 127th street, died suddenly on August 3d, of apoplexy. Mr. Swords was born in this city in 1842, and was educated in the New York schools. He will be remembered for a meritorious act while serving in the Civil War as a volunteer. During the bombardment of Fort Fisher in 1864, the ship to which he was attached as engineer was pierced below the water-line by a ten-inch shell. In the face of a hot fire from the fort, Mr. Swords and a companion made the hull water-tight, and the ship went into action again the next day. Funeral services were held in St. Andrew's church Saturday afternoon, and were attended by delegations from the Society of Colonial Wars and St. Nicholas Society. The interment was made in Trinity Cemetery. Mr. Swords leaves a

wife, Mrs. Nellie Irving Swords, and two sons, Edward J. and William V. Swords.

By appointment of Police Commissioner Waldo, the Rev. William Morrison became a Police Department Chaplain for Brooklyn on August 1st. Chaplain Morrison is assistant minister at St. Ann's church, and resides at 15 Polhemus Place, Brooklyn.

On July 25th, Miss Helen Louise Mooney, a member of Holyrood parish, and the Rev. Clarence Morton Murray, rector of St. Peter's Church, Springfield, Mass., were married in the Cathedral by Bishop Burch.

**IMPROVEMENT AT CALVARY CHURCH,
WEST PHILADELPHIA****Church was Built as a Memorial of Bishop White****SUMMER NOTES OF THE QUAKER CITY**

The Living Church News Bureau }
Philadelphia, August 8, 1911 }

EXTENSIVE improvements have just been completed at Calvary Church, West Philadelphia (the Rev. Charles Leighton Steel, rector). The whole interior has been frescoed in light, cheerful colors, new gas lamps have been installed throughout, the baptismal font, which has stood for a number of years in the southeast corner of the nave, has been removed to an alcove near the main entrance, and the altar which formerly stood in the sacristy, which for some time has served as a chapel for the Reserved Sacrament, has been moved to the place formerly occupied by the font; where, with a new dossal, it forms a side altar on which the daily Eucharist is offered and the Blessed Sacrament is reserved.

This altar was formerly the property of the Rev. Alden Welling (rector from November, 1901, to April, 1903) of blessed memory, and though plain in itself, is endeared to the hearts of the people of Calvary parish through its association with him.

Calvary Church was built in the middle of the last century, largely through the efforts of "The Ladies' Missionary Association of Christ Church, Philadelphia," as a monument to Bishop White. A marble tablet, framed with slate, was erected in 1851 in gratitude for the good example of the first Bishop of Pennsylvania, and has occupied a place behind the font on the east wall of the church. This tablet has been moved to the alcove in which the font stands, and its inscription is worthy of notice, because of its special interest to those who feel that our Holy Mother the Church is burdened with a misleading name, as a comparison of the date of the tablet and the title there given to the Church will show.

ANNO DOMINI 1851
CALVARY CHURCH
A MEMORIAL OF GRATITUDE TO GOD
FOR
THE GOOD EXAMPLE OF
WILLIAM WHITE
THE FIRST BISHOP OF THIS DIOCESE
A MAIN INSTRUMENT IN TRANSPLANTING
THE ANGLICAN EPISCOPATE
TO
THIS COUNTRY
AND
FOR FIFTY YEARS THE MOST REVERED GUIDE
OF
THE AMERICAN CHURCH
AFTER RECOMMENDING THE GOSPEL OF THE GRACE OF GOD
BY
A LIFE SINGULARLY GUILTESS, SERENE AND USEFUL:
HE FELL ASLEEP IN JESUS
ON SUNDAY, 17 OF JULY A. D. 1836
AGED 88 YEARS

"Remember them that have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, to-day, and for ever."

The Rev. Frederick W. White, recently of the Church of Our Saviour, Philadelphia, has been added to the staff of St. James' parish with special duties as master in the Choristers' School. Mr. S. Wesley Sears, organist of the parish, who is abroad in the interest of the choir and the Choristers' School, has been entertained in some of the Cathedral establishments and is giving recitals in England. By the latest advices, he was the guest of the cantor of the famous school at Leipzig.

The Rt. Rev. William Crane Gray, D.D., Missionary Bishop of Southern Florida, spent Sunday, July 30th, in Philadelphia, and preached at St. Simeon's church, relating some of his experiences in the Everglade region and his work among the Seminole Indians. On the same day the Ven. Henry B. Bryan, Archdeacon of Panama, was at the Church of the Saviour, West Philadelphia.

Visitors in
the City

Theology and Healing

IT is an ill work to discourage enthusiasm. The Church in England has well nigh perished for lack of it. But while we welcome enthusiasm, it is well to remember that it brings its own dangers. And among these is a tendency to heresy, especially when the enthusiasm is specialized, focussing itself on one department of Christian activity, or one set of Christian truths, to the exclusion of others. Instances of this are plentiful. A zeal for temperance in the matter of strong drinks, unless directed by the sanity of Christian theology, easily leads to Manichaean heresy. A zeal for the purity of the Church easily overlooks certain characteristics of her earthly condition and becomes Montanistic.

No man needs the guidance of an accurate theology more than your enthusiastic specialist. All the bent of his enthusiasm leads him to fix his attention on certain facts: he needs the science which nicely correlates all the facts of Christian revelation. Heresy is in fact, in almost every case, the outcome of an enthusiasm fed on certain truths to the exclusion of other and complementary truths.

We have no quarrel with those among us who are enthusiasts for healing, as a gift bestowed by Christ upon His Church, a natural and necessary result of the activities of the Body of Christ, through which, in the energies of the Spirit, His sacred humanity works upon a fallen creation, redeeming it alike from sin and its consequences.

To say that sickness and suffering are evils is to utter a commonplace: to insist that the Church has power to rescue men from them is a Christian truth, but one that certainly needs to be emphasized in an age still suffering from the spent wave of materialism. And we welcome the enthusiasm which has given itself nobly to the task of proclaiming these truths and carrying them into practice.

But we entreat those who are doing this good work not to discredit it by a disregard of Christian theology. Being human, they are likely enough to be swayed in the direction of a partiality which easily becomes heresy. All the truths of revelation, certainly so far as the subject of healing is concerned, have been carefully weighed and correlated in the experience of the Church: and individual experience and judgment need to fall back on this larger, more dispassionate judgment for their guidance.

It will perhaps be well to consider certain theological questions which bear on the matter. Christian theology has perfectly clear teaching to give us on the subject, teaching which can satisfy the widest experience and the acutest intellect.

First of all then, let us ask, What is the origin of that physical evil of suffering which takes so many forms, from the weariness of toil to the anguish of intense pain, or the paralyzing effects of deadly disease? That it is an evil goes without saying. The express teaching of revelation ascribes its origin to the entrance of sin into the world. It is therefore again and again associated in Holy Scripture with Satan, the originator of sin. Two salient instances of this may be quoted. The book of Job is especially connected with the problem of suffering. And the sufferings of Job are attributed to the agency of Satan. And in the New Testament we remember how St. Paul speaks of his "thorn in the flesh" as "a messenger of Satan."

But we are not, on the strength of these facts of revelation, to rush to the conclusion that all suffering is against the will of God, that it is always His will that it should be abolished: that it is wholly and solely diabolical, like sin itself, and to be regarded as such. For there are other facts of revelation to be borne in mind.

Among these the chief are (1) that God ordained suffering, (2) that Christ endured it, (3) that God uses it for our sanctification.

(1) God Himself ordained suffering. It is the divinely appointed penance for sin. Only in the sense that God did not will sin can it be said that He does not will suffering. Granted the existence of sin, we have to recognize that God willed man should suffer for sin. The Fall was followed by the solemn pronouncement by God Himself of the penalty of suffering both on the man and the woman, and by their nine hundred years of penance.

(2) Our Lord Himself "suffered under Pontius Pilate." And in all His sufferings He was carrying out the will of the Father, doing penance for humanity. Job himself is a type of our Lord as the Sufferer afflicted of God. In both cases alike

the suffering is ascribed to the agency of the devil, who smote Job and bruised the heel of the Redeemer. In both cases alike it is made abundantly clear that God willed the suffering. "The hand of God hath touched me," is the utterance of Job. And our Lord speaks of His sufferings as a cup which the Father has given Him to drink.

(3) God uses suffering for the sanctification of souls. We are to "suffer with Christ." As the Head did penance for sin, so the Church, His Body, must do penance, until she enters upon the final rewards given by the same Hand which inflicts the burden. And this suffering takes many forms. Here a St. Laurence drinks his cup of sharp anguish, purifying his soul and bringing a reward, not only to himself, but to the Church of which he is the product; now it is the patient, wearying toil of a St. Francis which emphasizes before the world the Church's necessary function of suffering. Or a Father Damien undergoes the slow martyrdom of a loathsome disease patiently and gladly borne in the spirit of love and penance. He who sends the suffering, adapting it to the capacities of the sufferer, will give a proportionate reward where it is willingly borne for love of Him. To lose sight of the fact that God sends the suffering as well as rewards it, is to inflict a loss upon the Christian consciousness which it certainly cannot afford.

Therefore the Church comforts the sufferer in the strain of the exhortation in our Visitation office. It is not perhaps too well known, so that we may be forgiven for quoting from it.

"Dearly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honorable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins and bear your sickness patiently, trusting in God's mercy for His dear Son Jesus Christ's sake, and render unto Him humble thanks for His fatherly visitation, submitting yourself wholly unto His will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life."

We pass to another point in considering the fact that our Lord came, not only to be the Exemplar of suffering, but to heal it. Our enthusiasts do well to dwell on the prominence which the Gospels assign to our Lord's miracles of healing, and to insist that we regard Him as the Healer not only of the soul, but of the body, as taking away not only sin, but sickness. The facts to which they appeal are obvious. But this does not make it the less necessary or important to insist on them and to apply them.

But here again we may not rush to the conclusion that our Lord set sin and suffering on the same level: that the healing of sickness was, like the forgiveness of sin, a primary object of His ministry. To assert this would be to ignore the teaching of the Gospels themselves. These make it abundantly clear that our Lord's work of healing the body was secondary and subsidiary to this primary task of saving the soul. The healing of the man sick of the palsy, recorded in three Gospels, affords a key to the object and meaning of all our Lord's miracles of healing. Here we find our Lord bestowing first that healing of the soul from sin which was the great object of His mission. Men question His power to absolve: and He supplies an evidence of His ability to heal the soul by healing the crippled body. "That ye may know that the Son of Man hath power on earth to forgive sins, He saith to the sick of the palsy, Arise, take up thy bed and walk." Here we have the explanation given by our Lord Himself of His healing the body. Such healing is not treated by Him as an end in itself. It is used as a demonstration on the visible plane of the work He effects in the invisible region of the human soul. It is surely reasonable to apply this explanation to the whole series of miracles of healing. At any rate the practice of Christians from first to last has been to do so. Physical leprosy has become the symbol of the leprosy of sin: the deaf and dumb symbolize those who neither hear the voice of God nor reach His ear, and each disease in turn has suggested some characteristic of the sin which it symbolized. When our Lord healed all who were brought to

Him, His purpose surely, on this line of interpretation which He Himself suggested, was to show that He was ready to heal all kinds of sin, if only the sinner were brought to Him. Similarly, when on another occasion He worked no miracle, "because of their unbelief," it was to show that His work for the soul depended on our faith as well as on His grace.

It is surely fairly certain that there were sufferers of old in Galilee of Judaea, whom our Lord left to suffer, whom He did not will to heal by miracles, as there have been such sufferers ever since. It is likely enough that the Lazarus of the parable was a real person known to our Lord. The condition of the beggar lying in his need and with his sores provokes our compassion, and assuredly provoked His. And He could have added to His miracles the raising of such a one from his condition. "He lifeth up the beggar from the dunghill." Yet Lazarus was left to suffer till his affliction and patience found their reward in Abraham's bosom.

Parallel considerations are suggested when we pass on to consider the gift of healing to the Christian Church. That such a gift was bestowed cannot be disputed. And, certainly, it was meant to be used. But in the life of the Body, as in the life of the Head, such healing was surely meant to play, as indeed it has played, a strictly secondary and subordinate part. It is idle to class sickness and suffering with sin, the healing of the body with the healing of the soul, as if both were alike prominent objects of the Church's work. A sanctified common-sense will teach us otherwise. Indeed we may appeal to the New Testament writings to establish a singular contrast between the redemption of the soul and the redemption of the body. For while the Scriptures speak in glowing terms of the effects, here and now, of Christ's work in the soul, telling us that when a man is "in Christ" he becomes "a new creature," that he enters on an inheritance of "righteousness and joy and peace in the Holy Ghost," we look in vain for any such eulogy of the effects of His work, here and now, on the body. When the body is contemplated it is rather with the thought of the contrast between its present condition of suffering and its future condition of glory. So St. Paul actually speaks of our "waiting for the redemption of the body." In truth, the most that the Christian religion accomplishes for the body is a partial healing. We are only too apt to mistake the normal health of which the body is capable on earth for a condition of perfect health. Those whom our Lord or His Apostles healed were in a sense only partially healed: they had to wait the perfecting of the body at the resurrection: here on earth the suffering body was still to bear its penance, and to be "the body of this death." The Christian attitude towards the body cannot in fact be better expressed than in the well-known lines:

O how glorious and resplendent,
Fragile body, shalt thou be,
When endued with so much beauty,
Full of health and strong and free,
Full of vigor, full of pleasure,
That shall last eternally.

By all means let it be insisted that the power of Christ begins, even here on earth, to affect the body, to fit it for a condition of future perfection. Such effects of vital religion on the body have always been noticeable where the power of Christ has raised men from a corrupt world. Only let it be remembered also that such bodily healing as may be effected here on earth is at best partial, that it is merely of secondary importance, and that the ultimate health of body and soul alike may often be best secured by the endurance not of less, but of more, suffering.

At a recent Church Congress an eminent medical authority spoke of the gift of healing mentioned in the New Testament as "of a transient nature." Obviously, he felt this gift could not rank with the greater gifts bestowed for the sanctification of the soul. But the distinction he made between "transient" and "permanent" was not the right one. Theology supplies us with the needed distinction, when it proclaims such gifts as the power to baptize, to absolve, to bless, as "ordinary" gifts, such gifts as that of tongues, working miracles and so on, as "extraordinary" gifts. The ordinary work of the Church is to minister to the souls of men, and the faculties required of necessity for this work are ordinary gifts. As such they are given with unflinching regularity. Every priest receives the power to absolve and to bless. But the power to heal the body, or to work miracles, is not a necessary means to the end in view. Hence, it is not given by covenanted means. It is not bestowed as a matter of course on certain persons.

The power to work miracles—and it is difficult really to

separate this from the power to heal as described in Holy Scripture—will always reside in the Church. It has invariably accompanied high sanctity, although not necessarily an index of such sanctity. But those who have had most right to speak on the matter have never rated it high among spiritual gifts. To claim that it should be always and necessarily prominent in the normal work of the Church is to assign to it a novel position. By all means let us claim that it may have its place: but we must not seem to place it on a level with the far more glorious powers by which the soul is rescued from a fallen order, renewed and invigorated, and even the body, behind whatever screen of earthly suffering, prepared for a glorious future.

One especial caution we give to those who are enthusiasts for healing. It concerns the sacrament of Holy Unction. This sacrament has always been associated with bodily healing. The eugenic enthusiasm which is becoming so common has been attracted by this fact, and has helped to swell the demand that this "lost Pleiad of the Anglican firmament" should be authoritatively restored. But there is some danger lest an indiscriminating enthusiasm should pervert the sacrament. The main object of a sacrament is to confer grace on the soul. The custom of using oil, and even oil which has been in some way consecrated, for the sole purpose of healing, is of course familiar to all students of history. But such unctions are not the sacrament of Holy Unction. If this sacrament is to be restored to use, it is important we should have a true conception of its purpose. This purpose is, primarily, the succor of the soul in time of grave sickness. This primary effect is always secured, where the sacrament is received with proper dispositions. Its secondary effect, of healing the body, is only attained, as St. Thomas teaches (*Summa. Pt. III. Supplement. Q. XXX. Art. 2*), so far as it furthers the primary object of the Sacrament.

To teach the faithful to resort to Holy Unction solely or mainly with the object of bodily healing is to degrade a sacrament and to come perilously within reach of the substitution of superstition for religion.—*From a publication of the Catholic Literature Association of England.*

THE WHISTLES.

The night lay silent, like a babe new-born
Between the even and the dew-wreathed morn:
Its swaddling-clothes arranged with mother-care,
A halo set about its misty hair;
Its breath like to a zephyr off the sea,
Combined with some clairvoyant mystery;
Its slumbering voice an undercurrent sweet
Of some vague movement of celestial feet.

Ah, sleeping night, how timorous you woke!
What shape to rouse you did the gods invoke?
Thin crept an echo, musical and far,
Too delicate the fragile sense to mar;
And suddenly the rapt, reposeful air
Was rent tumultuously with shriek and blare:

An angel swinging on the outer rim
Of earthly borders, vanishing and dim,
Shrilled on his golden trumpet clear and high,
Against the calm quiescence of the sky;
Oh answering throng, how valiantly you came!
And how your trumpets, like a roaring flame,
Possessed the night and gave back blast for blast,
A very war of bursting music cast!
And then a slow diminuendo long—
The trumpets' silvery departing song;
The farewell echo of an anthem great,
Its beauty lingering inviolate:
The last, low murmurs of an angel band—
The lilt of strings beneath a mighty Hand:
And lo: the voiceless night, my ravished soul,
The sky's inverted, evanescent bowl!

And warred two things, exalted, unafraid:
One, man had fashioned; one the Maker made.
One thundered, "WORK!" to man in all his ways:
But deep within me some new voice cried, "PRAISE!"
LILLA B. N. WESTON.

PEOPLE USED to think that the sun went down and hid its face from them. Now we know that it never goes down, it only appears to because we turn away from it. In much the same way be sure God never withdraws His help from us, though He may appear to do so because we have forsaken Him.—*New Guide.*

Roman Legends of the Apostles St. Paul and St. Peter

BY VIKTOR RYDBERG.

Translated from the Swedish by Josef Fredbarj.

INTRODUCTION.

Pilgrims in olden times journeyed to Rome to see the places made dear to them by sacred traditions. These traditions are still extant, and often come to the hearing of the modern traveller in the Eternal City. But, unless they have been immortalized by the art of a great master, they are apt to be treated with indifference: for the genuinely historic reminiscences of Rome, her treasures of beauty from the days of Classical Antiquity or the Renaissance, her varied and busy life and beautiful environs, have a far juster claim to the stranger's attention. Some of these legends, however, are well worth perusal, and it seems to me that this is especially the case with regard to those that are connected with the lives and deaths of the great Apostles. Those that I am now offering to the reader came to my notice unsought.

If we wish to reproduce them in the form in which they now appear on the spot, every thought of relating them in the noble and unaffected style that befits the genuine creations of the fancy of the people must be abandoned. For, as they advance a claim, ill-founded indeed but the more strictly maintained on that account, to genuine reality, they clothe themselves in the garb of history. To the generality of the people they present themselves as art has conceived them, and this art, being in most cases the post-Raphaelite, is by no means remarkable for unaffected simplicity!

In my own reproduction, I have neither been able nor desired to avoid its influence. Perhaps this form of representation is most conspicuous in the description of the Ascension of Simon the Sorcerer.

V. R.

I.—ST. PAUL AT NAPLES.

ONE fine day in A. D. 61 an Alexandrian ship was seen to cast anchor in the harbor of the templed town of Puteoli, a few miles from Naples. It was named the "Dioscuri" and ornamented with the figures of Castor and Pollux, the tutelary gods of sea-faring people.

On board there was a band of Roman soldiers with some state prisoners. The soldiers, who were native Italians, hailed their fatherland with delight after their long and toilsome foreign service in Judaea, where the inhabitants had never shown them a friendly spirit, and where many signs foreboded an insurrection. In honor of their landing, they had burnished their armour and affixed the crests to their helmets: a sign that they belonged to the Augustan Cohort, which ranked with the Pretorian Guard in Rome.

The prisoners had less cause for rejoicing at the sight of the Italian coast. They were to be taken to the capital to appear before the tribunal of the Emperor. That Emperor was Nero; and the verdicts of his court too often bore the stamp of the cruel caprice of that absolute ruler's temper.

Among the prisoners was one to whom both crew and soldiers showed marked respect—a man short of stature, lean, somewhat bent, bald, and with features prematurely aged, with arched eyebrows meeting together, a full beard, handsome face, and expressive eyes. He was a Jew, born at Tarsus, of an esteemed family, possessing the rights of Roman citizenship, which was then a sort of nobility. The Scribes at Jerusalem had prosecuted him as an offender against their law and Temple, and what was more serious, against the Roman Emperor. The accused had by his right of citizenship appealed to Cæsar and, for that reason, was now on the way to Rome. The prisoner's name was Paul.

The harbor of Puteoli was crowded with ships from all countries round the Mediterranean, and its streets swarmed with strangers—Greeks, Syrians, Jews, Egyptians, Africans, and Spaniards. Magnificent palaces and country-seats belonging to Roman senators and knights lay scattered over the surrounding heights. Nero himself, like Lucullus and Cicero before him, liked to live amid this luxuriant scenery.

Among the numerous Jews and Greeks at Puteoli there were some who had received Christian baptism, and were accustomed to meet together for mutual edification. Had they known whom the "Dioscuri" was bringing to land, they would have hastened to meet Paul, for his name and deeds were well known among them. Already copies of his "Epistle to the

Romans" were in the hands of the Christians at Puteoli, who read them with eager attention.

All was now ready for landing. We gather from the "Acts of the Apostles" that Julius, the centurion in charge, treated Paul with leniency. Calling Paul to him he said: "Before continuing the journey to Rome, we shall remain seven days at Puteoli. Spend them as thou chooseth. Thou mayest go whether thou wilt, accompanied only by a soldier. If in the meantime thou desirest to visit Naples, thou art at liberty to do so. I thank thee for thy good and valuable advice in the deadly perils which we endured at sea. May the gods protect thee!"

Paul sought out his brethren in the faith and that same evening they met together with one accord. The elders of the congregation at Puteoli sent a message to the Christians at Rome, saying: "Paul, the preacher of salvation and servant of Christ, is here, and will after seven days be at Rome. Go forth to meet him!"

* * * * *

Here begin the legends, which, if they will not stand the test of historical criticism, are still perhaps worth repeating.

Paul gladly acted upon the advice of the kind centurion, that he should visit Naples. He was not attracted to the place, as others have been, by its beauty, its works of art, its gay and busy life, or its situation. He had other reasons for his visit. The chief was that Jesus, when a youth, wandering dreamily on the shores of the Lake of Gennesaret, had longed to see these enchanting parts, and had gratified this longing by visiting Vesuvius and from the top admiring the beautiful panorama.

Paul wanted to tread the ground which the Sinless One had trod, and to behold the same scenes.

So the Apostle came to Naples. Leaving its temples, palaces, and pleasure-seeking, noisy crowds behind, he began to climb Vesuvius.

The mountain then did not appear as it does now. The highest point, which is now a volcanic crater enveloped in clouds, threatening the surrounding neighborhood with destruction, was not then in existence. There were no signs of the latent fire beneath. No record of any eruption existed. Greeks absorbed in enjoyment of life and Romans sunk in voluptuousness safely celebrated their feasts in the groves and pleasure gardens which covered the slopes leading up to the plateau of Somma. They regarded without alarm the waste of gray desert with black caverns and blocks of stone corroded by fire, which revealed what the annals did not mention—that they were living in enjoyment on the shell of a volcano.

There Paul was now wandering, entirely forgetful of the fate that awaited him in Rome. The path led him higher and higher. At length he came to a spot where the magic charms of the landscape enchained him. Below him lay Parthenope, embedded in groves of laurel, cypress, plane, and olive; beyond he looked with enraptured gaze over the coasts dotted with white towns glistening in the sun, over the islands in the blue distance, and the wide expanse of sea. He rejoiced in the consciousness that the mildest of all eyes, the mirrors of the purest and most innocent soul that has descended to this earth of ours, had once gazed upon the sunlit stretch of this very sea, and with clasped hands he whispered, "God's wonderful essence is manifested in His works, even in the creation of the world!"

* * * * *

Just above the place where Paul, according to tradition, stood entranced by the dazzling splendour of the scene, there now stands the observatory, where Palmieri, the eminent scientist, attentively studies every movement within the restless interior of Vesuvius.

A short distance below the observatory stands an *osteria*, formerly a hermitage. The jovial landlord readily produces for tired guests a red wine which he calls "*Lacrymæ Christi*," but which has a wonderful resemblance in taste to the wines of Isehia or Marsala. If, however, he suspects the traveller to be a connoisseur of wine, he brings out a genuine "*Lacrymæ*," grown on Somma, recognizable by its true color and fine aroma.

In the time of St. Paul a peasant's cottage stood here. Its

owner, an old man with silvery hair, on perceiving the stranger, stopped his work amongst the vines and went up to him. Paul accepted his invitation to rest in the cottage and to partake of some refreshment. The old man's daughter brought out ripe fruit and most delicious wine. When Paul complimented his host on these delicacies he replied, "The origin of this wine is marvellous," and then told the following story:

"One day some thirty years ago on the very spot where I just found thee, I saw before me a young stranger with auburn hair and pure white brow in the garb of a Hebrew, but beautiful as the son of a god and not unlike Dionysus. The youth viewed the landscape, coast, and sea, observing: 'This is a scene from the glory of Paradise, possessing the splendour of the true Olympus, which sank down to the earth in the dayspring of time, during the fight between the good powers and the evil Titans.' And he wept at the thought of the sufferings and sins of which this pleasure-garden is full. On his departure there sprang up out of the ground which his tears had moistened a vine which grew rapidly. That vine has produced the very wine in thy cup.

"I have my own idea regarding this youth," added his silver-haired host. "A god hath honored the neighborhood by a revelation. He was Dionysus, the giver of the grape, and the son of the supreme god."

"I agree with thee," said the soldier who accompanied Paul, as he emptied his cup.

"Yes, the Son of a God He certainly was," replied Paul, "and a generous, life-giving wine hath he given us in the chalice which by grace I am permitted to drink in remembrance of Him."

"Dost thou know him then, also?"

"Yea, even to me hath He revealed Himself. On earth, however, He was not called Dionysus, but Jesus of Nazareth."

"Indeed, so he called himself," cried the old man, passing his hand across his brow as if to revive a faded memory.

"Do ye desire to know more about Him?" enquired the Apostle.

"Yea, tell us everything thou knowest."

So Paul preached to them. He was still speaking as the sun set behind Isechia, suffusing the sea with its gliding craft in evening purple. The people of the house had gathered round him. The daughter of his host with folded hands sat before him, devoutly listening. As it grew dark, the lamp was lighted, and still he continued his discourse.

Before they separated at break of day, Paul had baptized them all, including the soldier, into the name of Christ.

The vine, which tradition says sprang from the ground where the tears of the auburn-haired youth had fallen, still grows on Vesuvius, and its wine is called *Lacrymæ Christi*—Christ's Tears.

* * * * *

The aged owner of the cottage was a fairly intelligent man. He did not possess many books, but one he had read diligently, namely, Virgil's *Georgics*, from the sonorous verses of which he had obtained valuable information respecting the management of vineyards, fields, domestic animals, and bees.

It therefore rejoiced him greatly to hear that Paul also knew what Virgil had sung, especially when his guest said that one reason why he had come to Naples was to visit the poet's tomb.

On the other side of the city and bay of Naples lies Mount Posilippo. Tradition says that the ashes of Virgil lie buried there. The ancient tomb, a so-called columbarium, which is said to contain his remains, is one of the sights of the town, as every Neapolitan boy knows.

Thither Paul now directed his steps, accompanied by his host. They beguiled the way with talk.

"If I remember rightly," said the old man, "our Lord and Master appeared on Vesuvius in the same year that Virgil died."

"Yes," answered Paul, "he was not granted the favor he so ardently desired: to live to sing of the great works of the Crucified One. . . ."

"Oh! that my autumn of life may be lengthened, the old man be granted Spirit and strength to sing of the wonders that thou hast achieved!"

(*O mihi tam longæ maneat pars ultima vitæ,
Spiritus et quantum sat erit tua dicere facta.*)¹

"But Christ afterwards descended into Hades, and announced redemption to the spirits that wait. There, then, hath Virgil beheld Him."

"I am very glad to hear that, for in his lifetime he was loved by all who knew him," said the old native of Vesuvius.

Thus conversing they at length reached their goal, where the Apostle remained for a long time in silent thought over the tomb of the heathen poet. An old Latin poem relates that he "shed the dew of pious tears" over his ashes, and then exclaimed:

"Had we met on life's long way,
Loud to thee I'd chant my lay,
Thou, the greatest bard of all!"²

A stately villa, rich in Greek works of art, then stood in the vicinity of Virgil's tomb. "It belonged to the poet Silius Italicus, who was daily in the habit of visiting the tomb, which to him became sacred as a temple. It happened that he was just then approaching, accompanied by his friend Pliny the Elder, who was Admiral of the Roman fleet stationed at Misenum. Crowned with wreaths and clad in their togas, they approached the Jewish stranger and engaged in friendly conversation with him. Paul said to Silius: "I, too, am able to foretell events, though I am no poet. And I now predict that both thou and I, in different ways but in the same year, shall attain to the highest point of honor. Thy way shall lead up the Capitol, and before thee swords shall gleam: mine shall lead down Mount Aventine, and behind me a sword shall be stained with blood."

Seven years later Silius Italicus became a Roman consul, and before him were carried the lictor's axes, the badges of Consular honor. In the same year the Apostle was led outside the Porta Ostiensis and beheaded.

* * * * *

Virgil was a remarkable man. In character reserved and shy as a maiden, he little thought in his lifetime that he would captivate by his magic the imagination of all the coming centuries. The less could he surmise it, because whilst judging others mildly, he judged himself and his poems severely. Receiving with reserve the expressions of enthusiasm which were bestowed upon them, he set no value upon a so-called immortal name. The best thing he desired for himself was a quiet life, sweetened by friendship, with oblivion after death. It was only by transgressing the last will and testament of the dying poet, that his most celebrated poem, the *Æneid*, was rescued from the flames. But, as before mentioned, his name has been celebrated throughout the centuries, and all ages have admired him. Even in the darkest period of the Middle Ages, his name was not without honor, for popular belief made him out to be a humane and benevolent magician, and legends concerning him circulated as far as Iceland. The Church was on the point of recognizing him as a Christian prophet, including his name in the Liturgy and giving him a place of honor at the feet of the seers of the Old Testament. And this does not seem so strange when we read in the fourth of his *Bucolics* the prediction, attaching to a child's cradle a new order of the ages, a golden age, when righteousness shall return to the earth, our sins be blotted out, the serpent be trampled to pieces, and lambs feed in peace among lions. Many a dimmer prophecy has been referred to the Messiah.

When Dante in imagination undertook his journey through the horrible infernal regions, there walked at his side, teaching and consoling him, a gentle, laurel-wreathed phantom—Virgil. Gustave Doré never more successfully wielded his pencil than in his drawings for Dante's "Divine Comedy," in which he placed these two wanderers side by side: the one representing in his movements the plastic attitude and noble moderation of Classical Antiquity, the other over-excited and passionate in all his gestures. When Swedenborg at his summer house in Stockholm summoned guests from the spirit world, Virgil was one of those with whom by preference he held converse. Year after year crowds of pilgrims visit Virgil's tomb as St. Paul did long ago. Many go, just to say they have been there; but doubtless there are others who go with feelings of gratitude to honor the memory of him who filled their boyish minds with many a bright and stirring picture.

The journey is worth undertaking for its own sake. It goes by way of Riviera di Chiaja, Villa Nazionale, and Boschetto, where the *élite* of Naples display their pomp, as if to add beauty to one of the grandest shores in the world. One wanders beneath palms, acacias, and olives, along leafy bowers pierced by the sunshine, gleaming on marble statues, or refracted in the

² *Ad Maronis mausoleum
Ductus fudit super eum
Piaë vorem lacrymæ
Quantum, inquit, te fecissem
Virum, et te invenissem
Poetarum maxime!*

¹ Virgil's *Eclóg.*, IV., v. 53, 54.

spray of wind-tossed fountains. On the right hand is the street with its throng of equestrians and of carriages occupied by beautiful dark-eyed ladies; on the left is the sea with its refreshing breezes, rippling billows, and glistening colors which no pencil can reproduce. Homage can be paid to Virgil already at Boschetto, where the Neapolitans have erected to his memory an Ionic temple, by the columns of which his bust is sheltered. Here it is worth while to linger on the circular headland named "Belvedere," famed by the songs of poets—yet more by the music of the waves, inviting to dreaming without mystery and revery without melancholy. Across the glittering surface of the waters, mingled with the crash and hissing of advancing and receding waves, is heard from afar the fisherman's song:

*Sul mare luccica
l'astro d'argento,
placida è l'onda,
prospero il vento.
O, dolce Napoli,
suolo beato,
dove sorridere
volle il creato. . . .*

and meanwhile the sunlight is struggling through golden mists on the horizon. Sorrento shines like silver, and over coasts and islands melting, metallic colors are spreading.

When you can tear yourself away from this place, the Posilippo grotto, and the height where Virgil's tomb is shown, are not far distant, if you have time to spare. With a "custode" as guide, you climb up a winding flight of steps, surrounded on either hand by the rich vegetation of the South. Scenes present themselves, which once looked upon, can never be forgotten. At length the traveller is conducted into the sepulchral vault which has niches for the urns like other *columbaria*, and where is found the well-known epitaph:

Child of Mantua, bard of farm and fold and foray,
In Calabria slain, I now at Naples slumber.¹
(Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope, cecini pascua, rura, duces.)

During the Middle Ages the inscription stood on the frieze of the vault. At the present time it appears on a tablet, which a Frenchman, with a vanity not altogether foreign to his race, has erected, hoping to make Virgil's name draw his own into the harbor of immortality at the cheapest possible price. This tablet solemnly sets forth that it is "*consacré au prince des poètes latins*" by *Monsieur . . .* (the name need not be mentioned). "*bibliothécaire de la reine des Français.*" However—Virgil immortalized Bavius; why not a well-meaning "bibliothécaire" of Paris also?

* * * * *

From Puteoli Paul continued his journey to Rome, oppressed with gloomy thoughts; but at Appii Forum and Tres Tabernae, some miles from the capital, a number of Christians met him on the Appian Way, "whom when Paul saw, he thanked God and took courage," in the words of the Acts of the Apostles. He had then crossed the Pontine Marshes. To the right were the wild Volscian Mountains, before him the Alban Mountains, on the slopes of which were seen the towns of Velitræ and Lanuvium. The journey now proceeded through still more beautiful and ever richer tracts dotted with castles, villas, country houses, and magnificent sepulchral monuments; and last of all there appeared before the Apostle's eyes, Rome, the Queen of the World, with her city walls, splendid palaces, and temple-crowned heights. They entered the Eternal City by the Porta Capena. At Rome we shall meet Paul again.

(To be continued.)

¹ On his way back from Greece, in the company of the Emperor Augustus, Virgil fell ill and died in Calabria. To this alludes the expression, "In Calabria slain."

SERVICE.

As from the mountain's crest I viewed the plain,
I thought of those who from the world apart
Had dwelt, unmindful of its need and pain,
Yet seeking God through nature or through art:
The lonely hermit in his hidden cell,
The shepherd watching on the silent moor,
The poet bound by fantasy's sweet spell,
The scholar shielded by the fast-barr'd door.
But thou, oh Priest, art not content to dwell
Alone upon the heights. Midst fellowmen
Forever holdest thou the lamp that lights
The toilsome way. The hungry soul with Bread
Of Life thou feedest, rendering him who fights
With Death itself the victor of his dread.

SALLY BRUCE KINSOLVING.

PEACE.

Peace sang sweet songs to me,
I would not hear.
Peace waved adieu to me;
Sorrow was near.

"What wilt thou, sorrow?"
I cried without tears,
"Sweet peace sang songs to me.
Thou bringest tears."

Soft as an infant
Awaking from sleep,
Sorrow sighed low to me
And bade me weep.

"Weep! No, I cannot;
Too heavy my load."
Sorrow stood silent
And pointed to God.

MARGARET JEANNETTE GATES.

THE ONE LOAF.

By RALPH ERSKINE GENTLE.

"Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf" (Mark 8:14).

OBERVE the remarkable forgetfulness. "Now the disciples had forgotten to take bread." This forgetfulness brought them into straitened circumstances. "Neither had they in the ship with them more than one loaf."

But Jesus was with them. How strange that they should have forgotten His providing power! With the Lord's blessing seven loaves and a few small fishes were sufficient to feed about four thousand men, besides women and children. The fragments, the broken meat left, filled seven baskets. And on a previous occasion five loaves and two fishes had been sufficient, with the Lord's blessing, to feed five thousand men, besides women and children; and twelve baskets full were gathered up at the close of the meal.

And Jesus could have multiplied the one loaf; but they forgot to take it to Him. See how He showed them that they had eyes, but did not see; they had ears, but did not hear; they had hearts, but they were hardened.

There is a lesson for us in this one loaf. The disciples in the boat had only one loaf; even so, the true Church has only one Christ. There is only one Heavenly Father, only one Way into the kingdom, only one Bible, only one faith, only one baptism, only one hope. And all will be gathered into one heaven, where all will unite in the one song.

CLOUDS.

THE last snow has gone; a cheerless, bare-looking nature seems to shiver in the chilliness of the first spring days; yet the sun is shining brightly, making the contrast between the clear blue sky and the dark, cold earth still more marked. But a strong wind arises, chasing heavy clouds across the sky, and soon under a warm, abundant rain a wonderful change takes place. In a day, even while one is watching, the fields and the trees exchange their winter dress for the first tender green of spring: the dark day, the clouds, the storm, the rain have brought it to pass. Spring is here.

Almost commonplace would seem the lesson drawn from such a scene, were it not for the personal message the old yet ever new truth brings to those who, longing to bear fruit, are learning to read in the book of Nature God's methods and ways with His creation. How often are we content to dwell in the bright, cold sunshine of others' esteem, yea, of our own self-satisfaction! We have indeed left behind the bleak winter of our past sins, we have entered in the new life of discipleship, new aspirations are stirring our hearts; but, even as in nature a tree cannot bear at once leaves, flowers, and fruit, even so we must grow and learn that more than sunshine is required to bring fruit to perfection. It is then that the storms arise, that the clouds lower and break over our heads, that again and again we are shaken by the violent tempests raging around and within us, and also then that the promises of fruit will appear in our lives if, in the midst of the storm, we hear His voice saying, It is I, be not afraid.

ZOAR.

MOST OF the grand truths of God have to be learned by trouble; they must be burned into us by the hot iron of affliction, otherwise we shall not truly receive them.—*Spurgeon.*

Department of Social Service

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CHURCHMEN AND THE RURAL PROBLEMS.

THE diocese of Western Michigan was officially represented at the Michigan Conference of Rural Church Workers, conducted under the auspices of the Michigan Agricultural College, by the Rev. A. L. Murray of Coldwater, who had commended the work of the conference in his report on "The State of the Church" at the recent diocesan convention, in which he declared that the Church would never be strong in the diocese until it took hold of the rural districts. The other representative was the Rev. H. J. Keyser, of Mt. Pleasant, who introduced to the convention the resolution that the diocese be represented.

Following the Chautauqua, the first ever held in Coldwater, Mr. Murray addressed 900 people of the city, appealing to them to make good their applause expressed during the Chautauqua whenever the lecturers accented "personality rather than property" and ideals of human betterment. Mr. Murray advocated: a general physical cleaning up of the city; the influence of neatness and cleanliness on the character of the people was emphasized; the cleaning out and disinfecting of all the pits underneath the gratings in front of the basement windows of the stores of the city; a swimming pool for the city, for all-year use, either in connection with the Y. M. C. A. or the city water works plant from which a great deal of steam goes to waste; the placing of sand piles, boxed in, of low swings, rope swings, and horizontal bars in each of the four school yards in the city; the proper scientific inspection of all cows from which milk is sold to the citizens of Coldwater.

By presenting these reforms to the Woman's Civic League, the Anti-Tuberculosis Association, and the Church Federation of the city, and to the Board of Education and the Board of Health and City Council, Mr. Murray has succeeded in obtaining the first two reforms and the others are on the way towards accomplishment.

MILWAUKEE SOCIALISM

is naturally attracting a large share of attention, both in that city and elsewhere. Just what the permanent results are to be no one can forecast, but it is most interesting to find out how public men regard it. The editor of the *Milwaukee Journal*, in a thoughtful and unusually discriminating editorial, has pointed out that Congressman Victor L. Berger, who has been a bogey man to the scientific or "impossibilist" socialists, had been addressing a meeting of socialists at Philadelphia.

"Nothing succeeds like success," he says. "Since Mr. Berger has been elected to congress even the impossibilists may admire his political adroitness without compromising their convictions or sacrificing their principles.

"Our distinguished townsman, however, could not forget his friends of 'the revolution.' He had his little fling at the fathers of Socialism and their disciples. 'Socialism,' he told the Philadelphia comrades, 'does not come over night; you will never live to see the day when they will ring the town bell and announce that to-morrow at 2 P. M. we will have socialism.'

"Mr. Berger has few illusions. Yet, after having had his fling at the Marxians, he heaped coals of fire upon their heads by telling them that Milwaukee, where opportunism and capitalistic reforms have been made to do service in getting possession of the municipal government in the name of socialism, has taken the lead in the socialist movement in America. 'I am proud,' he said, 'of the fact that we have taken the lead. Germans brought scientific socialism to this country, and it therefore seems like poetic justice that a man of German descent should be the first socialist to go to congress.'

In ten years, Mr. Berger predicted, we shall have old age pensions in the United States and a new constitution. He is moving for both. But, as the editor of the *Journal* maintains, if we should get old age pensions we should not have Socialism, nor would we be nearer socialism than we are to-day because of it. Indeed to the scientific socialist, to whom the name of Berger has been anathema, old age pensions are devices of capitalistic devilism to postpone the day of reckoning and to avert the catastrophe when capitalism is to be overthrown and

socialism erected upon its ruins. Every expedient and palliative calculated to make the existing system more endurable to the workers is to be condemned, precisely as the abolitionist abhorred the kindly master because he perceived in him the slave's worst enemy. The more Simon Legrees, the better! Hence the opposition of the revolutionaries to men like Congressman Berger. In the words of the *Journal*, however,

"It was not many years ago when it was popular to denounce all forms of organization and consolidation as an unmitigated evil and demand the crushing of large corporate enterprise by stringent statutes. To-day public men without fear of jeopardizing their political fortunes may uphold large enterprise as a natural industrial evolution and deplore as reactionary and destructive any suggestion of a reversion to the old order of things.

"Mr. Berger and the 'evolutionary socialists' find themselves in company with Judge Gary, head of the steel trust. The trusts are deemed a step toward state regulation and state ownership. But state ownership, the scientific socialist will tell you, is not socialism. It is merely a phase of capitalism. The Social Democracy, the cooperative commonwealth, in which the worker is to manage industry democratically and receive the full product of his labor, with waste eliminated, and every able-bodied citizen placed at productive labor, still would be an idyllic conception.

"Mr. Berger has been sent to congress, but a Democrat from Pennsylvania was first to introduce a bill for old age pensions. In congress he has voted with the Democrats twice as many times as he has with Republicans. And the Democrats are individualists in theory while the Republicans are frankly paternalists. The real socialists, we are forced to assume, do not get elected to office. They want to ring the town bell and take over the means of production."

If, then, Victor L. Berger is not a socialist, what is he?

A NEWARK PLAYGROUND.

The average boy dearly loves playing at being something, and for that reason the smaller boys should be encouraged to organize clubs where they can play at being pioneers, cowboys, Indians, or soldiers. The Sons of Daniel Boone, as one set of boys is known in the Newark playgrounds, attire themselves in home-made costumes, wherein they imagine themselves American pioneers, cowboys, or Indians, as their fancy directs. Then there is the military spirit, that is dormant in nearly every red-blooded boy. Our modern teaching is all for peace and good will, and some people argue that allowing boys to play at being soldiers is to encourage a warlike and bloodthirsty spirit. Those who are in close touch with boyhood can attest that such is not the case. The innate savagery dormant in most boys is not developed through joining a military company, as the Newark Playground report points out. On the contrary, the discipline and drilling, which is an essential part of the work, goes far to develop in the average youngster a healthy, fraternal spirit, and to teach him that he is but a part in the universal system and his success depends largely upon the way and manner in which he performs his part of the work. Reckless, irresponsible, and wayward boys who could not be reached through any other of the numerous agencies of the playgrounds became amenable to the influence of the various military companies and showed marked improvement in their character after attending a few drills.

FORWARD WORK IN JERSEY CITY.

Two federations have been formed in Jersey City. One is composed of the clergy of all the religious bodies in one section of Jersey City, ten in number. Its purpose is to awaken the sense of the obligation to God, the Church, and the community, on the part of the men. While the members may differ in their forms and methods of worship, it is desired to impress upon the people in a large way the fact that they must be united absolutely in considering that every man, if he is to be considered a good man, must support religion and make some return to the community in which he lives. Mass meetings of the men of all the churches are being planned. It is hoped to have two or more such during this coming winter.

The Federation of Men's Clubs in the Claremont section comprises Presbyterians, Methodists, and Churchmen. It is limited to one locality—much smaller than the other—and it is entirely concerned with civic improvement—not religious at all, but in a practical way demonstrating that Christian men can be, and ought to be, leaders in all that concerns the welfare of the community.

The Rev. Augustine Elmendorf, of Holy Cross parish, is taking a leading part in both these movements.

DRAMATIZING INSTRUCTION.

Motion pictures are likely to be used for many purposes in the schools. From the beginning, educational films have been displayed in the commercial theatres. "The National Board of Censorship," John Collier, its secretary, tells us, "in twelve months inspected 3,000 reels (a reel provides a fifteen-minute show). Of these 400 were catalogued as 'educational.' The school will use the motion picture because it is graphic. The growth of a plant from seed to harvest is shown in a ten-minute space on the screen, not with gaps and halts, but in a continuous process amazing to behold. The almost infinitely swift motion of an insect's wing has been dissected by pictures taken at the rate of 2,000 a second. But motion pictures are not only graphic, they are dramatic. Too much passive instruction weakens the will of a child. The motion picture, when it presents a dramatic theme, impels the child away from a merely receptive attitude and into an active mood. "Education through doing the thing, not merely studying about it," is a watchword of pedagogical reform, and the school which believes this will find a great use for motion pictures.

PLAY ZONES.

THERE WAS TALK in Chicago recently of taking over certain streets as play zones. For instance, it has been suggested that Gault street (in the Italian district known as "Little Hell," where, unfortunately, there are great numbers of children), being but little used for traffic, should be roped off and a play director put in charge during certain hours of the day. By this means the mothers could keep an eye on the children and at the same time their street play could be made safe. The plan for the remainder of the summer would be to try out Gault court. If it is successful, another year other streets will be asked for. So far no money has been raised for the employment of a play director. However, all the organizations interested in the neighborhood are agreed on the necessity of providing for the children in that needy section.

Since the above paragraph was written, Gault street has been set off as a "play street."

PENNSYLVANIA has established a State Board of Censors, of two persons to be appointed by the governor, "one male, who shall be known as chief censor, and one female, who shall be known as assistant censor, residents and citizens of this Commonwealth, who shall be duly qualified by education and experience; whose duty it shall be to examine all moving-picture films, or reels, and stereopticon views, to approve such as shall be moral, and to withhold approval from such as shall tend to debase or corrupt the morals." Upon all such moving-picture films, or reels, or stereopticon views as shall be approved, there shall be a statement that such picture or view has been approved by said board.

PENNSYLVANIA has taken a step forward in its legislation relating to the non-support of children by adding to its old law on the subject the following: "The court shall have full power and authority to refer non-support cases to the desertion probation officers, and to enforce said order of court in the same way as the court of quarter sessions of the peace may refer cases, and enforce the order for support made, under and by virtue of 'An act for the relief of wives and children deserted by their husbands and fathers within this commonwealth'."

THE ANTI-FLY CRUSADE is becoming widely extended. The state of Florida has begun an official fly crusade; the Women's Municipal League of Boston has bestirred itself; the Board of Health of Louisiana is planning preventive measures, while campaigns of education have been undertaken in Chicago, Kansas City, Minneapolis, Milwaukee, Washington, and other cities in addition to Philadelphia. The American Civic Association is effectively leading in this important public work.

LAST YEAR 600,000 children were cared for in Philadelphia at fifteen playgrounds, at a cost of one and one-third cents per day per child. This record of economy and efficiency was made possible by the coöperation of hundreds of interested citizens and the contributions of nearly 3,000 firms and individuals.

THE WOMEN'S INDUSTRIAL COUNCIL of England has opened a school for "teaching motherhood" in London. The school will teach the theory and practice of managing children of tender years.

Correspondence

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

THE LAMBETH REPORT ON RELATIONS WITH THE CHURCH OF SWEDEN.

To the Editor of *The Living Church*:

IN commending to this branch of the Anglican Communion the Report of the Commission Appointed by the Archbishop of Canterbury in Pursuance of Resolution 74 of the Lambeth Conference of 1908 on the Relation of the Anglican Communion to the Church of Sweden, with its three important appendices, I do it particularly with reference to the work done by the English members of the Commission. The proof of my own industry, prepared early for the benefit of the Commission, has appeared in your columns. What I wish to add is, I think, not generally known, that nearly all, if not all, of the English members are now competent Swedish scholars. The report is therefore the work, and the patient and serious work, of all of them. I may also add that only one of the Commission, as far as I know or believe, would be held at all affiliated with the Evangelical party, and could not be called a party man at that. It is a unanimous report, and derives much of its importance from that, as well as its completeness and carefulness.

The report is published in the United States by The Young Churchman Co., Milwaukee. Faithfully yours,
Santa Maria, Cal., August 2. G. MOTT WILLIAMS.

THE UBIQUITOUS SYRIAN COLLECTOR.

To the Editor of *The Living Church*:

A MAN purporting to be Deacon Simon of the Chaldean Church, has been soliciting funds for a cause he claims to represent. Among the places where he says he has made addresses and received assistance, the rector of a parish wrote that he had no knowledge of such a person. CHARLES G. COGLEY.
St. Paul's Church, White Haven, Pa., July 31.

CLERICAL PENSIONS AND RELIEF.

To the Editor of *The Living Church*:

THE LIVING CHURCH for July 29th contained three letters on the subject of Clerical Pension and Relief. They indicate the increasing interest in this subject, but they also seem to me to show quite clearly the lack of unanimity and counsel on this subject which prevails throughout the Church and which is the cause of our inefficiency.

The writer of the first letter tells us that the Monmouth (New Jersey) Clericus have come to the conclusion "that no adequate pension will ever be provided until the clergy tax themselves," and that they have therefore determined to advocate this.

The futility of such a plan is almost self-evident. With the average clerical salary of about \$700 per year it will take a good deal of taxation, continued throughout a good many generations, to produce an "adequate pension" from such a source. "Voluntary self-taxation" on the part of the clergy will never do it. And in the meantime the brethren who declare themselves in favor of this plan seem to lose sight of the fact, both in statement and contributions (34 out of 173 churches in New Jersey gave \$540.15 this year), that their own national society, the General Clergy Relief Fund, during the past few years, without much "voluntary" aid on the part of the clergy (about a third take an offering) has increased pensions from \$50 a year to from \$300 to \$500 and the number pensioned from about 200 to 550. Think what might have been accomplished, and what could be accomplished, if even a majority of the clergy would take an annual offering as recommended by the General Convention.

"Self-taxation" on the part of the clergy will help; so will "tithing" help, but the simple plan of the Church, viz.: an annual offering and a percentage of the Communion alms, participated in by all the clergy, will actually give their national pension and relief society abundant funds from which to provide "adequate pension and relief."

All this is said with full appreciation of any and all effort and interest, but with the conviction again and again expressed that success will only come through concentration and continuity of interest and offering and not through new plans and machinery and methods and theories.

In the next letter two laymen are quoted, one as saying, in regard to the merging and consolidation of the diocesan societies with the General Society, that "in the opinion of many it would be questionable wisdom to do so"; i.e., to merge.

The "wisdom" of "many" in the Church has decided as to merging: 66 out of the total number of dioceses have merged.

The "wisdom" of merging is not to be considered from the point of view of the money in hand by the diocesan organization or the advantage of the diocese. Money wisdom may not be justice to the clergy and their families. The matter ought to be considered from the point of view of the whole Church and from a truly altruistic and Christian and brotherly standpoint as applied to all the clergy of the Church.

As to the legal right to merge diocesan funds with the general: that has been thrashed out again and again, and 66 dioceses have overcome the difficulty. There were legal lights among these, the peers of any, and they found a way.

Of course there is a legal right which must be observed when funds are given specifically for a diocesan purpose, but there is nothing to prevent any diocese from sending its annual contributions to the General Clergy Relief Fund and, at the same time, turning all its beneficiaries over to the General Clergy Relief Fund, with the immense advantage that when the clergy move from a diocese, for any cause, they will not "lose out"; besides, the third writer is right when he says: "The amount, if I am not mistaken, 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."

The writer of the last letter has indicated the difficulties of the present situation when he says: "Inadvertently our young and active brother has thrown a great deal of light on the subject. He entertains no concern whatever in regard to 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."

Above all other things the pension and relief of the "now" men, who are in the field and doing work now and becoming disabled now, must be provided for.

To care adequately for those who are being disabled in the work and by the work is an immediate duty and a practical measure of statesmanship.

The disabled army in the field require immediate attention. There are 550 of them on our list at this moment. To provide adequately for the disability of every clergyman actually in the work would give a new spirit of courage and self-respect to the working clergy everywhere; a greater willingness to serve in all hard places, in missions and mission fields and upon small salaries and under hard conditions, because of the confidence it would produce that no matter what happened there would always be at least a living provided.

During the past year the trustees of the General Clergy Relief Fund, under the insistent pressure and appeal of numerous Bishops, clergy, widows and orphans and beneficiaries needing help, or more help because of the increased cost of living, have largely increased the list of pensioners and the amount of pension granted. By reason of the diversion of offerings to other lines of clergy relief not so immediately pressing and the falling off of legacies, etc., the receipts of the General Clergy Relief Fund have not increased as they should, and as we had a right to expect.

Unless, therefore, a goodly amount is received during this summer season the trustees will approach the quarterly payment to beneficiaries October 1st with a deficit. It will be necessary to reduce payments, refuse grants, and cut some off entirely. This will be nothing short of a calamity to between five and six hundred worthy people.

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

The July quarterly payment to beneficiaries amounted to about \$27,000, and we will require the same amount for the quarterly payment October 1st, 1911.

THE GENERAL CLERGY RELIEF FUND.

Rev. ALFRED J. P. McCLURE, *Treasurer*.

The Church House, Philadelphia, Pa.

MISSIONARY BOXES AND THE CLERGY.

To the Editor of *The Living Church*:

IT is most gratifying to me that my communication to your valued paper on Clergy Pensions has evoked so much notice, both public and private, for I have received a number of letters about it since its publication. There is a question, however, in this connection, which I wish to present to your readers in general, and to the Woman's Auxiliary in particular, regarding missionary boxes.

As I understand it, the Auxiliary will only send boxes to missionaries. Rectors, no matter how small their salary, or how hard

they have it, and retired clergy, no matter how miserable their condition, can receive no missionary box from the Woman's Auxiliary. Now I would not for the world belittle the good work of that noble band of women, which may God bless, who give of their time and means so abundantly for the cause of missions, but, sir, I protest that there is not a missionary at home or abroad that is not better off, financially, than nine-tenths of so-called rectors of parishes.

I do not want to flaunt my personal matters before the public, but in order to prove what I say, I will confess that when I, as the rector of a new parish, on a salary of \$600 a year, petitioned for a box, I was told that the Woman's Auxiliary did not send boxes to "rectors" but only to "missionaries." It was not a question of position, but of title; not a question of condition, but of theory: and I believe it is a very wrong theory at that. Moreover I am told that retired clergy are likewise removed from the list of eligible parsons for a missionary box. Why? In the name of all that is just, *why* should the aged, infirm, worn-out, and unemployed clergy be regarded as outside the pale of assistance from the Woman's Auxiliary in regard to boxes of clothing? Can any one be so wildly optimistic as to believe they have all saved enough from their salaries during their ministry as will support them in comfort the remainder of their days? Think of it! There are some of these men who have been driven by sheer poverty to appeal for a box of clothing, and *been refused*, on the ground that they were not missionaries. O, the pathos of it all!

When, O when, will we be guided by common sense, let alone common humanity, to relieve the distressed clergy, without all the humiliation which present machinery demands, being forced from our aged pastors, whose cultivation and birth make it abhorrent in the extreme?

(Rev.) HARRY HOWE BOGERT.

Point Pleasant, N. J., August 2, 1911.

MEMORIALS TO TOPLADY.

To the Editor of *The Living Church*:

AMERICAN Churchmen and Churchwomen who appreciate the hymn "Rock of Ages" will, I think, be interested in learning that we are attempting to erect memorials to the writer, Augustus Montague Toplady, in his two little Devonshire parishes of Harpford and Fen Ottery, of which he was vicar and rector from May, 1766, until April, 1768.

In Harpford churchyard is a fragment of the shaft of a thirteenth century preaching cross of Harpor granite. W. Harry Hems of Exeter—the designer of the magnificent reredos in St. Louis Cathedral—is preparing a design for its restoration at a cost of £25, and has discovered the place where the crucifix was originally placed in the granite shaft. When restored it will stand some nine feet in height, and we purpose using it for orthodox services on summer evenings. On its base will appear Toplady's lines:

"Nothing in my hand I bring,
Simply to Thy Cross I cling."

In the tiny church of Fen Ottery we purpose erecting in memory of Toplady and St. Gregory (its patron) a stained glass east window with poetical associations of the "Hymn" at the Last Supper, and the Psalms written by David and pointed by St. Gregory. Our Lord and His disciples appear singing the hymn in the centre, and there are figures of King David, St. Gregory, and Augustus Toplady. The window will cost us £50.

We have in hand £28 out of the £75 required for the two memorials. The little parishes are not rich, and help from lovers of "Rock of Ages" living across the Atlantic will be gratefully accepted. A Los Angeles friend kindly sent a dollar the other day.

July 26, 1911.

ARTHUR P. LANCEFIELD,

Vicar of Harpford, Rector of Fen Ottery.

Address: Harpford Vicarage, Ottery St. Mary, Devon, England.

SOCIALISM.

To the Editor of *The Living Church*:

IT is with keen interest I note the discussion of Socialism in your correspondence columns. Doubtless hereafter you will find many desirous of availing themselves of your courtesy, and thus pull at the skirts of the Church, giving expression to their wish that she make the acquaintance of Karl Marx. It is a sign of the times. Those who predict that in the course of social evolution we shall, by and by, arrive at the goal of collectivism, will probably not be disappointed, except maybe in the result. An increasing number of Churchmen are becoming interested in the promises of this theory. It provides a new outlet for religious zeal. Faith in some cause is the life of spiritual interest. Humanitarianism having taken the place of anxiety to save souls from eternal damnation—no longer believed in—the attempt is made to utilize the teachings of Jesus as a basis for schemes looking to the amelioration of the earthly lot of the people.

But it is an exegesis of amazing discernment that can extract support for collective ownership of wealth from the Sermon on the Mount. Any idea or proposition which has for its foundation the notion that poverty is an evil to be combated, is foreign to the Gospel. Whether or no poverty does constitute an evil is another ques-

tion; and I am not ready to dispute the belief that unequal distribution of wealth has its source in injustice. But one thing is certain: our Lord is not portrayed in the Gospels as showing any commiseration for poverty. He was Himself penniless and homeless; but was not in the least incommoded thereby, or thwarted in the purpose of His life. Nothing is less consistent with the evident intention of His mission than the reading into His words the thought that it may be advanced by a just distribution of material wealth. Does He not represent poverty as almost an essential to salvation? "Blessed," He says, "are ye poor; for yours is the Kingdom of God": a Christian doctrine with regard to which the most of us are disbelievers and heretics. The Lord Jesus recognizes our need of "daily bread." But to profess to find any basis for scientific economic theories in the teaching of Him who advised men to rely on the same providence which feeds the sparrows and arrays the lilies is simply absurd. His doctrine is plain—to one who is able to see through the exegetical substitutions demanded by ecclesiastical worldliness—that the highest possible attainment for His followers is not incompatible with, but rather resultant from, a lack of worldly possessions. One who accepts the teaching of Jesus in its evident meaning is not impelled thereby to pity the poor man, but to congratulate him. On the authority of the Gospel, the condition of poverty is not to be deplored but to be envied. Its elimination constituted no part of our Lord's plan. He was indignant with those who combined a profession of piety with the robbing of widows' houses; but if the sufferer thereby loses a coat, she is taught to be willing meekly to relinquish her cloak also. This is indubitably a "hard saying"; but the difficulty is in the performance and not in the interpretation. The remedy proposed by Jesus for the encroachments of the strong upon the weak is the invitation to learn of Him to find rest from anxiety, even though the outrage extends to the killing of the body.

Socialism concerns itself with plans for a fair distribution of wealth among those by whom it is created; and one may well be a Socialist who is not a Christian. But in order to be a Christian, after the manner taught by Jesus, one has to be totally indifferent as to what becomes of his share of the wealth. Of course there still remains the question as to the desirability, as well as the possibility, of benefiting by Socialism those who cannot be converted to this kind of Christianity.

ALFRED BRITTAİN.

DOES THIS APPLY TO YOU?

MIDSUMMER has come, the time when many persons, unhappily, renounce the privilege of the public worship of God. Of course such a surrender of privilege and neglect of duty cannot be defended, but we do not mean to discuss that point. We wish to call attention to another midsummer practice, likewise indefensible, in which certain persons drift, apparently through self-deception. It is the practice of rising early on Sunday morning to attend the celebration of the Holy Communion, and then having nothing more to do with worship for the rest of the day. This is a dangerous practice, dangerous because self-deceived. The communicant who indulges in it reasons that the Holy Communion is the principal service, and that when it comes at the early hour it makes an ideal beginning of the Lord's Day. Very true. But when the rest of the Lord's Day is spent in indolence, sport, and festivity, what becomes of the ideal beginning? It is to be feared that, subconsciously at least, the real motive of such an one is a desire to attend to his religion and get it done and out of the way before breakfast, which motive is scarcely ideal. The truth is, that on the Lord's Day no act of worship early in the morning, however worthy, ought to absolve one in ordinary health from the duty of worshipping during the forenoon, when body and mind are strongest, and capable of their best effort. The communicant who receives the precious sacrament of the Holy Communion in the right spirit at the early service will be found later at all the other services as well. This is only the "ideal beginning."—*Diocese of Tennessee.*

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

A PILOT who had spent many years with a river steamboat line was asked by some one if he knew all the rocks and bars on the river. He answered that he did not, and did not need to, since all that he needed was to know the channel, and keep his boat in deep water. This is a good rule for the pulpit. We live by truth and by the love and life of God. We live by our admiration and our faith rather than by our antagonisms. We must know and love the truth in order to be free and to be safe. If the life of God is in us abundantly we shall avoid all error, and shall hate all forms of sin.—*Herald and Presbyter.*



Literary

THE THIRD VOLUME OF PROFESSOR GAIRDNER'S "LOLLARDY AND THE REFORMATION."

Lollardy and the Reformation in England. Volume III. By James Gairdner. Macmillan & Co., 1911. Price, 3.50.

The third volume of Dr. Gairdner's *Lollardy and the English Reformation*, dealing with the reign of Edward VI., is an important book. The reign of Edward VI. has been unjustifiably idealized by Church historians for three distinct reasons. As the first reign during which "reform" made much progress, it was depicted as a golden age by Puritan writers, long in almost sole possession of the field of history; as the reign of a king popularly known as a founder of schools, it was regarded as an era of learning; as the period during which "The First Prayer Book" was in use, it has been assumed by Catholic Churchmen to have been a happier time than the confused years of Elizabeth and the Stuarts. The truth about it has been made known to those familiar with the sources of history; but in popular estimation Edward's reign has been regarded as a time when holy souls did much to advance the cause of true religion. The truth is, it was a time when unholy souls did irreparable harm to the cause of religion, and when the good attained fell far short of what might reasonably have been expected.

Dr. Gairdner aims at exact statement of facts, no matter how unpleasant. "It is certainly not pleasant to think that the old school of divines was driven out, and a new school intruded into their places, simply by the arm of power. But we can not make facts to our liking." "It is a pleasing delusion that the Reformation made such great strides as it did under Edward VI. by its own sweet reasonableness. Coercion did the work; and, unless coercion had been very thorough, the work would not have been done." "The truth is that it is the political element in religion that determined the matter far more than theology."

Whether we like it or not, truth compels us to admit that the chief view of those in authority under Edward was to stifle English Catholicism by Calvinism; that the methods employed were not creditable; and that the changes made, although far less than what was aimed at by men of Genevan leanings, were unpalatable to a majority of the English people. "(The reformed cult) was not the religion of the people generally; and still less was it that of the most learned divines." Moreover, the immediate results of the enforced changes were in many ways disastrous. Learning suffered. "Generally speaking, the times were hardly favorable either to literature or to education. Higher education suffered no small loss by the destruction of manuscripts and works of scholastic divinity." "The 'New Learning' itself seemed to be on the way to complete extinction. . . . Academic education was falling into complete disrepute." Morality suffered. "General morality was undoubtedly worse in the days of Edward VI. than it had been before; and, perhaps, it really improved somewhat under Mary." The stability and prestige of the nation were seriously affected. "The whole of the government carried on in Edward's name was quite unconstitutional." The history consists chiefly of records of the doings of the Privy Council, intent on the plunder of the Church, and zealously favoring "reformers" whose diatribes seemed to afford pretexts for further spoliations. Incidentally, there are some interesting bits of character-sketching, notably of Gardiner, Bishop of Winchester, and of Cranmer, "representing respectively the spirit of religious conservatism and religious revolution." The former was the most admirable Churchman of his day, "no turbulent prelate and senseless bigot, but an ill-used Bishop, remarkably patient in adversity and mild in his language."

The influence chiefly responsible for the deplorable results was that spirit of opposition to the mystical and the authoritative in religion, which bases itself on half-instructed scripturalism. Dr. Gairdner, to mark its English origin, calls it Lollardy; historically it is what we know as Puritanism. As it appears under Edward VI. it represents Protestantism on its repellent, negative side, chiefly in the form given it by Calvin. "Old Lollardy had become Calvinistic severity, and was asserting itself in a way it could not have done hitherto without the aid of Calvinistic Bishops." It is necessary to distinguish two types. "There were two kinds of Lollardy from the first—aristocratic Lollardy, favored in high places, but avowed or disavowed at convenience; and the fervid Scriptural Lollardy of the half-instructed. The lower-class Lollardy had been cynically cultivated by the Court ever since the breach with Rome for the purpose of destroying papal power and the authority of canon law—an object in which it was completely successful. But this ill-informed Lollardy was quite as impatient of episcopal as of papal government, and hated all Bishops merely because they were Bishops, except that it felt some regard for those of the New Learning." It also hated the mysteries of religion merely because

they are mysteries, and in particular the sacraments regarded as being truly sacramental. They were constitutionally opposed to anything transcending their own self-confident and self-complacent mediocrity. The aristocratic Lollardy, represented by Somerset, Northumberland, and such episcopal tools as Ridley and Poynt, aimed at plunder; the lower-class Lollardy, having for its prophets such men as Hooper and John Knox, represented a crude and crabbed type of religious individualism. Dr. Gairdner's book depicts Lollardy in two colors, as unlovely in itself and unscrupulous in its efforts to gain its ends.

As a history of the English Reformation, this work is confessedly incomplete. The author confines himself chiefly to two points: (a) that royal supremacy is the chief legacy of the reign of Henry VIII.; (b) that revived Lollardy is the legacy of Edward VI. Of royal supremacy this third volume, like the two preceding, has much to say, since the Henrician theory received its most startling applications from the Privy Council of Henry's son. "Religion as 'by law established,' or as established by the ruling power for the time being, was already a settled principle." The doctrine that the king was supreme head of the Church, competent to appoint or dispense with "holy days and fasting days as Lent, Ember days, and any such like," to abolish ceremonies, and to "set forth by and with the consent of the whole Parliament" the Prayer Book, was a definition of royal supremacy to which even Gardiner was willing to assent. Crammer went further. "He admitted that if the supreme ruler of a country were a pagan—nay even the Great Turk—royal supremacy over the Church in his realm was nevertheless a fact." Crammer would have now no difficulty in recognizing the supremacy exercised by the Sultan over the Greek Church in Constantinople; and with perfect consistency he who at Henry's bidding had repudiated and defied the Pope, under Queen Mary expressed himself ready again to recognize papal supremacy if royal supremacy bade him do so! This was an extreme application of the principle *Cuius regio eius religio*, which not in England nor in Protestant countries alone seemed in the sixteenth century to be inevitable. Eventually the principle of royal supremacy was seen to be the principle of national independence in making national application of the principles of Christianity; but even national individualism is in danger of narrowness and must eventually yield to the claims of genuine Catholicity. As it appeared under Henry and Edward, royal supremacy was certainly compelling; but to the ecclesiastical student it is by no means convincing.

Dr. Gairdner is chiefly concerned with royal supremacy and Lollardy; but it must be remembered that something more than that is necessary to account for the Church of England's life. There is comparatively little royal supremacy and practically no Lollardy in the First Prayer Book of Edward VI.; royal supremacy will not account for the religious history of Hooker, nor Lollardy for that of Andrewes; neither royal supremacy nor Lollardy inspired the opinions or acts of Convocation under Edward, ignored by the Privy Council, but still representative of the English Church; nor will these two principles account for the development of the Anglican communion during three centuries and a half. The Anglican ideal is something apart from these things; and had there not been a high degree of correspondence between the ideal and the actual facts of Anglican history, the Church of England could never have been the spiritual power which she has shown herself. The ideal of the English Reformation is thus defined in a document of King Edward's reign:

"Our greatest change is not in the substance of our faith; no, nor in any one article of our creed; only the difference is that we use the ceremonies, observations, and sacraments of our religion as the Apostles and first Fathers in the primitive Church did. . . . (As distinct from those who) hold for custom against the truth, we (hold) for truth against custom."

It falls outside Dr. Gairdner's scope to examine this fundamental Anglican contention of correspondence with primitive principle. He aims at narrating certain aspects of external events without endeavoring to relate them either to theological postulates or to their context in the general history of the Church. An illustration of this appears in one reference (likely to be widely quoted): "Truth compels us to confess that the sufficiency of Anglican orders was by no means generally admitted when the new form of consecration was composed. The new ordinal was thrust upon the Church much as the Great Bible was thrust upon the Church, not because it was approved by the Bishops, but because it suited the higher powers to have it so. Whether what was done was fatal to the validity of Anglican orders, as the Romanists contend, I do not feel called upon to discuss. . . . My humble part is only to declare what actually was done." The limitation here implied is thus defined by the author in one of his concluding paragraphs: "My task is simply to show the influence of Lollardy on the Reformation. The two things almost seem to be one at this time; but they are really not so and never can be. Lollardy, it is true, is with us still to some extent; and there is no getting rid of it entirely, as there is no getting rid of error and narrowness. But, looking through the ages since Edward VI., we can see that though it seemed to grow more and more imperious for a whole century, and the broad Catholic principles of the Reformation were even trampled under foot at

one time—though it provoked civil war and confusion—the triumph of Lollardy was really the beginning of its decline. From that day to this, Puritanism has lost more and more of its old tenacity, as people now alive can bear witness that it has done in their own day." The work does not aim at giving a complete picture of Reformation history; but within its proper limits it is a work of importance and ought to have wide influence. It is to be hoped that Dr. Gairdner will be able to continue his history through the reigns of Mary and Elizabeth.

F. J. K.

MISSIONARY.

The Unoccupied Mission Fields of Africa and Asia. By Samuel M. Zwemer, F.R.G.S., Secretary Student Volunteer Movement, Missionary to Arabia. New York: Student Volunteer Movement for Foreign Missions, 1911.

Few of the missionary books so rapidly coming from the press are more radiant with the splendor of the vision or fuller of the spirit of manly service and loyalty than are those of Dr. Zwemer—scholar, writer, missionary. Other books of his have previously been commended to Churchmen in these columns. His last book, under the above title, merits the careful and prayerful meditation of any man who has in him the three elements both of Christian loyalty and of the missionary spirit which proves that loyalty—the three elements of all real living and doing on earth—namely, faith, love, and will to obey authority divine.

The book deals with a new subject—the unoccupied fields, particularly in Africa and Asia. "Its argument," says the author in his preface, "can be briefly expressed as follows: At the beginning of the twentieth century of Protestant world-wide missions, there are still a score of wholly unoccupied fields (chapter I.) and many sections of fields (II.), where the obstacles and barriers seem well-nigh insuperable (III.), but where the moral degradation and spiritual destitution of the people (IV. and V.) and the strategy involved in the occupation of these fields (VI.) call for heroic, persevering, pioneer effort on wise lines (VII.) with the sure promise of ultimate success (VIII.)."

Chapter III., which tells why these fields are still unoccupied, is a call to the heroic and illustrates the immensity of the task that modern Christianity realizes, more fully perhaps than ever before and with fresh determination, that it must accomplish and accomplish quickly. The last chapter on "The Glory of the Impossible" is full of inspiration that no young man rejoicing in his strength should fail to seek—which no old man fixed in a rut of commonplace routine, can read without a new courage to persevere in his battle with the seeming impossibilities of his narrow field. "Do not pray for easy lives," the author quotes from Phillips Brooks, "Pray to be stronger men. Do not pray for tasks equal to your powers; pray for powers equal to your tasks. Then the doing of your work will be no miracle, but you shall be a miracle." "The prospects are as bright as the promises of God," said Judson to a sneering fellow prisoner when lying chained in a Burmese dungeon. It is coming to be more widely seen that one cannot be in touch with the noblest of our age until he has become a reader of missionary books that tell the story of the campaign to win the whole world to Christ; and this book of Dr. Zwemer's is another that one will be much the poorer, intellectually and spiritually, for neglecting.

MISCELLANEOUS.

THE NEW EDITION of *Lloyd's Clerical Directory*, being that for 1911, and the fifth issue, is now ready and contains in addition to matter pertaining to the clergy, an introduction on Church Law by the Rev. Dr. Thomas P. Hughes. The book is edited, as formerly, by Dr. Frederic E. J. Lloyd. The work, past and present, of the clergy, with information as to their educational acquirements and their publications, is given, without the record of salaries received, which was heretofore included; but in the parochial list which follows, that information is given, for many places. Glancing through the lists, one observes anew how inadequate are these salaries. Dr. Lloyd's publication is a useful one and one that ought to be in general use. (The United Arts Press, Fortieth and Langley Ave., Chicago.)

THERE IS NEVER a time in which it is not proper to turn to God and think on His name, says F. F. B. in the *Lutheran*. In the darkness of midnight, in the darkness of mental depression, in the darkness of outward providences, God is still a fitting theme. His name, His nature, His attributes, His Word, His works, all that pertains to Him are well suited for themes of joyous meditation to the devout. Solid, spiritual joy arises from a constant and effectual remembrance of the divine name. Blessed is he whose "holy thoughts and affections rise on the wings of faith, and draw the soul into sweet and profitable fellowship" with Him who gave it a law.

LIVE THE true life of a man to-day. Not yesterday's life only, lest you become a murmurer, nor to-morrow's lest you become a visionary; but the life of to-day, with happy yesterdays and confident to-morrows.—*Faber*.

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.*

ONE of the things which should be included in instructions to Juniors, and which might profitably be a part of their systematic teaching, is hearty participation in Church service.

It was my good fortune once to have a pew directly in front of an enthusiastic maiden of twelve years. Her "Amen's" had about them a tinge of old-time Methodist fervor, and when, one day, her mother said to her: "Ethel, I believe I would not say the 'Amen's' quite so loud." The little girl, in a most surprised tone, replied: "But, mother, they are printed in italics. I thought that was meant to emphasize them!"

This interpretation, we think, would be illuminating to the whole people, for we need not alone the whole-souled, emphatic "Amen's"; the entire, perfect, beautiful service uttered by the soul, uttered by the living voice in one unanimous paean of praise, is nothing short of sublime. The children of the Church ought to have this idea impressed upon them early; even if they read the Psalter somewhat haltingly and lengthen out their sentences long after the congregation have finished, give them to feel that they are an important part of that congregation.

A successful Sunday school teacher of boys says that her Prayer Book drill of the weekly lesson, in which she required her pupils to find quickly the psalter, the collect for the day, and anything else bearing upon the day or the season, was the most interesting part of the lesson, met with the readiest response, and, moreover, brought good and immediate returns in the way of a heartier service.

It is a beautiful sight to see young boys and girls in church, seriously and reverently following the service; even their little mistakes are beautiful, for the attempt is so sincere, and when they have mastered the art of "finding the place" and are in the proud possession of their own Prayer Book, their participation in the service becomes easily the most important educational influence of their lives.

DO MOTHERS still give Prayer Books as Easter and Confirmation gifts to their children? Sometimes it seems that the Church supply of books has, in a way, made obsolete the custom of carrying the Prayer Book; a custom which has, for centuries, been a great object lesson. The going to church by carriage, trolley, and motor, combined with the fact that there are plenty of books in the pews, has nearly abolished this once necessary custom. It is really deplorable that it should be so.

There are pews in every church which speak so eloquently of good Churchmanship in their individual Prayer Books, handsomely bound and with names engraved upon them, these attest the value set upon them as gifts. I have in mind one such which dates to the time when the hymns and the selections of psalms were in the back of the book, and although the order of service has changed since this book was printed, the handsome, heavy morocco-bound book is used with great enjoyment.

IN THE city of Indianapolis there is a colored population of about forty thousand persons. A few years ago the Rev. Lewis Brown, rector of St. Paul's Church, organized St. Philip's mission, at once attracting an excellent class of negroes. Progress was slow at first, for there was a good deal of prejudice attending the project. Now, however, the mission owns a well-equipped church which is nearly paid for. The woman's guild has worked loyally for the church, holding lawn fetes, sewing, and cooking. This guild is also the auxiliary, holding its meetings at night, carefully paying their dues and showing an eagerness to be in touch with the work. The Auxiliary president visits them yearly at a vesper service, and gives them an address to which the men of the congregation listen with great attention, always waiting after service to meet the speaker and assure her of their interest in the Auxiliary to which some of them give regularly.

Miss EMERY concludes a letter to the officers of the Woman's Auxiliary as follows:

"This letter will reach you in the summer time. Many of our officers are from home. Many have set missionary and Auxiliary matters into a background of thought and feeling, not to be brought out again until the 'working season' begins. But with some it is always working time; and with this summer season, cannot we who, as officers of the Auxiliary, have consented to assume a personal responsibility, resolve that, even in the summer, in our communions and in our private prayers, we will remember the need of ignorant and sinful souls that cannot take holiday, and will devote some portion of our leisure to planning how best to do our share in the Church's onward march in the New Year's great campaign?"

A CORRESPONDENT from Arkansas describes it truly as a frontier state where nearly every parish has a struggle to maintain itself, especially as other religious bodies are so aggressive and determined in their efforts. The Churchwomen, by the gifts they have made for the apportionment and for specials, and their accumulations towards the United Offering of 1913, have evidenced their earnest interest and purpose. They are determined to keep pace with the great Forward Movement; they are studying Missions as never before, are praying with constancy of purpose, and are looking about for workers among the children and young people, and are eagerly seeking information and help all along the line. There is increasing eagerness for all sorts of information. At the diocesan meeting, requests came from all over the diocese for the papers presented there and for full reports of work. The Auxiliary is not yet represented in many poor little struggling missions, and there are isolated women to be reached throughout the State, but as fast as possible it is the purpose of the Auxiliary officers to enlist them all. "All in all," writes our correspondent, "I feel Arkansas may be counted on fully in the great stream of the Forward Movement, for whose broadening and deepening we all pray."

THIS SPRING a letter came to the office of the Woman's Auxiliary in New York City from one of its oldest correspondents. The writer says:

"I see by looking over the first report of the Woman's Auxiliary that it contains the letter sent out by the first secretary, asking the rectors to send her the names of women communicants to help in the work. Our rector at that time sent my sister's name as secretary of this parish. Her husband had died in 1870, and she was quite ill for some months, but our rector said that it was just the thing for her to do, and we have been at work all these long years. I help her, as treasurer. All our friends in the city, no matter to what denomination they belong, bring us all the second hand clothing they can spare. There is much to be done to put it in repair, and we have a small missionary society that meets at our house once in two weeks, from October to Easter, to help us sew. The manager of our Archdeaconry brings us envelopes for pledges, which we give out in the parish, and which are returned to me in January and June, and the contents then given to her.

"I am eighty-five years old. We live alone in our own dear little home, and though we have not money to give, as we have to do all but the hardest part of our own work, we are thankful that we are so situated that we can spend our time and strength in this way."

THE LITTLE note in our last letter about the Blue Mite Box brought a quick inquiry from Centralia, Ill.:

"I was greatly interested," so reads the note, "in reading of the lady who had been making tatting to earn money for her mite-box. I am an expert at tatting and the happy thought came to me that perhaps I may do likewise." Then follow inquiries as to thread and prices which will be cheerfully answered.

How fine would be a campaign of tatting! The little white shuttles would be weaving the destinies of many a future U. O. missionary.

THE MEMORIAL gift recently made to the G. F. S. of Western New York has led the diocesan organization to take out a legal act of incorporation, thereby making it possible for this society to hold property. A form of bequest will be printed soon.

LET US ONLY be patient: and let God our Father teach His own lesson in His own way. Let us try to learn it well and learn it quickly; but do not let us fancy that He will ring the school bell and send us to play before our lesson is learned.—*Kingsley.*

Glimpses of Provence

By G. S. P.

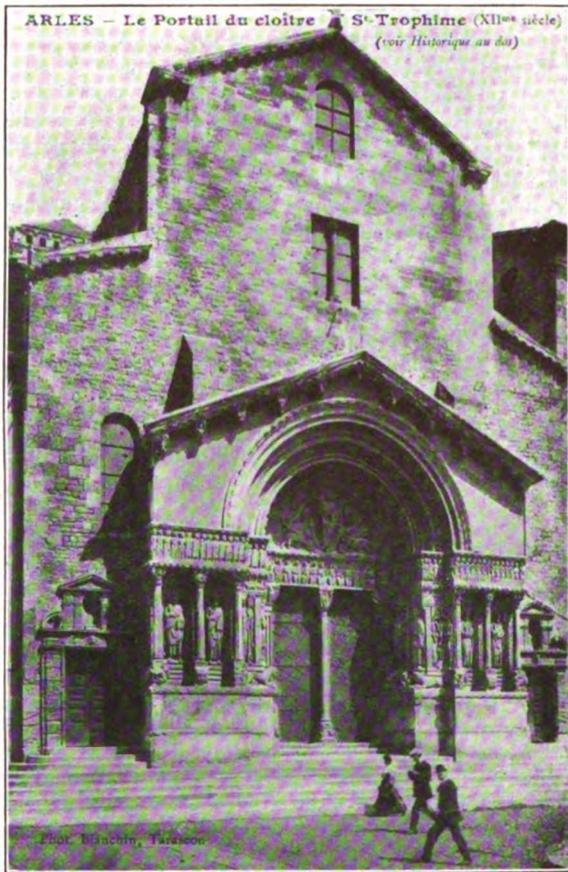
PROVENCE is a part of France one reads about and thinks about and dreams about, but keeps in his dreams, so far away it seems; and yet if he takes the southern route, or reaches Marseilles by any means, he can readily see much in a few days, even if he is a rushing American, and then he will dream again.

Aix, Arles, Nimes, Avignon, and Orange—what countless events in history their names call up! They almost touch each other. They are hardly an hour apart, even by slow-going French trains.

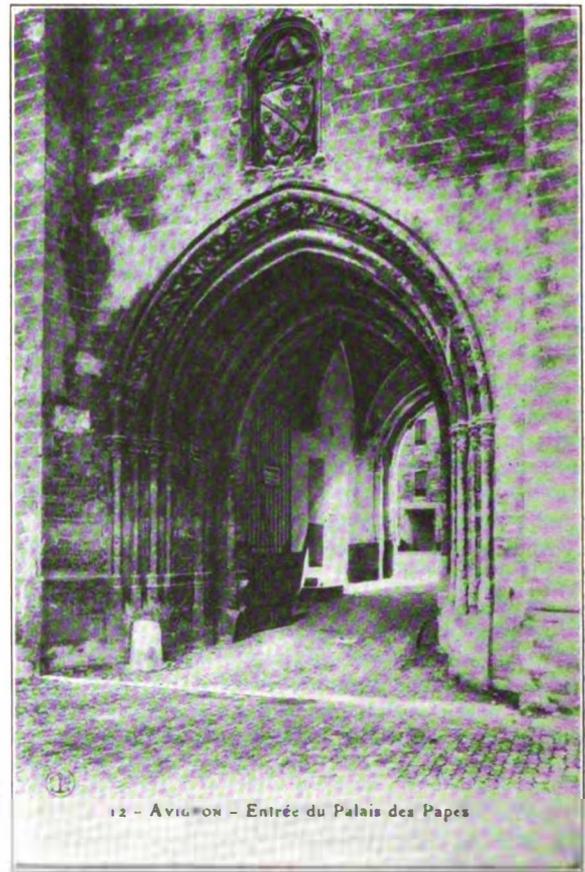
At Marseilles, when one has seen Notre Dame de la Garde, so magnificently situated, and taken the three-cent trolley ride through the Prado and around the Corniche, he has gone

Not far from the Cathedral is a church consecrated in the fifth century, where one can stand on the spot where a great council of the Church was held. Then there is the great Roman arena, and the Roman theatre, and other Roman remains, and Roman tombs and early Christian tombs, the carving of which is remarkably like the carving on the Great Crosses of Ireland.

Nimes, less than an hour away, is a populous, thrifty, handsome modern city in which is the best preserved Roman arena in the world, used, as is the arena at Arles, *horribile dictu*, for present-day bull fights. In the center of the city's rather commonplace modernity, put there, it would seem, by some magical art, is that beautiful Roman temple, known the world over as the



MAIN ENTRANCE TO THE CLOISTERS OF THE CATHEDRAL, ARLES.



ENTRANCE TO THE PALACE OF THE POPES, AVIGNON.

through and around the great city of southern France and seen all there is worth seeing in it, the harbor, the crowds of people, and even Chateau d'If.

Aix is almost a suburb of Marseilles, and one can go there by trolley or by train and be carried far away from rank commercialism back into the Middle Ages. He will see in the old streets numerous beautiful fountains bubbling with hot water as well as with cold. He will find it more of an art center than he supposed. The Cathedral, noted for its wonderful doors and doorway and its small but beautiful cloister, has in its choir rare tapestries into which are wrought faces of famous English women of history, and in its nave pictures of a very high order and of a character not found elsewhere.

Arles, in another direction, is about the same distance from Marseilles as is Aix, and is not spoiled by modernism. The Cathedral of St. Trophimus every one is familiar with from many reproductions. Its cloisters are the most famous in Europe and become inspiring when one really walks in them.

Maison Carrée, truly a poem in stone in its lovely rhythmic lines. Farther on in a fascinating modern park are the old Roman baths, the ruined temple of Diana, and at the top of the hill where the park ends, a high and massive Roman and mediæval tower. The Cathedral and churches of Nimes are not so interesting as those of Aix and Arles.

An hour from Nimes, the same time from Aix, is Avignon, prosperous and modern in aspect, the famous city of the Popes during the Great Schism, the special object of interest in which

is the huge gloomy palace built to rival the Vatican, magnificent in its situation, high up on rocks above the valley of the Rhine, within beautiful in its hallways and vaulted chapels, but without ugly except in its one beautiful doorway.

Elsewhere in Provence I have noticed that efforts for external beauty seem to have been centered on doorways, giving one the idea that one may look for beauty within rather than without.

Orange, an hour to the north from Avignon, can boast of the finest Roman theater in



TRIUMPHAL ARCH, ORANGE.

existence, and one of the finest Roman arches in the world. Seeing these Roman remains so far away from Rome and the sea gives one an idea of the extent of the Roman empire, and the greatness and beauty of the works the Romans were able to accomplish at the time of Christ.

There are many other objects of interest besides these that I have briefly enumerated to make a tour in Provence of a week most profitable. Then the region itself is beautiful, and the people, unsophisticated as many of them still are in their ways, have a charm which Mistral, their beloved poet, four-score that he is, still puts into his verse.

AFTERMATH FROM A SYLVAN RETREAT.

BY THE REV. UPTON H. GIBBS.

VI.—LIFE AND THE SANCTUARY—ITS HONORABLE ESTATE.

IF the beginning of life, the ushering into the world of a human being, is a mystery, so also is the old, old story first told in Eden and whose charm remains as fresh and entrancing to those who listen as in the beginning. The love of parent for the child is not surprising, but the mutual love betwixt man and woman who have met, perhaps, but yesterday, will continue to be a source of wonderment to those who experience it.

Whatever other explanations may be offered, none of them surpasses that in Genesis: "And the Lord God said, it is not good that the man should be alone, I will make him an helpmeet for him." My old professor in the theological seminary, commenting on this passage, said that the Hebrew implied an exact counterpart, like the half of a sphere, which exactly corresponds and coincides with the other half, the two making a perfect and complete whole.

Milton expresses this idea most beautifully in the words of Eve to Adam:

"O thou, for whom
And from whom I was form'd, flesh of my flesh,
And without whom am to no end, my guide
And head,"

And in the words with which she reminds him how he had stayed her fleeing steps when first she beheld him:

"Return, fair Eve,
Whom fleest thou? whom thou fleest, of him thou art,
His flesh, his bone: to give thee being I lent
Out of my side to thee, nearest my heart,
Substantial life, to have thee by my side
Henceforth an individual solace dear:
Part of my soul, I seek thee and thee claim
My other half."

How wonderfully it has all happened that these two corresponding halves should meet and come together, when they were born and had grown up sometimes continents apart. What chance or circumstance brought them to each other? Was it a sixth or seventh sense which caused them to recognize instantly each other as their soul's mate? There is a world of truth in the old saying, "Marriages are made in heaven." Marriages, mark you, not mere legal unions. For true marriage is the joining in holy wedlock, the man and the woman who is bone of his bone, flesh of his flesh, because these two form a perfect unit, and while apart both are incomplete. It is fitting, then, that their union should be solemnized in the sanctuary and blessed by the representative of Him who pronounced the first nuptial blessing.

Within the little sanctuary, in its service to humanity have been uttered those striking sentences which recall the primal institution of holy matrimony, "which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and His Church."

The marriage service has come in for its share of adverse criticism, as being archaic and out of date, the relic of a time when woman was considered more or less of a chattel. In support of this, it is pointed out that the woman is compelled to promise to obey the man and serve him. But the criticism is superficial. It must be remembered that the service is for the solemnization of marriage according to the Christian ideal. The relative position of husband and wife therein set forth, is that which the New Testament enjoins: the husband is the head of the wife as Christ is the head of the Church.

But he is no autocrat to demand unquestioning obedience to whatever whim he may take. His authority is strictly constitutional and can only be exercised in a constitutional manner.

Moreover he first must pledge his vows to her of love, comfort, honor, cherishing, and unswerving fidelity. The woman's vows are the natural and reasonable response to these of the man. But neither the service nor the obedience is servile, but the very reverse. St. Peter cites Sarah, the wife of Abraham, as the typical instance.

It is no argument to urge that many husbands do not fulfil their vows. The service should set forth the truth, and like the vows in Baptism, they are required and given in faith. If a husband demands that which is unreasonable, there is no obligation on the part of the wife to comply; as conflicting with his prior vows, it is null and void. Instead of cavilling at the word obey, emphasis should be laid on these promises of the husband on the fulfilment of which his authority depends.

Distance in rural communities makes it often very inconvenient to hold the wedding ceremony in the church. So in the country, marriages are usually solemnized at the home of the bride. But while this is justified on the grounds of necessity, yet nevertheless it is regrettable, for the vows are made before the Lord and the proper environment is His house and before His altar.

The sea of matrimony is subject to sudden and severe storms which have wrecked many and many a barque venturing out thereon, as the records of the divorce courts only too plainly disclose. The Church seeks to insure the safety of those who come to her for clearance papers, by committing them to the only Pilot who is able to guide them safely through the deeps and shallows, through calm and tempest.

It is always a privilege to bless the worshippers, but never do I feel this more than when the twain just made one kneel while I invoke on them the blessing of heaven in those sublime words: "God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen."

THE IDLE HARP.

I have no time for thee,
Harp of my bright and lithesome boyhood's ways,
Care, work, and duty now consume my days,
I have no time for thee!

I have no need of thee:
A captive in the chains of daily toil—
Song comes not as the fruit of hard-reaped soil—
I have no need for thee!

I have no soul for thee:
Hang thou upon the willow's bending arm;
A silent harp can do the world no harm,
I have no soul for thee!

I have no skill for thee:
The captive bird can never raise the songs
Of joy which to his freedom's hour belongs,
I have no skill for thee!

I have no place for thee:
The minstrel's note sounds harsh o'er fields of strife:
'Tis work and toil, not song, which makes our life:
I have no place for thee!

But I may come to thee,
Thou Idle Harp, neglected and unstrung;
Thou Idle Harp, upon the willows hung,
Perchance I'll come to thee,

And thou shalt speak again,
Thy notes forgotten, and thy chords once more
Shall soothe my spirit as in days of yore,
Yes, thou shalt speak again!

Rest till the coming morn.
As spoke great Memnon's statue when the breath
Awoke its strains, so from thy seeming death
New voices shall be born!

WM. WILBERFORCE NEWTON.

IF WE WERE to pass one single day in the clear purity of Faith, as if it were sunshine, plunging into its light, rejoicing in its warmth, how differently should we judge everything in the world, how many clouds would float away from our souls, giving the burden of the following day?—*De Rarigan, S.J.*

MY ANGELUS.

"Evening, and morning, and at noon,
will I pray" (Psalm 55: 17).

In the dawn of early morning,
In the flush of waking day
Which all Nature is adorning
Do I lift my heart to pray.

In the hush of glowing noontide,
While the wheels of labor stay,
From the mart, from quiet hillside
Do I raise mine eyes to pray.

In the sunset's fading splendor
For the night I seek Thy care,
Praise and thanks to Thee, Lord, render,
As I bow my head in prayer.

Take me 'neath Thy holy keeping,
Shelter safe till morning light:
Guard me waking, guard me sleeping
Through the morn and noon and night.
I. E. C.

THE HOLY GRAIL.

BY ALICE MAY ELLIOT.

THE word Grail is properly spelled Graal or Greal, which in the Romance language means a drinking vessel, a cup or chalice, or a dish.

At Lucca, there is preserved in the Cathedral the oldest known crucifix, which is known as "The Holy Face of Lucca," and is carved out of cedarwood and decorated with gold and jewels. "The figure is vested in a long alb with embroidered border; the head is crowned, and the sandalled feet rest on a chalice, the Holy Grail." It is said that this crucifix has been preserved at Lucca since the eighth century.

In order to understand the true and inner meaning of the old romances, *Le Sangreal*, *Lancelot du Lac*, *Perceforest*, and *Le Mort d'Arthur*, we must realize what is meant by the service and worship of the Grail. The holy vessel was supposed to have been used after the Crucifixion, to collect the Precious Blood, when our Lord's Body was taken down from the cross. In the article on the Holy Grail in the *Encyclopaedia Britannica*, the question, why such reverence is paid to a chalice or dish, is answered thus: "According to Catholic theology, where the Body or the Blood of Christ is, there by virtue of the hypostatic union are His Soul and His Divinity. That the Grail, such being its contents, should be marvellous, divine, mysterious, was but logical and natural.

Wagner took the romance of Wolfram von Eschenbach and rearranged and adapted it to suit himself, when he wrote his opera, *Parsival*. In the scene where the knights assemble for the worship of the Grail, Wagner showed that he had not comprehended the old legend. One of the characteristics of the Grail, in all the different versions of the story, was that it fed miraculously all who were its guardians; but this food, until Wagner's time, was never confounded with the Holy Eucharist.

The legend which connects St. Joseph of Arimathea with the Holy Grail is supposed to have originated in the Apocryphal Gospel of Nicodemus, which seems to have reached England about the seventh century, some three hundred years before it became generally known. Only a fragment of this Gospel now remains.

According to the old legend, the Holy Grail was carried off from the Upper Chamber by one of the Roman soldiers who had been sent to bring our Lord before Pilate. The soldier gave the holy vessel to the governor, but he feared to keep it, and gave it to Joseph of Arimathea, one of our Lord's devoted disciples. So it was used to collect the Precious Blood, both at the time of the Crucifixion, and later, when the Body of our Lord was taken down from the cross.

St. Joseph of Arimathea was thrown into prison by the Jews, on the charge of asserting that Christ was truly risen from the dead. There for forty and two years, he was kept alive by the Holy Grail, either nourished by material food, or wrought to such a pitch of ecstasy by its possession that that was not needed. Released by Vespasian, St. Joseph set forth on his long journey to England, where, at last, he built an abbey in the island of Avalon (Glastonbury) and planting the staff on which he had leaned so long, it became the thorn tree which blossomed at Christmas time. Under the teaching of St.

Joseph of Arimathea, Britain embraced Christianity; and, not long after came the great King Arthur, the knights of the Round Table and their quest of the Holy Grail, which by that time was no more seen openly among men.

St. Joseph's chapel at Glastonbury was first "built of wattles from the marsh," but later was replaced by a building of beautiful transitional Norman work. The ruins of this chapel, and of the later Church of SS. Peter and Paul, close by, have now become the property of the Church of England.

Walter Map, or Walter de Map, was Archdeacon of Salisbury, only seven and a half miles from Ambrosebury (Amesbury Abbey), where Queen Guinevere is supposed to have died, and near enough to the other Arthurian sites for them to have been very familiar. His position as one of the royal chaplains, during the reign of Henry II., caused him to see what was needed at that time for the elevation of the knightly ideal; and, as the miracle plays were just then instructing the people in the facts of their religion, he, by the poem of the Quest of the Holy Grail which he introduced into the Arthurian epic, taught the courtiers the doctrines of Christianity. This is pointed out in a most interesting way by S. Humphreys Gurteen, in his book, *The Arthurian Epic*.

Galahad, in this poem of Walter Map, is the perfect knight, who through his purity shall achieve the quest. He was brought up by nuns in a distant abbey. Thither the Holy Grail was brought daily by angels, and by this vision the child was fed. So the time passed until one day a lady entered the hall of King Arthur, and called on Sir Launcelot to go to give the accolade to one who should be the best knight of the world. Sir Launcelot found Galahad at the abbey, and admitted him to the Order of Knighthood.

Then comes the scene in the great hall at Camelot, on Whitsun Day, when the golden letters are found on the Perilous Siege, telling of the coming of the perfect knight. The sword stuck in the stone floats in the river, waiting for the one to draw it forth by whose side it ought to hang; and when all the knights are assembled in the hall, there appears a young knight led by "a good old man and an ancient." And when he leads the young knight to the Perilous Siege, and lifts the cloth, he finds written there: "This is the siege of Sir Galahad, the good knight." After this, Sir Galahad draws the sword from the stone, and then comes the tournament, in which Sir Galahad does such marvellous deeds.

"My strength is as the strength of ten,
Because my heart is pure."

Later in the day, as "every knight sat in their place as they were before-hand, . . . they heard cracking and crying of thunder, that they thought the place should all to rive. In the midst of the blast entered a sunbeam more clear by seven times than ever they saw day, and they were all alighted of the grace of the Holy Ghost. They began every knight to behold other, and either saw other by their seeming fairer than ever they saw other . . . and so they looked every man on other as they had been dumb. Then there entered into the hall the Holy Grail covered with white samite, but there was none that might see it, nor who bare it, and there was all the hall fulfilled with great odours, and every knight had such meat and drink as he best loved in this world, and when the Holy Grail had been borne through the hall, then the holy vessel departed suddenly, that they wist not where it became. Then had they breath to speak, and then the king yielded thanks unto God of His grace that He had sent them."

Sir Gawaine vowed to go in search of the Sancgreal for a twelvemonth and a day, or until he should see it openly, not covered as it had just appeared to them, and one hundred and fifty knights of the Round Table make the same vow.

Mr. Gurteen explains that Tennyson has missed the whole point of the story by making Sir Galahad see the Holy Grail at this time. It always appeared covered until the last, and the whole object of the quest was to seek it until it should appear with the covering withdrawn. "We have said that this romance is an allegory. It is an allegory of *Justification*, and as we proceed, this point will come out very fully. The Holy Grail is an image of *Salvation* or eternal life. The appearance of the Holy Grail on Whitsunday, the baptismal day, represents the Divine call to salvation, and the Quest of the Holy Grail is a figure of the quest of salvation, or eternal life. With this allegory in his mind, the romancer could never, for one moment, have represented Galahad as having seen eternal Life, before he had so much as started on the quest."

With the blessing of the Church, the knights set forth to

seek the Holy Grail, "and so they mounted upon their horses, and rode through the streets of Camelot, and there was weeping of the rich and poor, and the king returned away, and might not speak for weeping."

"The next section of the romance," to quote again from the Arthurian epic, "covers the whole period, from the beginning of the quest to the return to Arthur's Court of Gawaine and the rest of the noble knights, with the exception of Galahad, Percival, Bors, and Launcelot. As the adventure proceeds, we follow noble knights over a kind of dreamland of forest and meadow, hill and valley, mountain and plain; we see them entertained at fair castles and rich abbeys, and lonely hermitages; we watch them in the brilliant tournament or jousting in single combat in unfrequented spots; we hear of them taking up the gauntlet in defence of oppressed gentlewomen, and restoring the disinherited to their estates; we find them battling with fiends who attack them in human shapes, or allure them by their blandishments from solemn vows; we see them at confession and at Mass, or listening to the advice of plain spoken hermits; the whole so delicately interwoven that no analysis will do justice to the romance, or give any adequate idea of its beauty."

Sir Thomas Mallory gives us a "pleasantly jumbled condensation of former romances," and Tennyson elaborates adventures of his own imagining, with one notable exception, the vision of Sir Launcelot at the Castle of Carbonek, while in *La Queste del Saint Graal* of Walter Map each adventure described has its definite place in the unfolding of the moral.

Of all the knights who started from Camelot, Galahad alone achieved the Quest. He journeyed at first alone, and later in the company of Sir Bors and Sir Percival, and the latter's saintly sister, the nun, in a mysterious ship. Later Sir Galahad met Sir Launcelot. They abode together on the seashore for half a year, both of them "serving God daily and nightly with all their power." After that, Sir Galahad joined Sir Percival and Sir Bors at the Castle of Carbonek.

"And therewith it seemed them that there came a man, and four angels from heaven, clothed in the likeness of Bishops, and had a cross in his hand, and the four angels bare him up in a chair, and set him down before a table of silver whereon the Sancgreal was, and it seemed that he had in the midst of his forehead letters that said, 'See ye here, Joseph, the first bishop of Christendom' . . . and they saw angels and two bear candles of wax and the third a towel and the fourth a spear which bled marvellously, that the drops fell within a bier, the which he held with his other hand. And then they set their candles upon the table, and the third put the towel upon the vessel, and the fourth set the holy spear even upright upon the vessel."

The towel may be either the napkin with which the legend tells us St. Veronica wiped the Face of our Lord, or it may be the towel with which He wiped the apostles' feet. On a very old churchyard crucifix, at Sancreed in Cornwall, there is a rude carving of the holy spear, upright upon the vessel, as these knights saw it.

After the Mass, the Bishop vanished, and our Lord appeared to the knights, and Himself administered the Holy Communion to them, saying as He approached them: "My knights and My servants, and My true children, which be come out of deadly life, I will now no longer hide Me from you; receive the high meat which ye have so much desired." And afterward He added: "Galahad, son, wottest thou what I hold between My hands?" . . . This is . . . the holy dish wherein I ate the lamb on Shrove Thursday, and now hast thou seen that thou desirest most to see; but yet hast thou not seen it openly as thou shalt see it in the city of Sarras, in the spiritual place. Therefore thou must go hence, and bear with thee this holy vessel . . . go ye three to-morrow unto the sea, whereas ye shall find your ship ready . . . and no more with you but Sir Percival and Sir Bors."

Once more the knights entered into the ship, and they found on it the Holy Grail standing on the silver table, but still covered with a pall of red samite. And while they abode in the city of Sarras, spiritual things were more fully revealed to Sir Galahad, and then he "began to tremble right sore when the deadly flesh began to behold the spiritual things." Then he held up both his hands toward heaven, and said, "Lord, I thank Thee, for now I see that hath been my desire many a day: now, blessed Lord, would I no longer live, if it might please Thee, good Lord."

After St. Joseph of Arimathea gave him his Communion,

Sir Galahad knelt before the altar, and "then suddenly his soul departed unto Jesus Christ, and a great multitude of angels bear his soul up to heaven that his two fellows might behold it; also, his two fellows saw come from heaven a hand, but they saw not the body, and then it came right to the vessel and took it, and the spear, and so bare it up to heaven. Since then was there never no man so hardy for to say that he had seen the Sancgreal."

When Caxton printed the *Mort d'Arthur*, he wrote these words in the prologue: "For herein may be seen noble chivalry, courtesy, humanity, friendliness, hardiness, love, friendship, cowardice, murder, hate, virtue, and sin. Do after the good and leave the evil, and it shall bring you to good fame and renown. And for to pass the time this book shall be pleasant to read in, but for to give faith and belief that all is true that is contained herein, ye at your liberty."

THE PATIENCE OF JOB.

BY C. H. WETHERBE.

JOB is credited in the Bible with being a man of great patience. It is made to appear a virtue in him of extraordinary proportions and outstanding excellence. As Moses was distinguished for his marvelous meekness, so Job was celebrated for the strength and stability of his patience.

Yet certain ones of critical acumen have pointed out that Job did not always manifest an entirely patient temper. They have said that at times he acted very impatiently. This suggests the question as to what constitutes the best quality of true patience. I venture to say that the essence of the highest order of patience is something vastly more than temperamental serenity. It is greater than an even tranquility of spirit. There are thousands of people who are perpetually amiable; their temper seems to be constantly unruffled; they manifest a calmness which is amazing to many; and yet they do not possess the best qualities of sterling patience.

This is seen in the fact that they lack the power of unyielding endurance. They easily break down under sharp trial. When a wave of misfortune strikes them, they drop into a sullen and rebellious mood; they are inclined to have much less faith in God in the day of calamity than they have when all things seem to be in their favor. Thus it appears that they do not possess the pearl of perfect patience. Indeed, they fail to exhibit the highest type of patience.

But Job did. He kept up where others fell down. He continued at full pace when others stopped suddenly on small occasions. He endured unprecedented afflictions and overwhelming trials, never losing his grip on God, even for an hour. Family, friends, and his entire property might be taken from him, yet no power under heaven could take from him his faith in God, and his grasp on heavenly and holy things. Many a time he was greatly tempted to abandon all trust in God. His reputed "friends" sorely tested him by argument, by evil insinuations, and by ridicule, but he still held fast to his fealty to God. Even his own wife urged him to curse God, and then destroy himself. On every hand, his miseries were well-nigh intolerable; but neither his own sufferings, nor the vexations which came from others, jostled him from steadfast endurance. He ran the whole gamut of the fiercest kind of tribulations, and at the end of them he was still serene in his trust in the Lord of his life. He thus gave full proof of the vitality and vigor of a patience which is worthy of our imitation.

THE PIPER—KEEP HIM AWAY.

YEAR by year he calls, year by year he plays the kinderspell, and the babies follow; but what a kinderspell is this! The rosy faces grow pale, the round cheeks are thin, the soft, elastic little bodies are limp and emaciated, the bright eyes dim, the smiling lips droop and quiver, the dimpled hands become like little claws. Silent are the cooing, gurgling voices, hushed the joyous laughter. The children are gone and they never return.

Infant Mortality is the name of the Piper.

There are ways to keep him out of our cities. Shall we do it?

God, who is liberal in all His other gifts, shows us by the wise economy of His Providence, how circumspect we ought to be in the management of our time, for He never gives us two moments together.—*Fenelon*.

Church Kalendar



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.

CALENDAR OF COMING EVENTS.

Sept. 1-3—Sixth Dept. Miss. Council, Duluth, Minn.
 " 18-22—Holy Cross Retreat for Clergy, West Park, N. Y.
 " 29—Consecration Dr. Winchester, Trinity Cathedral, Little Rock, Ark.
 Oct. 2-3—Dioc. Council, Milwaukee.
 " 3—Special Dioc. Council, Chicago.
 " 3-6—Conference of Colored Workers, Orange, N. J.
 " 4-5—Fifth Dept. Miss. Council, Milwaukee.
 " 24-26—Second Dept. Miss. Council, Newark, N. J.
 " 28—Consecration Drs. Rhinelander and Garland, Memorial Ch. of Advocate, Philadelphia.
 Nov. 14-16—Fourth Dept. Miss. Council, Knoxville, Tenn.

Personal Mention

THE REV. STEPHEN H. ALLING of Christ Church, Pittsford, N. Y., is in charge of the Church of the Atonement, Westfield, Mass., during August.

THE REV. THEODORE ANDREWS has been transferred from the Franklin, N. C., missions to become rector of St. Paul's Church, Wilkesboro, N. C. [Asheville], which has been vacant for some years. He will also be in charge of the missions at Ronda and Elkin, N. C. Address after August 25th, Wilkesboro, N. C. Secretaries of conventions having journals for the registrar of the district of Asheville, will please note this change of address.

THE ADDRESS OF THE REV. WILLIAM JAMES ROBERTSON, rector of the Church of St. John in the Wilderness, Gibbsboro, N. J., and priest in charge of the Atonement, Laurel Springs, from August 3d to September 7th, will be "Nassau Hall, Asbury Park, N. J."

THE REV. FRANK ZOTBECK of Excelsior, Minn., has accepted a call to St. Peter's Church, St. Paul, and will take up his work there on September 1st.

ORDINATIONS.

PRIESTS.

COLORADO.—On the Feast of the Transfiguration, at Evergreen, Colo., by the Bishop of the diocese, in the Church of the Transfiguration, the Rev. THORNTON B. RENNELL was advanced to the priesthood. The candidate, who hopes to serve this beautiful little church in the mountains permanently, was presented by the Ven. T. A. Schofield, and the sermon was preached by the Rev. C. W. Douglas, canon of Fond du Lac.

DIED.

FARWELL.—Entered into rest at her home, Somerville, Mass., on Monday, July 24, 1911, in her 37th year, GRACE MARY BARDWELL, wife of Fred I. FARWELL. A member of Emmanuel Church, Somerville, where the burial office was read, followed by the Holy Eucharist. "Numbered with Thy saints in glory everlasting."

FRENCH.—In Riverside, California, on July 13th, aged 72 years, Mr. CHARLES O. FRENCH, formerly of Burlington, Vt., where he was well known, and where he was buried.

GROVE.—At Essex, N. Y., July 31st, ELIZABETH, youngest daughter of Walter H. and Mabel Richardson Grove.

KENDIG.—Entered into rest, at Mt. Airy, Philadelphia, July 31, 1911, the Rev. DANIEL KENDIG, U. S. Army, in the 87th year of his age.

THORPE.—In Burlington, Vt., where he was accidentally drowned in Lake Champlain, on January 20, 1911, aged 20 years, HENRY A. THORPE of Shelburne, Vt., a student of the University of Vermont, his body having been but quite lately recovered.

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 buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED—CLERGY.

ST. STEPHEN'S COLLEGE, Annandale, N. Y., Required in September, a college graduate, unmarried, in priest's orders, to assist in the English and History departments and in chapel services. Apply with testimonials to Rev. W. C. RODGERS, D.D., Squirrel Inn, Squirrel Island, Maine.

WANTED, for a church in Honolulu, a *locum tenens*, unmarried, for twelve months from November next; probable permanent work afterward. Address the BISHOP OF HONOLULU.

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

POSITIONS OFFERED—MISCELLANEOUS.

TWO experienced teachers wanted for primary work in Church school in the Middle West. Address C. W., LIVING CHURCH, Milwaukee.

POSITIONS WANTED—CLERGY.

FIVE PRIESTS WANTED for the Missionary District of Kearney, comprising the whole of Western Nebraska. Apply with references to the RIGHT REVEREND GEORGE A. BEECHER, Kearney, Neb.

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

CLERGYMAN desires rest and change by taking charge of an organ and choir. Address A. B., care LIVING CHURCH, Milwaukee.

POSITIONS WANTED—MISCELLANEOUS.

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.

ORGANIST AND CHOIRMASTER, disengaged; English Cathedral experience, Oxford Degree man. Very fine player and excellent voice trainer. Good organ essential. Apply Box A 1, LIVING CHURCH, Milwaukee.

POSITION WANTED in school as matron or chaperone, or any position of responsibility. References. Address R. A. Q., care LIVING CHURCH, Milwaukee.

ORGANIST will supply in or near Chicago during August or September. References. Address M. A. B., care THE LIVING CHURCH, Milwaukee, Wis.

THE WORK AND THE WORKERS.

THE CLERICAL REGISTRY, 136 Fifth Avenue, New York, supplies parishes with rectors and curates at stipends \$600 to \$2,500. Credible records. Summer supply anywhere. Prompt service. No supply charges.

ORGANISTS FOR CHURCHES.

EMINENT CATHEDRAL EXPERIENCED ORGANISTS are due to arrive from England this month and following months. Churches wanting superior musicians for September or later write THE INTERNATIONAL CHOIR AGENCY, 136 Fifth Avenue, New York. No supply charges.

UNLEAVENED BREAD.

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg 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.

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

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

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.

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.

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

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

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.

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 FIELD IS THE WORLD

In its endeavor to fulfil its trust, the Church, through

THE BOARD OF MISSIONS

as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 43 Dioceses and 23 Districts in the United States.

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

Full particulars 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.

THE AMERICAN CHURCH UNION

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

GUILD OF THE HOLY GHOST.

PRESIDENT, BISHOP OF LONDON, ENGLAND.
A devotional guild open to communicants. American Branch formed 1910. Send stamp for particulars to Rev. F. J. BARWELL-WALKER, Ontonagon, Mich.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:

- Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).
- Thos. Whittaker, 2 Bible House.
- E. S. Gorham, 37 East 28th St.
- R. W. Crothers, 122 East 19th Street.
- M. J. Whaley, 430 Fifth Avenue.
- Brentano's, Fifth Ave. above Madison Square.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.
A. C. Lane, 57 and 59 Charles Street.

BALTIMORE:

Lycett, 317 N. Charles Street.

SOMERVILLE, MASS.:

Fred I. Farwell, 34 Summer Street.

PHILADELPHIA:

Jacobs' Book Store, 1210 Walnut Street.
John Wanamaker.
Broad Street Railway Station.

WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

ROCHESTER:

Scranton, Wetmore & Co.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

CHICAGO:

LIVING CHURCH branch office, 19 S. La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 117 N. Peoria St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

LOUISVILLE:

Grace Church.
St. John's Church.

LONDON, ENGLAND:

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

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

It is suggested that Churchmen, when traveling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

PRAYER BOOKS AND HYMNALS.

CHURCH Pews Edition.
Size, 5 3/4 x 3 3/4 inches.

- No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$29.00 per hundred.
- No. 10300—Hymnal to match, \$25.00 per hundred.
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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.

INFORMATION AND PURCHASING BUREAU.

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

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

BOOKS RECEIVED.

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

THE NEW WERNER CO. Akron, O.

The Farmer Boy Who Became a Bishop. The autobiography of the Right Reverend Anson Rogers Graves, S.T.D., LL.D.

PAPER COVERED BOOKS.

GEORGE H DORAN CO. New York.

The Re-Appearing. (Il Est Ressuscité!) A Vision of Christ in Paris. By Charles Morice, translated by John N. Raphael. With an introduction by Coningsby Dawson.

GOVERNMENT PRINTING OFFICE. Washington.

Message of the President of the United States in Response to the Resolution of the Senate. Dated June 27, 1911.

The Magazines

THE July *Nineteenth Century* contains an account of the remarkable Boy Scout Movement inaugurated three and a half years ago and numbering now several hundred thousand members, with its handbook translated into six or seven European languages. A boy starts in as a "Tenderfoot." In order to qualify as a "First Class Scout," he must be able to swim fifty yards, signal at the rate of sixteen letters per minute, know how to render first aid, skin and cook a rabbit, judge distances, etc., etc. Such points show that General Baden-Powell, the originator of the Boy Scouts, understands boy nature. All Church workers who are interested in methods of dealing with boys should look into this movement. It would seem to be especially adaptable to country parishes.

THE *Fortnightly* has an article by Alfred Noyes, entitled "Acceptances and Pleading for the First Four Words of the Bible—"In the beginning, God"—against the gospel of Bernard Shaw & Co. Three stories by Father Robert Benson are written in the style of the amateur mediaevalist.

THE MONEY SPENT TO FIGHT TUBERCULOSIS.

THE ANNUAL survey of its field issued by National Association for the Study and Prevention of Tuberculosis shows that in 1910 nearly \$15,000,000 was spent as against eight million in 1909. The largest item, \$11,376,500 for treatment in sanatoriums and hospitals, is almost double that of the year before. Anti-tuberculosis associations spent \$760,500, tuberculosis dispensaries \$889,000, and special state and municipal expenses total \$1,750,000.

The most significant point in the figures is held to be the increase in the proportion to the whole of the public money spent. It rose from 53.5 per cent. last year to 62.6 per cent. The total of public moneys, \$9,267,900, is almost double the amount for 1909.

New York again leads. Plans now under way will make changes next year as, for instance, in Illinois, where the nex tax for tuberculosis work will greatly increase public disbursements hereafter.

The most rapid gain of any kind is in New York state, where from November 15th to December 15th seven counties took favor-

able action on providing institutions—an average of two county hospitals every week for that month. The combined appropriations for the seven hospitals are over \$200,000. When the association began its work three years ago only three counties out of the fifty-seven in the state made any institutional provision for consumptives. To-day there are twenty-two county hospitals, and several other counties with small populations are arranging for boarding their consumptives in the institutions of neighboring counties. These institutions have cost to date over one and one-half million dollars. At least five more county hospitals, and increase of other provisions for consumptives, are expected at the January meeting of the county boards of supervisors, and the outlook seems bright for realizing the association's terse program, "No uncared for tuberculosis in 1915."—*The Survey.*

"PASSING ON" THE BEGGAR.

The beggar long ago discovered that a ticket to some other place where he can trouble us no more is the thing above all others which we give with the greatest cheerfulness to the applicant for aid. As a result an agency in a railroad town out of a total relief expenditure of \$300 a year used \$240 for railroad tickets to near-by communities.

The officials of neighboring places returned the compliment. All were busily giving transportation to meet the demand which they themselves had created by "passing on" the procession of charity-rate travellers. "What else could they do?" Surely something better than this.

Over 400 public and private agencies refuse to buy railroad tickets for applicants except straight through to destination and then only to those who will be better off there.

The adoption of this rule in one city reduced to one-half the amount spent for railway tickets. How badly some sane method of regulating the evil of "passing on" is needed, is shown by an instance given by Mary E. Richmond in the *Survey.*

"A feeble-minded woman, young and good-looking, applied to the county officials of a western state, saying that she came from Kansas. The county promptly sent her to another county, which as promptly sent her back again. Weeping and in great distress, she was sent again and was again returned, this second time in the custody of the county clerk. Such contests are not unknown over the insane."

ENVIRONMENT AND THE CHILD.

"All that environment can do," says Dr. C. W. Ewart in the *Westminster Review*, "is to call the child's power into activity, and furnish the means for their realization; the direction and the final limits of his development come from within. It is as vain to expect the right development of a child's moral nature in an immoral environment, as it is to expect the healthy growth of the body under unhealthy conditions. The question of surrounding the child with influences calculated to evolve its powers is thus transcendently important. The tongue he speaks is not more surely the language of his own people than are the ideas he forms, the sentiments he imbibes, and the habits he develops: the essential element is not the precept, but the practice of those into whose hands the care of the child falls, and it is thus his character becomes fixed, whether in the ways of virtue or vice, but when fixed, all new forces either leave him unaffected or reinforce his existing tendencies."

Heaven's gates are not so highly arched as princes' palaces: they that enter there must go upon their knees.—*Webster.*

The Church at Work

"MEN AND RELIGION" CONFERENCE AT SILVER BAY.

QUITE a number of Churchmen participated in the Silver Bay (N. Y.) "Conference of the Men and Religion Movement," which followed the regular conference already referred to, including the Bishop of Georgia and seven other clergymen, with Edward H. Bonsall of Philadelphia, William F. Cochran of Baltimore, John L. Alexander of New York among the best known of the laymen. The following Declaration was set forth by the Churchmen in attendance:

"The Churchmen present at the Conference of the Men and Religion Forward Movement, in session at Silver Bay, Lake George, July 22 to 30, 1911, profoundly impressed by the reports of the leaders, the inspiring message of the opportunity opening before us, and the spirit of power which has been manifested during the conference, unite in the following statement of the reasons why they believe the movement should enlist the hearty and immediate interest of the Church:

"The objective of the movement is 'an effort to secure the personal acceptance of Jesus Christ by the individual manhood and boyhood of our times, and their permanent enlistment in the programme of Jesus Christ as the world programme of daily affairs.' It has already met the approval of many of the Bishops and clergy of our Church, and some of our strongest and most influential laymen have accepted leading places on its committees and are actively engaged in the preliminary work.

"The movement seeks to work through the Church and not independently of it, recognizing the Church as the divine institution through which God purposes to establish His kingdom among men.

"It does not seek to set up new organizations, but to quicken those already in existence by supplying a definite, adequate, and workable programme which may be carried into effect in each parish, and thus it answers the burning question of the men of to-day, 'What can I do in the Church to help my fellow men and to advance the kingdom of God?'

"It is a carrying forward of the work and the inspiration of the Laymen's Missionary Movement which has taken such firm hold upon the men of the Church. It is an expression of the forward movement advocated by our Board of Missions, and emphasizes the aspiration toward unity of Christian purpose and effort so forcibly expressed by our last General Convention.

"It seeks to promote definite prayer and personal service on the part of the men and boys of the Church, thus making their Christian lives more vital.

"It furnishes tremendous opportunity through many channels for the Church to present its message of the love, life, and sacrifice of Jesus Christ as the only means of solving the great problems which confront us in the industrial, commercial, political, and social unrest of our day. Such a presentation as is planned will awaken the Church to a sense of her responsibility in this regard.

"The conference has demonstrated that the leaders of the movement are filled with the spirit of Christ and will faithfully endeavor to serve, and to teach others how to serve, their fellow men.

"As the programme has unfolded at the conference, embracing World Missions, Bible Study, Boys' Work, Christian Social Service,

Evangelism, and Community Extension, so broad and yet so closely related, so vital to the Church and to the nation, the conviction has deepened in us that that the Church will miss a great opportunity if she does not enter fully and earnestly into this movement in which so many of the Christian men of America have united.

"We esteem it our duty and privilege, therefore, to give to the Men and Religion Forward Movement our whole hearted and enthusiastic support and to pledge ourselves to bring it to the further attention of our Bishops, our clergy, and of all the laymen of the Church, with the devout hope that they will join fervently with their brethren of other communions in making this a blessed means for more devoted, more intelligent, and more effective Christian service."

The Declaration is signed individually by the Bishop of Georgia, the Rev. Messrs Albert W. Ryan, D.C.L. (Duluth), J. Howard Melish (Brooklyn), George Biller, Jr. (Sioux Falls), Morton F. Turner (Hartford), James E. Freeman (Minneapolis), and by those laymen who have already been named and a number of others.

The Brotherhood of St. Andrew is cooperating actively in the Men and Religion Movement and the Bishop of Chicago and Bishop Lloyd are members of the advisory committee of clergy.

CHURCHMEN AT SILVER BAY.

EIGHTY-THREE Churchmen were in attendance at the missionary conference at Silver Bay, N. Y., their number being second only to that of the Presbyterians, who had 100. The Board of Missions was represented by the Rev. Arthur R. Gray, educational secretary, and the Rev. Franklin J. Clark, student secretary, the enforced absence of Bishop Lloyd being a cause of general regret. The American Church Institute for Negroes was represented by the Rev. G. Alexander McGuire, M.D. Other clergymen present were the Rev. John Cannon of Clarksville, Tenn., and the Rev. E. J. Perot of Salem, N. J. The Woman's Auxiliary was represented by Miss Lindley. The Churchmen, in special conference, set forth the following:

"MEMORANDUM.

"The delegation of members of the Episcopal Church, in attendance at the conference of the Missionary Education Movement, held at Silver Bay, Lake George, N. Y., July 11-21, 1911, desires to express their gratification that they have had the privilege of taking part in this conference, and to place on record their sense of the pleasure and profit received in sharing with Christians of other names in the lines of missionary study here provided. We have faced together the great problems of the present day, in foreign lands and in our own, both in city and country, and we have heard the call to service in the Master's Name.

"It is our sincere conviction that dioceses and parishes have everything to gain by being largely represented, by those who have capacity for leadership, both men and women, at conferences such as this. We need to catch their splendid spirit of service, and to carry the missionary ideal into every corner of our diocesan and parochial activities. We hope that at the next conference of this movement, at Silver Bay, beginning July 12, 1912, the number of our own representatives may again

be doubled, and we purpose to work together to that end.

"We believe that Mission Study classes, under the guidance of the Educational Department of our Board of Missions, ought to be at once established in every parish where it is possible, and that individual members of parishes ought to take this to heart, as we ourselves have done, and not to rest until groups are organized for this purpose. It seems clear to us that in this matter of missionary education we are hardly keeping pace with American Christians of other names.

"We believe that the scope of our Sunday schools ought to be broadened, until they are made efficient 'Schools of Religion,' with a comprehensive curriculum, and with the missionary motive of the Incarnation as a constituent part of the ideal of life that is to be the standard, for every child of the Church.

"We are unanimously resolved to carry home with us the ideals of Christian service, set before us here in our classes and in our meetings at Ingle Hall, and we purpose to give effect to them:

"1. By remembering the other members of our group, especially when making our communions on the greater festivals:

"2. By passing on to others the call for volunteers for missionary service, while we attempt to heed it in our own spheres of life-work; and

"3. By engaging, each of us, in some definite effort for the increase of interest in the mission of our own Church to the peoples both of America and of other lands."

DR. WINCHESTER'S CONSECRATION.

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. James Ridout Winchester, D.D., Bishop Coadjutor-elect of the diocese of Arkansas, as follows: Place, Trinity Cathedral, Little Rock, Ark.; time, St. Michael and All Angels' Day, Friday, September 29, 1911; consecrators, the Presiding Bishop, the Bishop Coadjutor of Southern Virginia, Bishop Lloyd; presenters, the Bishop of Florida and Southern Florida; preacher, the Bishop of Tennessee; attending presbyters, Rev. C. H. Lockwood, D.D., and Rev. E. A. Penick.

MEMORIALS AND GIFTS.

A NEW STONE and marble altar and reredos have been erected in Grace church, Ridgeway, Pa. (the Rev. R. S. Radcliffe, rector). They were designed by Charles R. Lamb and executed in the foreign works of J. and R. Lamb. The altar and reredos are strictly Gothic with foot-pace and mensa of marble, and are very handsome.

OYSTER BAY RECTOR INSTITUTED.

ON SUNDAY, July 30th, the Rev. George Edwin Talmage was instituted as rector of Christ Church, Oyster Bay, by the Bishop of Long Island. The procession formed in the parish hall and moved across the road into the church. Following the crucifer were the enlarged vested choir, the two wardens, Mr. Edward Townsend and Mr. W. Emlen Roosevelt, the Rev. W. N. Cook, of the diocese of Albany, the new rector, and the Bishop. The Bishop preached from the text St. Matthew 12: 6: "There is something greater than the temple." The Communion alms of the first Sunday of his rectorate have been used to complete the missionary apportionment of the parish.

VACATION SCHOOL FOR CHILDREN IN BALTIMORE.

A SUMMER Vacation School was opened in the parish house of the Memorial Church, Baltimore, early in July, under the charge of Miss Evelyn A. Taber, the paid visitor, assisted by a splendid band of helpers, with an enrollment of some three hundred children. The school is in session daily from 9:30 to noon, running through six weeks. The work consists of Bible stories, singing, games, basket and hammock making, sewing, etc. All children are welcome, and no charge is made.

SERVICES AT AN ISOLATED CHURCH.

GOSHEN is an isolated point in Granville county, N. C., and St. Paul's Church is literally out in the woods. For about two years it has been in the charge of the Rev. F. H. T. Horsfield, rector of St. Stephen's, Oxford, the nearest town fifteen miles away. The services have necessarily been infrequent. On the Seventh Sunday after Trinity the rector of Oxford gave the whole day to Goshen. Services were held, morning and evening, and some two hundred and fifty people were present, only a few of whom were Church people. Many were not able to get inside the building. Between the services a bountiful dinner was served under the beautiful trees of the church's forty acres of land.

HELP NEEDED FOR BISHOP PAYNE DIVINITY SCHOOL.

RESOLUTIONS of the board of trustees of the Bishop Payne Divinity School for the training of colored men for the ministry, ask for greater support for this institution, in the form of "specials" to be forwarded to the Church Institute for Negroes. This institution, the trustees rightly declare, "is doing real and honest work. Its curriculum is sound and broad enough to relate the students not only to the older sources and disciplines of training for the ministry, but also vitally to those matters of social uplift with which the modern clergyman should be familiar. The school has been particularly successful in combining sound learning and high standards in the matters that have long pertained to theological training, with careful instruction in social subjects, without the mistake of an overloaded curriculum and an attempt to cover all of human knowledge in the short space of three years. The school needs an income next year of \$10,000, and we earnestly hope that Church people will cordially contribute to the institute on behalf of this school."

BISHOP SCARBOROUGH HAS NARROW ESCAPE.

BISHOP SCARBOROUGH had a narrow escape from serious injury, if not death, at the railroad station, Burlington, N. J., on Friday evening, August 4th. He had made a visit to old St. Mary's church and was leaving for his home in Trenton. While boarding the train, it pulled out with a jerk, causing the Bishop to fall. Francis Quinn, a newspaper man, leaped aboard the moving train, and saved the Bishop by dragging him up the car steps.

TO OBSERVE "LABOR SUNDAY."

AT A RECENT convention of the American Federation of Labor, a resolution was unanimously adopted designating the "Sunday preceding the first Monday in September as Labor Sunday, and that the churches of America be requested to devote some part of this day to the discussion of some phase of the labor question." The various central and local labor bodies were also requested, in this resolution, "to cooperate in every legitimate

way with the ministers who thus observe Labor Sunday, seeking, with them, to secure as large an audience of workmen and others as possible."

As a sequel to this action, the Social Service Commission of the Federal Council of the Churches of Christ have sent out more than 125,000 circular letters to pastors, advocating a sermon in every church on some phase of the labor question on Labor Sunday, September 3d, and that labor organizations of workmen and women be specially invited to attend a service on the evening of Labor Sunday. The Social Service Commission has prepared a leaflet of "Suggestions for Labor Sunday," and also an elaborate programme for the services.

BURIAL OF EDWARD M. SHEPARD.

THE FUNERAL of Edward M. Shepard was held in Holy Trinity Church, Brooklyn, on Wednesday, August 2d. The officiating clergy were: Rev. John Howard Melish (rector), Rev. Dr. S. D. McConnell (a former rector), Rev. E. M. Parrott (rector of St. James' Church, Lake George, N. Y.), and the Rev. Waldo Adams Amos. The church was densely crowded and many distinguished citizens of Brooklyn, New York, and other cities were in attendance. The interment was in Greenwood Cemetery. It is planned to hold memorial services later in the season at which men of country-wide distinction will speak on Mr. Shepard's life and services.

Following Mr. Shepard's death on July 28th, at Erlowest, Lake George, funeral services were held at St. James' Church, Lake George, on Tuesday, August 1st. The service was conducted by the rector, the Rev. E. M. Parrott. More than a hundred present and former employees escorted Mr. Shepard's body to the church, and afterwards to the train. Business was practically suspended during the day. In Brooklyn the courts adjourned for the funeral, and appropriate minutes were entered on the court records. The trustees, the faculty, and many of the alumni of the College of the City of New York, of which Mr. Shepard was a graduate and a trustee, attended the funeral, and there were large delegations from the Brooklyn Bar Association, the Brooklyn League, the Brooklyn Democratic Club, the Kings County Democratic Executive Committee, and many other organizations.

ASSOCIATION FORMED BY MID- WESTERN DEAF MUTE MISSION.

THOSE interested in work among deaf mutes in the dioceses of Pittsburgh, Ohio, Southern Ohio, Indianapolis, Michigan, and Lexington have formed an association for such work, to be in charge of a special missionary, and with the Bishop of the diocese in which the missionary has canonical residence, as president. The Rev. B. R. Allabough of the diocese of Pittsburgh, a deaf-mute in deacon's orders, has been appointed missionary in charge, and it having been decided that he will reside in the diocese of Ohio, under the Articles of Agreement the Bishop of Ohio thereby becomes Chairman of the Executive Committee. Bishop Leonard has appointed the Rev. George P. Atwater, Akron, vice-chairman; the Rev. Charles C. Bubb, Cleveland, secretary; and Archdeacon Abbott, Cleveland, treasurer. The following representatives on the Executive Committee have been appointed by their respective Bishops; Pittsburgh, Rev. Joseph Speers; Southern Ohio, Rev. Theodore I. Reese; Lexington, Rev. James M. Magruder; Indianapolis, Rev. James D. Stanley; Ohio, Mr. Walter A. Hodge; and Michigan, Rev. William F. Faber, D.D. The executive committee will be called together for its first meeting in the early autumn. Prior to the formation of the Association, the Bishops of

the mission had appointed the Rev. Mr. Allabough minister in charge. Mr. Allabough will continue his residence at Wilksburg, Pa., until his advancement to the priesthood in the autumn.

AMONG UNIVERSITY STUDENTS IN NORTH CAROLINA.

THE REV. HOMER W. STARR has resigned the rectorship of Christ Church parish, Waukegan, Ill., and has accepted the rectorship of the Chapel of the Cross, University of North Carolina, Chapel Hill, N. C. He succeeds there the Rev. R. W. Hogue, who has gone to the Church of the Ascension, Baltimore. The new work which Mr. Starr has undertaken is entirely among the faculty and students of the state university. There are about 1,000 students there, of whom about 250 are Churchmen. About one-third the faculty are communicants.

INDIANA LAY READER DROWNED.

ST. PAUL'S CHURCH, Columbus, Ind. (Rev. James W. Comfort, vicar), has suffered a great loss by the death of Edward Comfort, a son of the vicar. The Rev. Mr. Comfort had taken his wife and daughter to Lake Maxinkuckee to spend the month of July and Edward came to join them shortly after their arrival, intending to stay two weeks. It was in the second week of his vacation that the tragedy occurred, death by drowning. The deceased could swim, but in some unaccountable way he failed to reach shore safely. His cries for help were heard by his family, but they could not get to him in time to effect a rescue. Physicians were on the spot almost immediately, but their efforts failed.

The congregation is overwhelmed with the disaster. The people sent two of their young men to the lake to escort the body home, and the funeral was held on Wednesday, July 26th. There were many expressions of sympathy from people not connected with the Church, showing the wide esteem in which the young man was held.

Mr. Comfort was a lay reader, and was active in all of the departments of the Church. His faithful and able presence will be missed for many a day by those with whom and for whom he worked. May God grant His servant peace in Paradise, and a joyful resurrection at the last day!

SISTERS WILL WORK IN CLEVELAND.

AT THE INVITATION of the Bishop of Ohio, the Board of Managers, and the Board of Trustees, the Sisterhood of the Transfiguration will take charge of St. John's Orphanage for girls in Cleveland on September 1st. Sister Ada and Sister Deborah will leave the Mother House, Bethany Home, Glendale, to take up these duties on that date. They will, no doubt, be able to put into practice the same splendid principles which have been carried out at Bethany Home and which have made that institution such a power for good in Southern Ohio.

NEW DEAN FOR MISSISSIPPI COLLEGE.

THE REV. WILLIAM MERCER GREEN, Dean of All Saints' College, after two weeks' deliberation, has decided to accept the call tendered him by St. Andrew's parish, Jackson, Miss. The trustees of the college met in Vicksburg on the 3d inst., and decided with much reluctance and regret to accept Mr. Green's resignation as Dean of that institution. His administration of the affairs of the college has been eminently successful and satisfactory, but his resignation is in accord with his well-known intention from the beginning of returning to parish work as soon as the affairs of the college would justify his release. The trustees have been fortunate in finding a

most satisfactory successor to Mr. Green in the person of Prof. Thomas P. Bailey, A.M., Ph.D., who has been prominent in educational work in the diocese as dean of the department of education of the University of Mississippi, and who, prior to 1905, held professorships at Universities of South Carolina, California, and Chicago. Dr. Bailey is an earnest Churchman, and is now a candidate for Holy Orders in the diocese of Tennessee. He will assume his duties as dean of the college at once, being assisted until September 1st by the retiring dean, who will then assume his duties as rector of St. Andrew's Church.

BECOMES GENERAL MISSIONARY FOR DIOCESE OF DALLAS.

THE REV. C. R. D. CRITTENTON has resigned the rectorship of St. Luke's Church, Denison, Texas, in order to accept an appointment as general missionary for the diocese of Dallas, with residence at Weatherford, Texas. During nearly ten years in that rectorship Mr. Crittenton has baptized 270 and presented 282 persons for confirmation. At a farewell reception tendered him it was impossible for all who desired to, to gain access, and a handsome gold watch was presented by the senior warden on behalf of the parish.

NEW CHURCH OPENED AT ASBURY PARK.

THE NEW Trinity church, Asbury Park, N. J., was formally opened for divine service on the feast of the Transfiguration. The summer congregations at this church by the sea are so large that a larger building was necessary. For some years the parish has been working with the summer visitors toward this happy event.

STATE OFFICE FOR DIOCESAN CHANCELLOR.

CHARLES H. STANLEY, chancellor of the diocese of Washington, has been appointed comptroller of the state of Maryland in succession to the late William B. Claggett, who also was a devoted Churchman and a descendant of Bishop Claggett. Mr. Stanley is a son of the Rev. Harvey Stanley, a Maryland priest of the last generation.

DEATH OF REV. DANIEL KENDIG.

THE REV. DANIEL KENDIG, retired chaplain in the army, an aged priest, died at his home in Mount Airy, Philadelphia, on July 31st, at the age of 86 years. Mr. Kendig graduated at the University of Pennsylvania with the degrees of B.A. and M.A. in 1844 and 1847 respectively, and was admitted to holy orders in 1854. In his earlier years he was assistant at St. Andrew's, Philadelphia, rector of St. Paul's Church, Chester, Pa., and then missionary in California, but the greater part of his ministry was spent as chaplain in the army. His widow survives him.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

New Work at Oak Park.

THE BISHOP has named the new work which is being started in South Oak Park under diocesan auspices, St. Christopher's. Mr. John Sutcliffe has been engaged to prepare plans for the buildings.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Summer Progress Noted.

ON ST. JAMES' day the Bishop laid the cornerstone of the new Church of St. James, Bessemer. He was assisted by the rector, the

Rev. G. A. C. Lehmann, the Rev. S. R. S. Gray, and the Rev. Z. T. Savage.

THE BISHOP commenced a visitation of a number of small mining communities with a visit to Westcliff, on July 9th. The chapel was crowded and the Bishop confirmed one, preached twice, and administered Holy Communion to a large number of persons. The population of this vast Custer county is but 2,000, and contains amongst its inhabitants more Church people than adherents of any other communion. Recently the Bishop visited Brush, in the eastern part of the state, a community of 1,000 persons, where there are a number of devoted Church people and where it is hoped we shall soon have a church. The mission is at present under the care of the Rev. G. F. Rickard of Fort Morgan. On the Seventh Sunday after Trinity he consecrated the new chancel of Christ Church, Castle Rock, a building recently built of stone with a handsome rood screen and beautiful chancel ornaments and furnishings.

It will be seen from these items that the Church in Colorado is as busy and progressive in summer as in winter, and as another instance of this, the Rev. C. Herbert Shutt, rector of St. Luke's Church, Fort Collins, on proposing to discontinue his addresses at the Sunday evening services during the summer months, was agreeably surprised to receive a petition from his congregation to continue.

ARCHDEACON SCHOFIELD has charge of the services held at Buffalo Park for the G. F. S. Holiday House during the summer, and so far he has succeeded in getting help from the Rev. Edgar Jones, Rev. C. I. Mills, Rev. H. H. Clement, and Rev. G. H. Holoran.

ST. MARK'S, Denver, for the first time in its history, will this year pay both apportionments—\$256 for general and \$475 for diocesan missions.

STRONGER THAN MEAT

A Judge's Opinion of Grape-Nuts.

A gentleman who has acquired a judicial turn of mind from experience on the bench out in the Sunflower State writes a carefully considered opinion as to the value of Grape-Nuts as food. He says:

"For the past 5 years Grape-Nuts has been a prominent feature in our bill of fare.

"The crisp food with the delicious, nutty flavor has become an indispensable necessity in my family's everyday life.

"It has proved to be most healthful and beneficial, and has enabled us to practically abolish pastry and pies from our table, for the children prefer Grape-Nuts and do not crave rich and unwholesome food.

"Grape-Nuts keeps us all in perfect physical condition—as a preventive of disease it is beyond value. I have been particularly impressed by the beneficial effects of Grape-Nuts when used by ladies who are troubled with face blemishes, skin eruptions, etc. It clears up the complexion wonderfully.

"As to its nutritive qualities, my experience is that one small dish of Grape-Nuts is superior to a pound of meat for breakfast, which is an important consideration for anyone. It satisfies the appetite and strengthens the power of resisting fatigue, while its use involves none of the disagreeable consequences that sometimes follow a meat breakfast." Name given by Postum Co., Battle Creek, Mich.

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

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

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By CONRAD NOEL

Price \$1.75; Postage 8c

CONTENTS: Socialism; The Jewish Scriptures; The Gospels; The Early Church; The Sociology of St. Paul; The Sacraments; The Holy Roman Empire; The Reformation; The Night of Christendom; Before the Dawn.

¶ After being announced for several months, this book will finally be ready for delivery next week. It is an extremely timely work.

"Churchmen sometimes argue," says the author, "that, although economic socialism does not necessarily involve 'rationalist' positions, so many of its supporters are unorthodox that they consider it dangerous to identify themselves with the movement. But it is precisely because the Church of to-day has so largely failed us, that the construction of a socialist philosophy has fallen into the hands of persons alienated from the traditions of Christendom. All the more necessary is it for that handful of Churchmen who value not the dead letter but the living spirit of tradition to come forward and make their own intellectual contribution to the building of the international commonwealth."

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LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Curate Withdraws.

THE REV. JOHN F. HAMAKER, curate at St. Ann's Church, Brooklyn, officiated and said "good-bye" to the congregation on Sunday evening, July 30th. Mr. Hamaker came to St. Ann's from the diocese of Harrisburg about a year ago. A good congregation, including many young people, was present at the informal reception.

MARYLAND.

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

Summer Personals.

THE REV. WM. M. DAME, D.D., rector of the Memorial Church, Baltimore, is spending the month of August in Winchester, Va., the parish, during his absence, being in charge of the Rev. F. Harriman Harding of Charleston, S. C.—THE REV. CHRISTOPHER E. SPARLING, vicar of the chapel of the Advent, Baltimore, after a trying illness of some weeks, is convalescent, and with his family has gone to his former home in Toronto, Canada, for rest and recuperation.—THE VEN. HOBART SMITH, Archdeacon of Towson and rector of St. Thomas' parish, Baltimore county, sailed for Europe on August 5th, and will spend some time visiting the Cathedral towns of southern England.—THE REV. R. HEBER MURPHY and wife spent a month's vacation with their daughter, the wife of the United States consul at Arnprior, Ont.—MR. W. W. CHIPCHASE, a member of the vestry of the Church of St. Michael and All Angels, Baltimore, has been elected a trustee of the Church Home and Infirmary, succeeding the late Mr. Samuel J. Hough.

MR. WILLIAM O. SMITH, JR., of the Ascension parish, Baltimore, a candidate for holy orders, who has been pursuing his theological studies for some time past under the personal direction of the Bishop, has been asked to take up Church work permanently as an assistant to the Rev. J. Poyntz Tyler, rector of St. John's Church, Hagerstown, Washington county.

MILWAUKEE.

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

Inquiry as to "Labor Sunday."

THE CHAIRMAN of the diocesan Social Service Commission asks the parochial clergy very kindly to note the request, printed in this issue, for the observance of "Labor Sunday," September 3d. The vacation season makes it impossible for a formal meeting of the commission to be held, or for him to communicate directly with rectors of parishes; but if those who will make any effort to speak to or on behalf of laboring men on that day will kindly advise him of the fact and the hour of service at which the matter will have attention, he will venture to assume the authority of the commission to bring the matter to the attention of laboring men as far as possible, and to give the coöperation of the commission to such services. Such information may be sent to Frederic C. Morehouse, chairman, 484 Milwaukee street, Milwaukee.

MINNESOTA.

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

Death of William E. Perkins—Notes.

THE BISHOP of the diocese is still at York Harbor, Maine, but is expected home the latter part of August.

ST. MARK'S CHURCH, Lake City, has suffered the loss by death of Mr. William E. Perkins, its esteemed senior warden, at the age of 71 years. He was a charter member of the parish and had been its senior warden for twenty-one years.

CHURCHMEN of Minnesota, who claim

Bishop A. R. Graves as one of their number, are much interested in his autobiography, *A Farmer Boy Who Became a Bishop*, which, at the popular price of 50 cents, should have a wide reading.

NEWARK.

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

Death of Mrs. Puffer.

WHILE SOJOURNING at Bay Head, N. J., Mrs. Eliza Gates Puffer of Upper Montclair, N. J., died on Friday, July 28th. The funeral was held in All Saints' Church, Bay Head (the Rev. Elliot White, in charge), on Monday morning. Interment was made in Greenwood cemetery. Mrs. Puffer for many years had been a zealous communicant member of St. James' Church, Upper Montclair, and a generous contributor to Church and philanthropic activities.

OREGON.

CHARLES SCADDING, D.D., Bishop.

Mid-Summer Conference of Clergy.

THE MID-SUMMER CONFERENCE of the clergy of the Upper Willamette Valley met at St. Stephen's Church, Newport (the Rev. O. Jones, missionary priest in charge), on July 29th and 30th. Six clergymen with the Bishop being present. The thought in these gatherings is mutual help and study of the

problems in the district. A resolution was passed looking to the formation of convocation of the diocese. Newport being a seaside resort, arrangements for the services called for several celebrations of the Holy Eucharist, and besides the regular services of Sunday, an open-air service was held on the beach. The conference was very helpful.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Clerical Vacations.

THE REV. CANON WATSON of Gambier has charge of the services at Christ Church, Glendale, for the summer.—THE REV. FRANK E. COOLEY, rector of Holy Trinity, Madisonville, goes to Hoosick Falls, N. Y., for a few weeks' vacation.—THE REV. STUART B. PURVES, vicar of St. Paul's Cathedral, has returned from Prout's Neck, Maine, where he had charge of the services in July.—THE REV. CANON READE and his family are occupying Opekasit, the beautiful home of Mortimer Matthews, Esq., at Glendale, Ohio, until the return of the family of the latter on September 1st, from Marble, Colo.—THE REV. H. BOYD EDWARDS of Christ Church has returned from a vacation principally spent at Chautauqua, N. Y.

THE CHOIR of St. Paul's Cathedral enjoyed a two weeks' outing at Camp Matthews on the Miami river near Hamilton.

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WESTERN MASSACHUSETTS.

Summer Resorters Will Sing.

ANNOUNCEMENT was made recently that a volunteer choir would sing on the second and third Sundays of August in Trinity Church, Lenox, Mass. The choristers will be vested and march in procession. Invitations were sent to a number of ladies and gentlemen to make this contribution to the Church services, and a most cordial and general response was received.

WYOMING.

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

Energetic Work Beyond Parochial Bounds.

SOME of the possibilities of Church work beyond the limits of parochial boundaries were recently displayed when the Bishop visited some ranches north of Laramie, accompanied by Dean Bode, who has been carrying on most successful missionary work there, and was greeted by large congregations drawn from miles around. In spite of the fact that there is no organization whatsoever, and no church building, the Dean presented sixteen candidates for Confirmation. Work of a similar character was recently done by the Rev. Geo. Davidson, of Marietta, Ohio, who spent a month in the district, during which time he made 118 calls, conducted 8 services, delivered 9 sermons and addresses, baptized 22 persons, and presented 21 for Confirmation. Making Kemmerer his headquarters, he visited the towns nearby, and stimulated so much interest that there is a desire for a church building and a resident clergyman.

CANADA.

News of the Dioceses.

Diocese of Toronto.

AMONG the reforms to be urged by the committee which met in Toronto in the beginning of August, is the abolition of betting. A comprehensive report is to be laid before the General Synod by the committee on Moral and Social Reform, which pleads for sympathetic aid to fallen women, suggests a plan for the elimination of vice from the public schools, and appeals for the abolition of betting from the nation's social games.—THERE will be no September meeting of the diocesan board of the Woman's Auxiliary. The triennial meeting of the Dominion Auxiliary will be held in Winnipeg in September. The Toronto officers chosen to attend it are the corresponding secretary, the treasurer, and the Dorcas secretary-treasurer. The June board meeting was the first presided over by the new president, Miss Cartright. The Woman's Auxiliary library has closed for the summer. The new text book, *Canada from Sea to Sea*, will be ready in September.

Diocese of Calgary.

THE Central Mission House which has been built at Edmonton, in connection with the English Archbishop's Western Canada Fund, seems destined to fill a large place in that district, and to be no small aid in the Church work. It is a large building, well equipped, with chapel, library, dormitories, and offices. It will be the central house at which the missionaries working in the country districts will assemble at stated periods for spiritual refreshment and counsel and assistance from the head of the mission. This central mission house is under the care and guidance of the Rev. W. G. Boyd. The chapel has been built largely through the generosity of Colonel Sir Henry Pellatt of Toronto. It is plainly but suitably furnished, fitted with simple stalls and choir seats. There will be a daily celebration of Holy Communion in the chapel, and the daily offices will be said. Members of the mission

staff have charge of certain of the newest parts of the town. Besides the work in Edmonton, Mr. Boyd has already opened up several mission stations in the surrounding country. A priest and a layman have been placed in charge of these mission stations. The priest will itinerate along the railway and in the country districts amongst the settlers, holding services at different points; the layman will remain at the centre, looking after the house and giving the clergyman in his work all the help in his power. Four mission stations of this kind have been opened, and at one of them, Watamun, about forty miles from Edmonton, it is hoped that a church will be built before Christmas. The country is being very rapidly settled.

Diocese of Moosee.

A NEW BRANCH of the Woman's Auxiliary has been formed in the diocese, with Mrs. Anderson, wife of the Bishop, as president. It is to be known as St. John's, Chapleau, Branch No. 2. A new district is opening out at Porcupine and a priest has been appointed to take charge.

Diocese of Quebec.

THE Assistant Bishop, the Rt. Rev. Dr. Farrar, has been conducting confirmations in the country parishes during the greater part of July.—A CHURCH DEPOSITORY has been opened in New Carlisle, which it is hoped will prove a useful centre for the distribution of Church literature for the whole Gaspé Deanery. Any profits that may be made by the enterprise will be devoted to Church purposes.—A HANDSOME cabinet of silver cutlery was given by the congregation of Trinity Church, Quebec, to their rector, the Rev. A. B. Beverly, on the occasion of his marriage, August 1st.—IN A LETTER from the Rev. E. Gardner, missionary at Baule Harbor, Labrador, he speaks of the great use the parish hall, now opened, will be in his work, and thanks the Woman's Auxiliary for kind help in paying off the debt on the parsonage.

Diocese of Niagara.

A MATTER causing much discussion in the Woman's Auxiliary branches in the diocese is the suggestion that henceforward all money for pledges may be sent to the diocesan treasurer undesignated, and forwarded, still undesignated, to the general treasurer. One argument used is that the general board, having a comprehensive survey of the needs of the mission field, is much better able to distribute the funds to the best advantage, than a parochial branch with its relatively narrow outlook.

Diocese of Saskatchewan.

MR. SIDNEY READE, formerly of London, England, a brother of Canon Reade of Cincinnati, and a volunteer missionary worker at Regina, who is preparing for holy orders at St. Chad's Hostel, has recently completed the mission church of St. Alkmund at Regina, a building valued at \$1,500 with an outlay of only \$500, the work having been principally done by volunteers, Mr. Reade himself leading the saw and hammer brigade.

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