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MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 5, 1911.

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The Living Church

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

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A MIND ever brooding on God, saturated with the thought of God, and to whose reasoning God is the swift conclusion of all premises, such a mind has a science of its own, and is a power on earth to which neither rank nor genius can compare."

TRANSFIGURING VISIONS.

FOR THE TRANSFIGURATION (AUGUST 6TH).

THE Mount of Transfiguration was doubtless to the three apostles who were present there the most wonderful of all their experiences during their ministry in company with Jesus. For once the sacramental veil between earth and heaven was lifted, and they gazed into the spiritual glory. We can but dimly know how the vision of the transfigured Christ reacted upon their faith; but in some such glimpses, less clear but no less real, we too receive inspiration, and our souls are touched by the transforming power of God. Our progress henceforward is limited only by our willingness to respond and to obey. As St. Paul was converted by a vision of the Christ in glory, but won for himself the transformed character only after quiet years of preparation in Arabia; so we are moved by glimpses, visions, but only wholly won to God by prayer, sacrifice, service.

There is *the Vision of our Better Selves*. We live in a busy world, the most of us; in the midst of the incessant activity of home, business, social life. . . . But as we go along the well-known ways there begins to take form for us a something that is bright and beautiful, fearless and tender—a vision of our Better Self, as clear to the eye of our spirit as are any of the forms we know and love, and it seemeth to lay a hand upon our hands and a finger upon our lips. . . . And shall we be disobedient to the heavenly vision? Shall it be a bright and tangible ideal that day by day we strive to make more real, or shall it be as a ghost that flits through our restless and troubled lives, the ghost of what we might have been? Our response, our obedience, shall decide.

And there is *the Vision of the Kingdom of God*. We are conscious of ourselves, but of ourselves in relation to others—as members of a family, a group, a community; of a race that oftentimes seems drifting on "midst confusion and alarms" to an end we do not foresee. And then the calmer thought discerns beneath the changing contours of the world the passionless sway of universal law, and we cannot "bind the sweet influences of the Pleiades, or loose the bands of Orion"; but noble lives stand forth; we see men and women like ourselves transfigured by faith and love; beauty unfolds itself in the material and spiritual creation. "Late did I love Thee, O Beauty, ancient and new, late did I love Thee! And behold Thou wert within me, and I without. I kept seeking Thee, and, unlovely myself, kept stumbling against Thy lovely creation." Rising out of the mists of human life, gleaming in the light of heaven, at the edges of the world, glow the towers and ramparts of the Kingdom of God, the native land of the heart: the vision that lightened every hour of Christ's life—God's Kingdom on earth, transforming, purifying, renewing.

And, too, there is *the Vision of the King*. Not only do we see ourselves now and then living as we ought to live, not only do we see mankind responding to the great vision of a heavenly kingdom on earth, but there comes a deeper, a more intimate experience—a love of the Love that wills these good things, a dream of union with that loving heart, a perfect friendship with the Master who, taking of His own, hath shown these things to be the glorious possibilities of our lives.

To some the King is the unseen, the nameless Father of the spirits of men, whom ignorantly they worship. To some He is the Light that lighteth every man. To others He is the Fair Shepherd, calling the wandering sheep over the green meadows: He is Christ, bruised and bleeding upon the cross, the Lamb slain before the foundation of the world: to others He is Jesus, the lover of the soul.

"Oh, make me see Thee, Lord, where'er I go:
If mortal beauty sets my soul on fire
That flame when near to Thine must needs expire,
And I with love of Thee shall only glow. . . ."

L. G.

RELIGION AND THE CHURCH.

IN the *American Magazine* for June there was printed a paper by the Bishop of Michigan entitled "The Conflict Between Religion and the Church." One feels, in reading the article, that the Bishop is less in touch with present day thought-movements in the Church than might have been expected. He begins by citing the view of Ray Stannard Baker, who is always suggestive but is far from being an accurate writer, and who is especially fallible in his writings on religious subjects. The Bishop's view of the condition within the Church seems to us rather a picture of two or three decades ago than of to-day. Yet after all is said, there is enough of truth in the picture which he draws to make it well worth careful study.

At the outset of such study, let it be remembered that from the day of Pentecost to the present day, the Church has always been beset with problems. There is no reason to anticipate that the Church will ever be so alive with faith and the Holy Spirit as to be able to solve problems instantly. Indeed it is the function of the Church to supply spiritual rather than intellectual dynamic. It was foretold in advance that God had chosen the foolish things of the world to confound the mighty and that "not many wise" were chosen. The real test which should be applied to the Church is not whether she is solving economic or other problems, but whether she is sufficiently bringing her spiritual riches to bear upon those problems.

Bishop Williams asks "What is the matter with the Church?" and his answer is given in the title to his article; there is a "Conflict between Religion and the Church"; "that is, a conflict between a religion which is a fresh inspiration from the Spirit of God, brooding over the living present world, and a Church which is largely a crystallization out of the experience and the mind of a dead past."

One feels that the Bishop approaches to a right answer, but that his view of the Church is so distorted that, in effect, his answer is misleading. There is, indeed, a pronounced tendency within the Church to see in her only "a crystallization out of the experience and the mind of a dead past," though one would not look for such a definition from the pen of an educated Churchman, much less from a Bishop. We have heretofore pointed out that the ultimate difference between the Protestant and the Catholic factors in the Anglican Churches is that the one seems unable to outgrow conditions and controversies of three and four centuries ago, while the other, treating the whole course of Christian history in due perspective, refuses to be bound by the thought of a single century or two centuries in the past. We have tried to indicate that Catholicity is the religion of the future because it is the only religion of balance. Yet the Bishop's view of the present-day Church is one that, indeed, shows appreciation of the serious limitations of Protestantism, but fails wholly to recognize the marked tendency toward a broader Catholicity which a careful observer of the Church of the twentieth century cannot fail to see. In contrasting the littleness, the narrowness of the popular "teachings" and "spirit" of the Church with that larger view which the Bishop makes his own, Bishop Williams is only contrasting popular Protestantism with one phase of Catholicity. It is true that, too largely, the Church has been content to deal with individuals as sole entities instead of as living stones in the temple of the Body of Christ. That was the limitation of the Evangelical movement of the eighteenth century. But the tendency of at least the entire Catholic Revival, and, to some extent, of the Broad Church movement, has been to correct that teaching, so that it is hardly a true picture of present day conditions to see practised in the Church only the personal religion of the Evangelical, instead of the social religion of the Catholic.

Yet there is so much of truth in the picture of the Church of to-day as the Bishop has drawn it that we are ready to forgive its exaggeration. There is a "religion" working in the world that is the product of the Church but yet has burst beyond her own limits. That "religion to-day is vitally concerned with the fundamental questions of social righteousness, industrial equity, political and commercial honesty and honor, and economic justice." No doubt it is also true that very largely our parochial religion in the Church has failed to do justice to these larger aspects of the Christian religion; that the Church, as popularly preached among Protestants, "deals too exclusively with the *symptoms* of our social disease and unrest and does not touch their causes"; that "she pours oil and wine into the wounds of the half-dead traveler on the Jericho road, but she does not lend a hand to rid that road of thieves and

robbers, or, better still, to reform the system which inevitably produces thieves and robbers."

The real fact is that an *intellectual* change has swept over the Anglo-Saxon mind in our own day. We have become alive to problems that our fathers did not even perceive. We have gained new ideals. We have seen new possibilities for religion and for democracy, and at the same time have been sobered by recognizing the partial failure of religion and of democracy in the past.

It is illogical to blame the Church for not immediately solving these new problems. They are partly spiritual but they are also partly intellectual. They are not such questions as lend themselves to rough-and-ready panaceas. To the extent that the thinkers of the age point out the true issues, they have made debtors of all of us; but to the extent that they seem blindly to cast blame upon the Church for not solving those issues, they are but superficial. Some of the criticisms of the Church which the Bishop offers are such as one would expect from a hostile outsider, who knew nothing of the internal workings of the Church, but not from a Bishop. Bishop Williams has not, at all times, succeeded in avoiding superficiality in his treatment of the subject.

THE REAL SERVICE that one may perform in connection with the "Conflict between Religion and the Church" is, first, to arrive at an accurate diagnosis; and then, second, to suggest a cure.

What is wrong with the Church is not, as critics have sometimes maintained, that she has continued to teach the old religion with its sacraments and its future rewards and punishments, but that her prophets have not always applied the old religion to new conditions. To tell a hungry man that there is an existence of bliss beyond the present is not wrong; it is only inadequate. But a dole of bread without the future hope would be still more inadequate. Let us never dream that we can conquer the world's materialism by offering more materialism in the name of the Church.

Again, the need that the Church apply her spiritual resources to the cure of social diseases is a need that is not to be supplied by substituting humanitarianism for sacramentarianism. There is no necessary inconsistency between the "reek of [the Church's] incense, the bustle of her rites, and the preaching of her orthodoxies," and the "open fields of intellectual research, moral warfare, and social service," though Bishop Williams seems to contrast the two.

Why should there be "social service"? To give every man, every woman, every child, the opportunity to develop to the fullest degree possible that image of God—all that makes man more than an animal—that is impressed upon him. All that is involved in the newer activities of to-day that are commonly summed up as social service. All social service, then, is a means to an end. There are many steps in arriving at that end, but the end is only reached when the individual is able to give full play to all the spiritual aspirations of his soul. Communion with God is one of the activities of that end, and sympathy with mankind one of its attributes. It is illogical, therefore, to point to the "incense," the "rites," and the "preaching of her orthodoxies" as an abuse within the Church. The real abuse is that the Church has not performed that spiritual work well enough. Her sacraments have not sufficiently been pressed into service against the devils that are within the social mass. We have in the Church, not too much incense, rites, and preaching of orthodoxies, but too little real use of them. Our worship is too self-centered, too superficial, too little connected with social activities. But it is by magnifying and increasing the spiritual energies of the Church that we shall begin to accomplish something really worth while in social service. The "settlement" that lacks its altar and has only a gospel of bread and drains and "swatting" flies for the relief of mankind is hopelessly inadequate; and it is no cure for its inadequacy to point to the unquestioned fact, that too many lazy Churchmen, too many easy-going parishes and parish-priests, see no connection between service at the altar and service among their fellow-men. Only superficial Churchmen can think or write as though there were a necessary antagonism between spirituality and social service. It is because both Christians and materialists have too largely divorced these, which God would have joined together, that any "conflict between religion and the Church" can have occurred.

Never was the Church more urgently needed as a spiritual factor in social work than at the present time. The materialism of the past century has broken down. A new idealism has supplanted it. That idealism gropes for the Church and the sacra-

ments. It may, as the Bishop points out, "run off into such irrational extravagances as Christian Science," and it may supplement the sadly weak side of the Church's activities by means of the Salvation Army; but it is the sacramental fervor of balanced Churchmanship that it really seeks. Wherever the Church has been weak, some parody upon her inherent qualities or duties appears outside of it. Christian Science and the Salvation Army testify mutely to the inadequacy of the Churchmanship of the nineteenth century on the sacramental and on the missionary side. The cure for the condition is a larger, fuller Churchmanship of balance, that shall be big enough to include *all* that the Bishop writes of as "Religion," and, including it all, introduce a balanced perspective between its different qualities. The cure for defective Churchmanship is more and stronger Churchmanship.

The Church is not nearly fulfilling her duty in the social order; but, on the other hand, she is not nearly so apathetic to that duty as Bishop Williams appears to think. One wishes that the Bishop, with his large heart, his splendid powers, and his advanced ideals as to the possibilities of the Church in social service, would pursue a less individualistic role, and would help all of us to really efficient team work in bringing the power of the gospel and the sacraments to bear upon the problems of to-day.

ANSWERS TO CORRESPONDENTS.

J. A. F.—A "perpetual" deacon is subject to the same requirements as other deacons and may afterward be advanced to the priesthood on passing his examinations. The conditions precedent to ordination as deacon are laid down in canons 1-5 of the general digest, which should be consulted and cannot be sufficiently condensed to be stated in this department.

R. A.—The "Catholic" or "General" Epistles are those addressed to no particular people or persons—those of St. James, St. Peter, St. John, and St. Jude.

AN INTERNATIONAL HYMN.

[This hymn, sung recently at the special coronation services at Grace church, New York, and played at recent Pilgrim's and Canadian Club banquets here and in London, where American and Briton clasp hands, has had, in view of the arbitration negotiations now under way between this country and England, a wide appeal both in religious circles and to all who are not dyed-in-the-wool anglophobes:]

I.
Two empires by the sea,
Two nations great and free:
One anthem raise.
One race of ancient fame,
One tongue, one faith, we claim,
One God, whose glorious name
We love and praise.

II.
What deeds our fathers wrought,
What battles we have fought,
Let fame record.
Now, vengeful passion cease,
Come, victories of peace
Nor hate, nor pride's caprice
Unsheath the sword.

III.
Tho' deep the sea and wide
Twixt realm and realm, its tide
Binds strand to strand.
So be the gulf between
Gray coasts and islands green,
With bonds of peace serene
And friendship spanned.

IV.
Now, may the God above
Guard the dear lands we love,
Both East and West.
Let love more fervent glow,
As peaceful ages go,
And strength yet stronger grow,
Blessing and blest.

GEORGE HUNTINGTON.

COURAGE maintains itself by its ardent action, as some birds rest on the wing. . . . There is much in obeying as our Lord did, "straightway." When the Lord gives His servants grace to follow out their convictions as soon as they feel them, then they act courageously.—*Spurgeon.*

AS SEEN IN PARIS.

PARIS, July 12, 1911.

NO sooner were the Union Jacks of Coronation week taken down than the Stars and Stripes hoisted all over Paris bade us remember Independence Day. At the American Embassy a magnificent "At Home" was held, and many private receptions and festivities marked this bright and sunny Fourth of July. Devout Americans would have been happy to see their national fête day gladdened by a festive thanksgiving service in their beautiful church on the Avenue de l'Alma. All that could be done in this way, however, was to mark the day by the readings of special psalms at the daily service, which, though literally "two or three" only are there gathered together, never fails to be said at Holy Trinity.

Amid all the hoisting of flags, the waving of banners, to honor the festivals of different nations here in France, Roman Catholics feel deeply hurt at the prohibition to hang out the flag of their spiritual father, the Pope. At the Jeanne d'Arc fêtes the papal flag has been hoisted in many instances in spite of the law, in defiance of the anti-religious views of the authorities. The consequences of the summons which usually followed depended in a great measure upon the mentality of the judges at the court at which the case was tried. If judge and court are not utter anti-Catholic they do their best, in such cases, to let the offender off or intpose a merely nominal fine. Here in France at any rate there is no question of papal hierarchy in matters temporal, and it seems hard that the faithful subjects of the Pope's ecclesiastical realm may not freely hoist his banner on great religious festivals.

Monsieur Maurice Barrès, member of the Chambre and of the French Academy, has deeply at heart the welfare of village churches. One of the most deplorable results of the impoverished state of ecclesiastical coffers since the Separation Act is the falling into decay and ruin of church buildings in country places all over France. Sometimes these churches are ancient and beautiful, sometimes ancient but rustic and simple, sometimes modern; but whether dating from by-gone ages or of recent structure, the village church has ever been the center of village life in France as in England and elsewhere. The Christian festivals so brightly observed were often the chief patches of color in the grey lives of toiling peasants; men, women, and children, following year in and year out the same monotonous daily round. The only other relief from this grey round of duties is to be found in the *cabaret* and the evil it often leads to. Now the *cabaret* alone remains in many instances—the *cabaret* which never fails to be self-supporting, while the Church has become so poor that where it is not actually falling into ruin, the same sordid economy marks perforce all that concerns it, as marks so frequently the parishioners' home life. Often the country parish priest is obliged to give some of his time to a secular occupation to eke out a bare living. The wretched, the trouble-stricken, those whose hearts are only bent on prayer and supplication, may dispense more readily with what makes worship glad and gay, though even their sad hearts should be cheered by brightly-arranged services. For the generality of the population, for the young, for men and women in the prime of life, the absence of all that makes for beauty, all that stirs to admiration, satisfies the sense of the æsthetic in the conducting of Church services and ceremonies, is a grievous loss. Beauty, symmetry, order, and decency are things good men crave for, things which may draw bad men away from the baser excitements of life. The efforts of M. Barrès tend in the first place to make it incumbent upon the government to keep up the fabric of all country churches which are interesting as architectural monuments; secondly, to raise funds for the due maintenance of those for which he cannot on this plea claim the support of the government or the municipality.

It is not yet forty years ago, but times have changed indeed since that memorable day whereon the members of the French government, *au grand complet*, and representatives from every part of the country assembled on the heights of Montmartre for the laying of the first stone of the basilique of the Sacré-Coeur, the Church of le Voen National, erected by *la France humilée et repentante* after the disaster of 1870-1. Roman Catholics all over the world subscribed to raise that church. Now the great white dome is visible from almost every part of Paris and faithful Catholics from every parish in the city and the *banliene* gather there periodically. On the first Sunday of this month of July the Sacré-Coeur was the scene of a vast assembly of men, members of the Society of Les Hommes de France. They hailed from as many as forty different parishes.

Each parish was distinguished by its special banner bearing the image of the Sacred Heart of Jesus. The Society is purely religious. No question of political interest may be discussed at its meetings. The men of this important association unite together with the object of strengthening and encouraging each other in the profession of their faith, in the exercise of their religious duties. They are pledged to devote some of their time and energy to the ecclesiastical affairs of their respective parishes, to give help and moral support to their parish priest. The society is in fact a vast organization of lay helpers of the Order of the Sacré-Coeur, bound to meet at certain times at the great central church at Montmartre. Its members belong to various classes of society, men of the world are side by side with simple craftsmen. They are under a military-like discipline; each group of ten men has its chief or captain. These again are grouped in corporations of which the head is a priest.

Here in France very realistic methods are employed in the fight against alcoholism. There exists a society whose special business it is to prepare detailed descriptions and print vividly-colored and appalling illustrations of the ravages drink can make upon the human body. These are circulated more particularly among the young in schools and classes and at lectures. The sight of men's physical organs diseased and distorted, rendered loathsome by the effects of alcohol, may doubtless serve to create in the young a horror of its abuse, even of its use. The French, Parisians in particular, are peculiarly sensitive on the subject of personal appearance and of good health, which so generally means good looks. To be pale and weak and ailing is not considered interesting here, so such means as these may prove to some extent a safeguard among the young and those who have not fallen into sin and misery; not lost their self-respect. The campaign in France and other countries of the south and west of Europe is not directed against the light wines, which are regarded as a natural and indispensable part of each one's daily fare; few people get drunk on *vin ordinaire*, or if they do, it is as the result of the absorption of numberless *litres*. Absinthe is the enemy. All day long and far into the night men go in and out of the *cafés* and wine-shops asking for "a blue," "a green," "a yellow," a *perroquet*, names by which the different varieties of the deadly liqueur are known. Their sale has been the subject of government discussion and attempted legislation; it has been proposed to prohibit or largely limit the retail trade, but this, I am assured, the people would not stand. Some time ago the price of absinthe was raised from six *sous* to eight *sous* a glass. This measure has not proved in the least prohibitive, and although less drunkenness is seen in the open street here in France than in some other countries, alcoholic degeneracy exists to an alarming extent. A class largely the result of such degeneracy as that of the youthful criminals, boys and girls, mere children often whose cases come before a special court in the Palais de Justice. The treatment of youthful criminals, child lawbreakers, is a subject occupying the attention of a number of thinking men and women in France just now. It is acknowledged on every hand that amendment rather than punishment should be aimed at in dealing with the young. But the subject is beset by difficulties of all sorts. Not the least of these is the sad fact that among the degenerates lads of fourteen or sixteen are often older in mind than many a full-grown man. Yet even in the case of the youthful *apache* who has committed murder, it goes terribly against the grain to carry out the old law, "a life for a life." Everybody is disposed to plead for mercy, to hope that imprisonment may lead to repentance and in the end to a new life in maturer years. The drawback is that the exercise of mercy in such cases seems to act as an encouragement to *apaches* generally. The death penalty alone seems to act as a check, to inspire wholesome fear, and the answer made to those who would again abolish altogether *la peine de mort* (the penalty of death), is in the well-known words, "*Aue messieurs les assassins commencent*" (Let the murderers begin!).

In the hope of bringing about a decrease of juvenile criminality, and consequently of criminality in general, a new scheme has lately been proposed. The ground of this scheme is personal influence. Youths convicted of common offences are to be treated by a system of "*liberté surveillée*" (freedom under control). Each is to live at home, in his own family, unless the home be a distinctly undesirable one, to go to school or work as other youths, but to be all this time under the guardianship, so to speak, of certain persons especially charged by the courts to keep an eye on him, to follow his movements, to be his friend, gain his confidence. This is a great move in the right direction. Men and women who have at heart the well-being of their

country are bound by all the laws of religion and humanity to do their utmost to raise the youth of the land above the sordid level of the life so many poor, helpless children are born to, and into which others drift, if there is no hand stretched out to help and save.

Good reports come to us of a large reformatory near Paris, where children between the ages of 13 and 16 are employed in horticulture and kitchen-gardening. Such healthy, open-air occupation as this cannot fail to do much to develop health of mind and body, provided the institution be organized and maintained on a high moral level.

The widow of a gentleman who came to Paris from Philadelphia and died here three months ago is about to put a precious and abiding memorial to him in the sanctuary of St. George's. To the marble altar steps and rail she will add a marble floor in the choir, case the side walls in marble, and fill in the mosaics behind the High Altar. Thus in our beautiful English church of the capital of France, Americans and English and Catholics of some other nations, often worship and remember their dead together, an attitude of unity in the outward observances of religion which, free and spontaneous as it is, reflects very perfectly the spirit of the Gospel of Christ.

I. S. WOLFF.

THE BISHOP OF BIRMINGHAM ON THE FAITH OF THE CREEDS.

HERE is nothing which causes more anxiety in the general life of our Church to-day than a certain tendency in the criticism of the New Testament. I see around me in my room to-day five or six books recently written by clergymen of the Church of England in which either doubt is thrown on the actual occurrence of the miracles of the Gospels, and especially of the miracles connected with our Lord's Person which are affirmed in the Creeds, or it is plainly denied that they really took place. This constitutes a new and very serious situation. It is true that the clergymen referred to are for the most part not of the parochial clergy, but this does not make much difference. All we of the clergy of all kinds and degrees are equally bound constantly to say "I believe in Jesus Christ . . . Who was conceived by the Holy Ghost, born of the Virgin Mary . . . was crucified, dead, and buried . . . the third day He rose again from the dead." And there is no doubt at all what these words mean. They mean what is recorded in the Gospels. They refer to certain recorded events. They do not admit of any interpretation but the historical.

Now the expressed doubts and denials which I have referred to above raise two quite different questions—the question of historical truth and the question of public honour. As to the question of historical truth, I do not myself believe that any legitimate criticism can reduce the Person of Jesus Christ to the merely human limit, or eliminate the strictly miraculous from His Life. I do most certainly believe that it is those who doubt or deny the occurrence of the miracles of the Gospel, and the miracles of the Creed, who do violence to the evidence. I think that miracles and the teaching, the supernatural characteristics of the person and the supernatural events cohere and are indissoluble. But if the final judgment of any one is that the events in question did not really occur, it is to me certain that he cannot serve the cause of public morality by constantly professing his belief that they did occur. I would appeal for support in maintaining this to the careful and considerate words of a man, himself not an orthodox believer but a profound moralist—the late Henry Sidgwick—in his admirable address on "The Ethics of Religious Conformity."

The clergy whose writings I have referred to above seem to have addressed a practical challenge to the Church. I think it is the duty of the Church to accept the challenge, and to make it evident, through its representative assemblies, that it does not choose that its Creeds—which are not only legacies of the past, but expressions of our present belief—should be recited by its officers in a sense which tends to reduce all public professions of faith to insincerity.

EVERY MOMENT of time is more precious than treasures of gold. Many a man purchased an eternity of happiness by the proper use of one second of time; by yielding, in one second, to the grace of God: by a sudden conversion of the heart; by suffering a martyr's death; by the performance of one heroic act of love for his Maker; and those are the priceless moments the sinner squanders! Those moments will never return—once fled they are passed forever; and, what is more, for every moment man must render strict account to his Eternal Judge on the last day.—*Rev. Michael B. Buckley.*

NEW YORK PAPERS DISCUSS CATHEDRALS AND CHURCHMANSHIP

The Old Question of the Anglican Position is Brought Out Again

IMPROVEMENTS UNDER WAY AT ST. STEPHEN'S COLLEGE

Plans Filed for New Building for Seamen

OTHER RECENT NEWS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, August 1, 1911

HERE has been a long drawn out discussion in the daily papers over Cathedral architecture and, overflowing that subject, over the whole question of Anglican Churchmanship. The appointment of Mr. Cram as consulting architect of the Cathedral started the discussion. Some correspondents alleged the old fable that the English Church had stolen the Cathedrals and other property of the Roman Catholic Church and that Gothic architecture was therefore inappropriate to the former. Mr. Cram himself pointed out in the *Times* the fallacy of this idea, saying that he recognized that that theory was held to some extent by Roman Catholics and by Protestants, but that it must be remembered that the Cathedral was not being built for the purpose of carrying out the views of either of these parties, and must presumably recognize the view that Anglicans take of themselves. Other correspondents take up the issue *pro* and *con*, so that a good deal of Church history and a good deal of foolishness that sometimes passes as Church history has appeared in the papers. The Rev. Richard Russell Upjohn was among those who came to the defense of the Church in the columns of the *Times*.

The Cathedral has a large number of visitors on week-days, and they come from all parts of the United States and from foreign lands. The attendance at the Sunday services is large for this season of the year. The Rt. Rev. Dr. Weller, Bishop Coadjutor of Fond du Lac, will preach on Sunday, August 6th, and Dean Hodges, of the Cambridge Theological School, on the remaining Sundays in this month.

Most encouraging reports are made by President Rodgers of St. Stephen's College, Annandale-on-Hudson. The vacancies for September are already nearly filled. The large number of students (sixty-one) entering the freshmen class is a source of gratification and encouragement. Of these new men a considerable proportion will be self-supporting, and the resources of the college may in part be used for necessary work in other directions. The gift of the Alumni and Former Students' Association made at the recent Commencement will be of use in the coming academic year, as the installing of the new electric light system will be begun in a few days. Besides better sources of illumination and the better safeguarding of the college buildings, a better water supply is promised. Workmen are now drilling for an artesian well. This will give a copious and continuous supply for all the buildings and prevent the inconveniences of the shortage recently experienced in the long prevailing drought. The financial condition of the college is steadily improving, and the list of annual subscribers increases. This is largely (if not altogether) due to the campaign of the last two years. On the whole, the president and faculty, the alumni, former and resident students, and all the friends of St. Stephen's College, may be assured by these facts that the solid worth of the work done by this Church college, from an educational point of view, is being more and more widely known and appreciated.

The architects for the new building on the northeast corner of Coenties Slip and South street, to be erected by the Seamen's Church Institute, have filed their plans. It will replace several old buildings and will cost about \$350,000. The building will be twelve stories high, the tallest and handsomest structure in the vicinity. The facade will be of brick and terra cotta, while the coping will be ornamented with eagles and sea horses. At a corner of the roof will rise a tower in the form of a lighthouse, surrounded with a balcony, and having a large lantern at the top. In the basement will be a shipping bureau, a dining room, bank, and doctor's office. There will be a chapel on the main floor, and above that will be a large reading room. The fourth floor will contain a gymnasium. The upper floors will contain 435 sleeping rooms. The present institute is in an old building at State and Whitehall streets, once a fashionable residence.

The work of erecting the drinking fountain at old Trinity was begun on Monday, July 31st. This is given by Mr. Henry C. Swords, a vestryman of the parish, in memory of his mother, Ann Maria Cotheal Swords, who was a lifelong communicant of Trinity Church.

Drinking Fountain at Old Trinity

The watering trough for horses, also given by Mr. Swords, has been installed in Trinity Place and is in operation and is much used.

Wednesday, July 26th, was the second anniversary of the death of the Rev. Dr. Huntington, the distinguished rector of Grace Church. A memorial service was held on that day in Huntington Close, and it was well attended. Because of Dr. Huntington's active interest in the Wall Street open-air services on business days it was appropriate that some mention be made of him at the noon-time service on Thursday. The Rev. William Wilkinson of Trinity parish said: "In Dr. Huntington we had a tower of strength, and he helped, more than any one else, to make open-air preaching popular and successful in this city. These meetings have been held for seven years, a time sufficient to test the value of the work. . . . One of the remarkable developments in the history of the discussion of Church unity must abide to all recorded time—that this man, then only known locally in Massachusetts, wrote down four things as essential in order to enable Christians to work as one united body. In his love for unity he did not forget principle, for he said: 'No pleasant words or exchange of platform courtesies can alter the everlasting fact that unity, in order to endure, must rest on truth.' He saw that acceptance of the Bible as divinely true, the sacraments of Baptism and the Lord's Supper, the Apostles' Creed, and the Historic Episcopate adapted to the local needs at least gave a just platform for discussion of the question of Church unity. No other platform has yet been proposed, and forty years have passed since he said: 'Unity is not popular now; division is in the air. Fifty years will be a short time in which to test the principles now set forth.' All men now see the need, and most of them feel the need, of Christian unity."

In Montclair, N. J., a well-known citizen of New York City, Mr. James Harper, died suddenly on Thursday, July 27th. Mr. Harper was 64 years of age. He was a grandson of a former mayor of New York of the same name, and a son of Philip Harper, one of the Harper brothers who succeeded to the publishing business founded by their father in New York many years ago. He leaves a widow and two children. The funeral was held on Saturday afternoon in St. George's, Hempstead, Long Island. The Rev. C. N. Snedeker, rector of the parish, officiated: the interment was made in St. George's churchyard.

Mr. William H. Jackson, son of a former rector of old St. Peter's Church, Westchester, was foully murdered and found in his apartments in a leading Manhattan hotel on Thursday morning, July 27th. The next day the youthful murderer, a bell-boy employed in the hotel, was arrested on a clue furnished by the label on the bottle containing the chloroform, which had been purchased in New Jersey. Later, he made an admission of his guilt and signed a written confession, alleging that robbery was his only intention. Mr. Jackson was 73 years old, a cashier for a well-known Wall Street firm of stock brokers. He was color-sergeant of the Seventh Regiment when it went to the front in the Civil War more than fifty years ago. He was a graduate of Columbia University, and a member of the New York Yacht Club. The funeral services were held in St. Peter's Church, Westchester, on Saturday afternoon. The murderer is 17 years old, and is what some alienists call a "moral imbecile."

The Empire State Society of the Sons of the Revolution have erected a memorial mural tablet on the tower of old St. Paul's church Eastchester, N. Y. The inscription reads: "St. Paul's Protestant Episcopal Church. This church stands on the ancient village green of Eastchester, a general training ground and election place in Colonial Days and enlisting headquarters for Revolutionary soldiers. The first meeting house, erected on the green north of this church, 1692-1699, adopted the worship of the Church of England, 1702. This church, erected 1761-1765, was used as a military hospital during the American Revolution; converted into a courthouse 1787; incorporated 1787; reopened as a church 1788; re-incorporated 1795 with the name of St. Paul's Church, in the town of Eastchester, and consecrated 1805." The design was prepared and executed in the Lamb Studios, New York City.

Some time ago Robert W. Hebbard, who for four years was commissioner of charities of New York City, drafted a bill for the more humane treatment of men suffering from lack of work and funds, popularly known as "tramps." The bill was signed on July 29th by Governor Dix and provides for the establishment of a State Industrial Farm Colony for the detention, humane discipline, instruction, and reformation of male adults committed as tramps from any part of the state. The governor is to appoint a board of seventeen managers, and the managers are to name a superintendent and to select, if possible, a site from abandoned farm lands owned by the state. The law provides that reputable workmen, temporarily out of work, shall not be deemed tramps or vagrants, or be committed to the trap colony.

To correct a report recently made elsewhere, the secretary of the vestry of St. Andrew's Church, Richmond, Staten Island, explains that the rectorship is not yet filled.

"Nothing is eternal but that which is done for God and others."

CHAPEL CONGREGATION LOSES

Suit Between Philadelphia Church and Dependent Chapel Decided in Favor of the Former

HOLY TRINITY CHURCH COULD NOT VACATE ITS TRUST IF IT WOULD

Death of Rev. Dr. Lovejoy

The Living Church News Bureau,
Philadelphia, August 1, 1911

JUDGE AUDENRIED, in Common Pleas Court, No. 4, on July 19th dismissed the equity suit brought by Henry Knox and other members of Holy Trinity Memorial chapel to have the chapel separated from the parish church and organized into an independent parish. The court had been asked to decide that the church held the chapel in trust for the congregation and should turn the chapel over to it. It was also asked that the wardens and vestrymen of the church be compelled to consent to the organization of the chapel congregation as a parish, and join with the complainants in requesting the Bishop of Pennsylvania to recognize the chapel as a separate parish. Judge Audenried said that the original understanding among those who contributed toward the cost of the lot at Twenty-second and Spruce streets was that the chapel should always be under the control of Holy Trinity Church. "That arrangement cannot be changed without the consent of all the contributors," he declares. "Consequently Holy Trinity Church holds the chapel to-day on the same trust that was agreed to in 1874, and not only is under no obligation to turn the chapel over to the congregation worshipping there, if it sets itself up as a separate parish, but has no right to do so." The judge also ruled that there is nothing in the will of Mrs. Anna H. Wilstach, who died in 1892, after leaving a fund in trust for the chapel, which could be construed as imposing upon the wardens and vestrymen of Holy Trinity Church the obligation to bring about the separation or assent to it. He also points out that even if the consent of Holy Trinity Church were necessary to the establishment of the proposed new parish, the court could not compel the church officers to vote in favor of the separation, as the discretionary power to protest against a new church near their own is one they are bound to exercise, without regard to their private interests or conflicting obligations. "It is clearly to be understood," said Judge Audenried, "that the bill is dismissed solely for the reasons above outlined, and not because of any view that the trial judge may entertain in relation to the policy which permits one congregation to control and govern another congregation of fellow worshippers as a dependency. The question of the wisdom of such a policy is not involved in the case presented. It belongs to the ecclesiastical authorities alone. The courts of the commonwealth are not concerned with it."

The Rev. David Harmon Lovejoy, M.D., died at his home in Roslyn, Pa., on Tuesday, July 25th, age 72 years. Dr. Lovejoy is remembered for the long time that he was chaplain of the Episcopal Hospital. He was born at Riga, near Rochester, N. Y., and spent the early part of his life in Western New York and Michigan. We was graduated from the University of Michigan, B.A. in 1862, M.A. in 1863, and M.D. in 1865. He was ordained deacon in 1867 and priest in 1868 by Bishop Coxe and was called to St. Stephen's church, New Hartford, N. Y. In 1875 he became chaplain of the Episcopal Hospital and later was in charge of the Church known as the Episcopal Hospital Mission, which afterwards became St. Luke's Church, Kensington. Failing health compelled Dr. Lovejoy to relinquish city work in 1893, when he removed to Montgomery county and became rector of St. Peter's church, Weldon, until 1899. The cause of Dr. Lovejoy's death was a complication of diseases, coupled with heart failure. His death was not unexpected. The funeral was from his late residence at Roslyn, Friday, July 28th, at 3:30 p. m. He is survived by a widow, who was Miss Augusta Bristol of Buffalo, N. Y., and two children, Miss Gertrude Augusta Lovejoy and Frederick H. Lovejoy.

SURELY DEVOUT meditation must be a most important essential not only to the well being, but to the being of a child of God. We never enter God's service aright till the lowest depths of our souls are moved. When our hearts go out after God, then our feet run in the ways of His commandments, then our hands love to do what He requires, and the whole work of obedience is delightful.—*Selected.*

SUFFRAGAN BISHOP ASKED FOR IN CHICAGO

Special Convention Called to Consider the Bishop's Request

DEATH OF REV. ROBERT A. CHACE

Where the Clergy Go for the Summer

OTHER LATE NEWS OF CHICAGO

The Living Church News Bureau,
Chicago, August 1, 1911

THE Bishop of Chicago has issued a call for a special convention of the Church in the diocese, to be held on October 3d at the Cathedral for the purpose of considering a request from him for a Bishop Suffragan and of electing the same.

As sad a death as has occurred recently in the diocese was that of the Rev. Robert Arnold Chace, who died at Plainfield, N. J. His father, Mr. Henry T. Chace, was one of the oldest and most faithful laymen of the diocese until his leaving the city a year ago, and perhaps the most beloved member of the Church of the Redeemer. The Rev. Robert Chace was brought up in that parish and became a candidate for holy orders from there. He was ordained five years ago and started on a happy ministry as assistant priest at St. James', Chicago. But an incurable malady soon overtook him and he was forced to retire. He was buried with full Catholic ceremonial from the Church of the Redeemer last week, mourned by the parish and by the clergy who had been so fortunate as to know him.

The usual summer exodus from the city has set in in earnest, and most of the larger parishes are in the hands of curates or supply priests while the rectors are enjoying hard-earned rests. The Bishop and his family are in the north woods, at Hackley, Wis.

Where the Clergy Rest

Archdeacon Toll is spending August at Beaver Lake. Dr. Page of St. Paul's is in the Wisconsin forests. Canon Moore of Batavia is in the Catskills. Dr. Wolcott, secretary of the Standing Committee, is surf-bathing and sailing down on the Atlantic coast. Dr. Waters of Grace, Chicago, is at Hyannis Port, Mass. The Rev. E. T. Mathison of Grace, Oak Park, is on Long Island Sound. The Rev. F. C. Sherman of the Epiphany is fishing in the trout streams of the Canadian woods. The Rev. John McGann of Trinity Church is at the Coleman Lake Club in Wisconsin. The Rev. J. H. Edwards of the Church of Our Saviour is at Martha's Vineyard. The Rev. Dr. Stone of St. James is in Europe, as is his neighbor, the Rev. W. B. Stoskopf of the Ascension. The Rev. H. S. Longley of St. Mark's, Evanston, is in northern New York, and the Rev. G. C. Stewart of St. Luke's, Evanston, is spending his vacation in several successive havens. Dr. J. H. Hopkins of the Redeemer, Chicago, is at "Wedding Bells Bungalow" in Vermont, a cottage built entirely from wedding fees. The Rev. Luther Pardee, secretary of the diocese, is holding forth at Georgian Bay, where he infuses cheerfulness into a clerical colony consisting of the Bishop of Nebraska, the Rev. James Wise of St. Louis, the Rev. A. T. Young of the Advent, Chicago, the Rev. E. H. Merriman of Hinsdale, and others. The Rev. Norman Hutten of St. Chrysostom's is at Nantucket. These and the rectors of many of the smaller parishes are away, and the clerical aspect of the town is radically changed for the month. About the only two who do not seem to have been fortunate enough to get away are the Rev. W. C. Shaw of St. Peter's, who is busy organizing his staff of curates and arranging for an enlarged social work, and the Rev. C. H. Young of Christ Church, who is arranging for the beginning of his new church structure.

Some new clerical arrivals in the diocese are the Rev. R. S. Hannah, who comes from Spokane to take charge of Christ Church, Harvard; the Rev. M. C. Andrews, formerly of the diocese of Fond du Lac, who has been made priest at the workingman's church, St. Timothy's; and the Rev. David Weeks, who comes from St. John's, Elmira Heights, New York, to be assistant at Trinity, Chicago. One priest is leaving the diocese, whose departure is causing much regret. This is the Rev. David R. Wallace, a negro priest whose work among his own people as assistant at St. Thomas' has been most excellent. He goes to take charge of St. Augustine's Church, Oakland, Calif.

A fine gift for the new mission of St. Stephen, Rochelle, has been presented by Mrs. William Stockton of that town. She has given a centrally located lot in that city, together with \$800 for a church building, with the proviso that the latter must be completed within two years.

A new departure in Chicago's work is the opening of work among the French, in their own tongue, at St. Philip's Church, Stockyards, Chicago. This new work is to be under the charge of the Rev. Fr. de Villareal, a priest in Old Catholic orders.

IF A MAN'S advice can produce pure white paper from filthy rags, what should hinder God to raise from the dead that vile body and fashion it like the glorious body of Christ?—*Gotthold.*

A Church Settlement in Georgia

THE mission of the Good Shepherd, a Church settlement and training school for settlement workers, is located seventy-one miles southwest of Atlanta at La Grange, Ga., and ministers to 3,500 cotton mill operatives of white native stock. The work was started by the Rev. Henry D. Phillips in 1907, and began in a very small way; but after the needs and character of the operatives were better understood the plan of work was extended so as to meet the conditions under which he lives.

Where the mills are near the mountains the employes are mostly mountaineers who have been drawn to the mill by better returns for their labor and by the attractions of village or town life. The operatives in the highlands, as at La Grange, come because of failure, poor crops (oftentimes due to ignorance and improvidence), directly from the farms where they have lived generally as renters.

Coming from crude conditions of living with little education, traditions and variety of life and social intercourse, the people who are gravitating in large numbers to the villages of the Carolinas and Georgia in particular or else forming communities of their own, find it difficult to adjust themselves to the new environment. From the isolated rural family to the village of several thousands is a long step for those ill-prepared to take it. These people, though of Anglo-Saxon descent, when left to themselves to meet these new conditions of life soon show decided signs of degeneration—physically, mentally, and spiritually. Help must come from without and from above—social welfare work and religion.

Temperamentally these people are phlegmatic, suspicious, and sensitive, but sincere, reverential, and moral. They are ignorant and self-satisfied. They know little of hygiene and proper cooking and are therefore poorly nourished and susceptible to all kinds of disease. Most of them are nominally members of some religious body although the only form of religion known has been an emotional demonstration of spiritual life, finding expression in "protracted meetings" and revivals, which has done little to develop character and stimulate growth.

The purpose of the settlement is to correlate social welfare work and religion. It strives to be a stimulus to the physical, social, educational, and spiritual life of the community. The Church, with her peculiarly adapted theory of development and growth, holds much in store for this fast increasing industrial class which is becoming one of the South's great problems.

Four resident women workers are at the mission, and by the bonds of friendship and love they are able to lead the people to a realization of the life from which they receive their strength and power. The workers are friends to parents in trouble, advisers and leaders in the problems of everyday life, nurses in sickness, and teachers for the young. In the religious services and the Sunday school the Gospel of Christ is preached and taught. In the clubs through games and in industrial classes through work the precepts taught are applied to the everyday condition of living.

The activities of the mission are many, through no club or organization exists as a "bait" for Sunday school attendance or for hidden purposes. It has grown as a new expression was needed to develop a natural growth in the life of the individual. The institutional life of the mission includes a kindergarten, kindergarten club (for children passed into the public school), little girls' club (sewing and games), little boys' club, Doffers' club, young ladies' club (cooking, sewing, physical culture), Sword and Shield (athletic and chivalric), garden society, mothers' meetings, night school, and library. A hospital of fourteen beds, operating room, and dispensary has just been completed. Plays and concerts are from time to time given in the large audience room of the mission.

The club life is positive and promotes objective teaching. It does much to give wholesome pleasure, exercise, and employment which minimize the evil tendencies in mill life. The young are shown legitimate channels of pleasure and are given opportunities of development.

In addition to the institutional activities much is done for parents and children. Assistance with unruly boys and girls, medical advice as to the treatment of defective children, direction in case of poor economy in the family, and consolation to the sick and dying are among the services rendered.

The need for work among the cotton mill operatives of

the South is great, the Church's opportunity of service in this virgin field is tremendous. The mill owners have shown a willingness to supply most of the financial help if direction is given the expenditure. If the mill corporations supply most of the money the settlements must be planned upon broad lines so as to affect the life of the whole mill community. The Church to do the work most effectively must have efficient workers. The plan at the mission of the Good Shepherd calls for a ministry of women who shall be prepared to conduct efficiently the work as trained workers under the spiritual guidance of a priest.

To meet the growing demand for trained workers in settlement work who understand the needs and character of the Southern operative and to give the Church the opportunity to serve effectively the million people at the mills of the South a training school is to be opened September 1st in connection with the settlement.

Two years will be the course for a Church settlement worker. The regular courses will lead to graduation in kindergarten work or in nursing. Each course will include lessons in the English Bible, religious pedagogy, doctrines of the Church, missions, Christianity in its relation to sociology; instruction in club work, domestic science, and manual work.

Owing to the great demand for the work in other places the mission is spending \$15,000 in buildings for a hospital and dormitory for students. As head women workers there are graduates of Wellesley, Smith, and the New York School of Medicine. The latter has had also post-graduate work in Vienna and Dresden. She was for a number of years professor and health officer at Smith. The mission has the local indorsement of the city, the mill directors who have furnished \$20,000, the Bishop of the diocese, and such men as Governor Hoke Smith. While the work is under the Church it is upon broad lines.

In the above account nothing has been said about the response Mr. Phillips is receiving in the way of numbers of attendants. One can draw some idea when told that over 11,000 have been to the mission within the last six months; that it has a Sunday school with over 150 pupils enrolled, 25 presented for confirmation, 40 baptized. The Church could have grown faster in numbers had the importance of preparation not been so strongly stressed. The director has already been convinced by the quality of the communicants and the effect they have had upon others that this policy, which requires patience, is a wise course.

The Sunday school gave Christmas Day \$12.25 for diocesan missions, Easter Day \$6.19 for general missions. More than that the smallest child knows where the money goes and for whom.

This is not so unusual, but four years ago when the work was begun Mr. Phillips would have caused no more consternation by pulling out a pistol in the midst of service than by using the Prayer Book. He now has overcome, by kindness and interest in the people, most of the prejudice against the Church, which, to them, was identified with the Roman Catholic Church. As prominent Methodists, both laymen and ministers, say to the director, the Episcopal Church is educative, and can therefore do for the people what their Church cannot do. One former presiding elder said that he would be in favor of turning all mill work over to the mission and help finance the project. Of course this sentiment is not universal. The speaker was familiar with the Church work and was convinced that the way it was going at the situation was the best he knew of.

THERE COME to all of us, from time to time, special seasons for reflection. There are certain breathing spaces in the race, the end of which will bring the rest of death. There are times when we pause, as it were, upon the road of life, and look back, half in sorrow and half, perhaps, in thankfulness, on the way we have been traveling—thinking, sadly enough, of baffled aims and blighted hopes: of the good we might have done, but did not: of the evil we need not have done, but which we did—looking back on the failures, and the falls, and the disappointments, that make the landmarks of most retrospects of life: and looking back, too, on the spots which God's grace and our coöperation have made the green spots and pleasant places of our memory: and doing all this to the end that, to use the language of Scripture, we may rise like giants to pursue our way along the path.—*Rev. Joseph Farrell.*

Proposed Changes in the English Prayer Book

THE two English Convocations are considering the subject of Prayer Book revision, and it is interesting to American Churchmen to observe that a large number of the proposals are such as have already been incorporated in the American Book of Common Prayer. The discussions thus far have dealt chiefly with the "Ornaments" rubric. A report lately presented to the Canterbury convocation, and printed in condensed form in the *Guardian*, makes the following recommendations:

Discretion is given to substitute for the Exhortation "Dearly beloved brethren" the words "Let us humbly confess our sins unto Almighty God," and then shall follow the General Confession. A committee has been appointed to select additional sentences for the beginning of Morning and Evening Prayer. An alternative Form of Matins is given when immediately followed by Holy Communion. The *Venite* is reduced to the first seven verses. There is also an alternative form of Evensong on similar lines to shortened Matins, and when full Evensong has been said, a shortened Evensong and a Form of Compline.

THE "QUICUNQUE VULT."

With regard to the Athanasian Creed the report recommends: "That the whole document now known as the *Quicunque Vult* be retained in a revised version without a rubric, as a theological document of authority, in the Book of Common Prayer, and that the said document, without verses 1 and 2 and the latter part of verse 42, be prescribed for use on stated days." It is added that "there is not as yet any definite proposal as to what such use shall be." It is therefore proposed that the Creed be retained as a theological document of authority, and that the statements which make salvation depend upon a belief in the Creed be deleted on occasions when it is used.

THE LITANY.

It is proposed that in the opening rubric the words "after Morning Prayer" should be omitted, and to give the minister power, at his discretion, with the approval of the Ordinary, to omit all that follows the Lord's Prayer except the two final prayers, which shall always be said unless the Order for Holy Communion is to follow immediately, when the eight suffrages for the king, the royal family, Bishops, priests, and deacons, the Lords of the Council and the nobility, the magistrates, and "and all Thy people," and also the Lord's Prayer and all that follows may be omitted. A committee was appointed to recast the suffrages of the Litany and the prayers for the sovereign and the royal family in all parts of the Prayer Book, and also to consider the addition of prayers and thanksgivings for various occasions.

COLLECTS, EPISTLES, AND GOSPELS.

In the recommendations in this section of the report it is proposed to add to the note prefixed to the Collects: "If such Holy Day fall upon a Monday the Collect shall be said as here ordered at the evening service on the Sunday, the Vigil or Eve being kept upon the Saturday next before." It is proposed that second Epistles and Gospels be provided for Christmas Day, Easter Day, and Whitsunday, and that anthems in place of the *Venite* be provided for the days other than Easter Day, for which Proper Prefaces are provided in the Order of Holy Communion. It is further proposed that collects, epistles, and gospels be provided for the Feast of the Transfiguration, for Rogation Days, for Ember Days, and for the anniversary of the dedication of a church. The consideration of a like provision for other special occasions has been postponed. It is also recommended that the prayers for Ember Days may be used as additional collects at celebrations of Holy Communion on those days, and that an additional collect be provided for the Feast of the Circumcision to mark the beginning of the civil year, and that Introit Psalms be provided for optional use. A committee was appointed to carry out these resolutions and to consider the manner of dealing with the coincidence of festivals.

THE OFFICE FOR HOLY COMMUNION.

It is proposed to add a rubric to the effect that the Ten Commandments may be omitted, provided that they be read once on each Lord's Day, and that when they are omitted the shortened form in St. Matthew 32: 37-40 be used. The collect for the king may be omitted, provided it be read once on the Sunday. The rubric is to give permission for the singing, respectively, of "Glory be to Thee, O Lord," and "Thanks be to Thee, O Lord," before and after the gospel, and in rubric 15 provision is made for the reading of the first Exhortation on four several occasions at the least during each year before great festivals, and this Exhortation may be read at evening service. In the Exhortation at the time of the celebration of the Communion it is proposed to substitute for the words "eat and drink our own damnation" the words of the Revised Version—"eat and drink judgment unto our own selves" (I. Cor. 11: 29). In the words of the administration it is proposed that, when occasion requires, the minister may, with the consent of the Ordinary, instead of saying all the words to each communicant, say first in an audible voice to them that come to receive the Holy Communion the

entire words, and afterwards only half of the formula in each case. After the Lord's Prayer one or both of the prayers may be said, and a note appears in brackets: "It has been suggested that the Prayer of Oblation may be said immediately after the Prayer of Consecration." The second of the rubrics at the end of the Communion office is proposed to be altered as follows: "And there shall be no celebration of the Lord's Supper, except there be some, at the least two, to communicate with the priest," the words "according to his discretion," to be omitted. The omission of the next rubric is consequential on this alteration.

BAPTISM.

It is proposed to add to the second rubric in the Baptismal service—"Nevertheless when three sponsors cannot conveniently be had, one godfather and one godmother shall suffice. Parents may be sponsors for their own children. No person shall be admitted to be a sponsor who hath not been baptized." The insertion of a rubric to the effect that in the absence of a priest a deacon may baptize is to be considered. Several alterations are also suggested in the services for the "Private Baptism of Children" and of "Baptism of such as are of Riper Years."

THE CATECHISM AND CONFIRMATION.

It is proposed to place 1 and 2 of the closing rubrics immediately after the title of the Catechism, and to remove 3 and 4 to follow the title of the order of Confirmation. It is also proposed to insert the following rubric: "Before or after this service, or in the course thereof, the Bishop may give such instruction or exhortation as he shall think fit." It is also proposed that a fresh preface be drafted to replace the present one, that an alternative form of inquiry be provided which may be used by the Bishop when persons are presented for confirmation who have been baptized in riper years without godparents. It is also proposed that in the present preface "confirm" be altered to "confess" and in the Bishop's inquiry "confirming" be altered to "confessing."

HOLY MATRIMONY.

It is suggested that a new rubric be drafted for the publication of banns, and that the Exhortation be recast "without weakening its testimony." It is proposed to insert fresh rubrics to the effect that when more couples than one come to be married at the same time all that follows down to the psalm shall be said for each couple severally; and that if there be a celebration of the Holy Communion, the Ten Commandments and the collect for the king may be omitted, and that the sermon shall be delivered after the Nicene Creed.

THE COMMUNION OF THE SICK.

The proposals are similar to those already adopted by the Canterbury Lower House of Convocation.

THE BURIAL OF THE DEAD.

It is proposed to insert in the first rubric, after "excommunicate," the word: "Or in the commission of any grievous crime." Further Psalms are added—16, 23, 42, and 130. In place of rubric 4 it is proposed to substitute: "Then, if there be no celebration of the Holy Communion, shall be read one or other of the following lessons: I. Cor. 15: 20 to end, or I. Thess. 4: 13 to end." After the lesson, permission is given that, if occasion require, the Lesser Litany, the Lord's Prayer, the prayer "Almighty God with whom," etc., and the collect following may be said in the church and not at the graveside. When there is a celebration of the Holy Communion at the Burial of the Dead the collect shall be "O Merciful God," the epistle I. Thess. 4: 13 to end, and the gospel St. John 6: 37 to 41. It is proposed that the following alternative forms of the Burial service be provided—For the burial of a child, for use in cases where an alternative is requested by the friends of the deceased, and for use in cases where the order for the Burial of the Dead may not be used. It is also suggested that if the wording of the prayers is to be revised, some change be made in the words of the committal and in the prayer "Almighty God, with whom do live," etc.

BAPTISTS are necessarily displeased with the article on "Baptism" which appears in the new *Encyclopædia Britannica*. In part this writer says: "The 'Didache' bids us pour water on the head, and Christian pictures and sculptures ranging from the first to the tenth century represent the baptized as standing in the water, while the baptizer pours water from his hand or from a bowl over his head. Even if we allow for the difficulty of representing complete submersion in art, it is nevertheless clear that it was not insisted on: nor were the earliest fonts, to judge from the ruins of them, large and deep enough for such an usage. The earliest literary notices of baptism are far from conclusive in favor of submersion, and are often to be regarded as merely rhetorical. The rubrics of the manuscripts, it is true, enjoin total immersion, but it only came into general vogue in the seventh century when the growing rarity of adult baptism made the Greek word 'baptizo' patient of an interpretation that suited that of infants only." Immersionists are fond of saying that the scholarship of the world is on their side. But this latest word from the "scholars" shows how frail is such a claim.

A Children's "Home" in Wyoming

BY THE VEN. E. DRAY.

AS I have sometimes gazed at some of the baby-food advertisements which adorn the pages of our magazines, and wondered what the fat babies who there creep and crawl in various stages of development will think when they grow up, of their being thus placed on exhibition, if I have not had a murderous feeling in my heart it must have been because I only thought that I felt that I had, or something of that kind. And, lest some little friends of mine should some day bear a grudge against me for "showing them off" too intimately, I am not going to say just where it was that I recently had an experience which was unique, at least, in my long period of bachelorhood.

There were matters I had to attend to in a certain town in Wyoming, which town can only be reached from Laramie by almost a two days' journey on the cars, and our worthy rector there had been writing me about three children whom he was anxious to have admitted to our Cathedral Home for Children, here in Laramie. There were a girl of 7, a boy of 4, and another girl of 2; and inasmuch as they were rather young to travel two days alone, and I was going to their town, I started out in their direction with a settling conviction that in all human probability I was in for something, and grew meditative, accordingly.

After transacting the immediate business of my visit, I metaphorically pushed up my sleeves, cleared my throat, and prepared for what I guessed was coming. As we make a rule of requiring a medical examination of children before they are admitted to the home, I arranged with a most courteous and, I am convinced, able local physician to visit the family in question, and Sunday afternoon found us running out in the country a few miles in his automobile. Leaving the machine at a ranch house, we proceeded on foot some distance along the bank of an irrigating ditch and found in a clump of brush a tent with board sides, in which were the father and the three children we had come to see. We were expected, of course, and the father had already expressed his willingness to surrender the children for legal adoption, as his wife had recently died, leaving a baby a few weeks old.

How he could do it, what sort of a man he was (except that he was not a foreigner), and various other questions we will not stop to consider; but the important matter for us was soon settled, the children found in excellent health, and arrangements made for them to be brought into town the afternoon before they were to start for Laramie, and—Oh, of course, didn't I say so?—I was to take them along!

When we returned to town, our good rector's wife kindly undertook, with others, to give some hours to a possibly needed polishing up, and a certainly needed outfitting of the small party—I was exempt for some reason before it started. One kind friend provided some sandwiches for the journey, which were very acceptable, inasmuch as it would have furnished more mental and physical exercise than I really craved to attempt to steer my small brood in and out of the rapid firing lunch counter on the way, and diners are unknown on the trip we took.

The train leaves that burg at the cheery hour of 6 in the morning, and transients are wont to get what they can at a café before that time, or starve themselves until noon, when we stop twenty minutes for dinner. As I go about the world, especially the world in some parts of Wyoming, I try to form the habit of studying the methods and manners of all sorts of things, and experience teaches me that air-tight stoves, and waitresses, and fountain pens, are like Wyoming weather—likely to do all kinds of things when you don't think they will. Now it is not always safe for one's peace of mind to ask a waitress to put up a lunch for one, and to do this at half-past five in the morning, without opportunity for skirmishing to discover what is behind a sphinx-like face that simply utters "Beefsteakhamandeggsorkchoptearcoffee," or sounds to that effect, with, perhaps, a suggestion of haughtiness withal, is to run risks of being crushed. I am no rose, and crushing rarely brings out the choicest sweetness in me, and I confess I "dodged" that morning, and instead of seeking to procure some of the most nourishing of foods that, of course, that place could have afforded, I weakened to the extent of purchasing some cookies of various sizes, styles, and stages of villainy, and

tried to ease my conscience with the belief that some one would be sure to think of the need of wholesome food for the little tribe.

Possibly the father entertained the same idea, for it proved that he, too, bought a bag of about the same kind of provender, except that he had ventured on some fearful doughnuts. Choice "sunkers" they were, most of which I carefully left under the seat. I had desperate moments, I will admit, during the journey, but I never reached the depths of administering many of the terrific things they were, even to the two-year-old in her most unattractive efforts.

Well, we started, the seven-year-old, and four-year-old, and the two-year-old, and the paper bags of provisions, and a telescope containing the children's trousseaux, and my suitcase, and I, on the first journey the youngsters had ever taken on the cars. Perhaps it was this last fact that saved the day, for there were so many and such novel experiences presented to my small family at the outset that their little minds were fully occupied.

I have suggested that our wardrobes were of the eclectic type, meeting places as it were of the representatives of various sons (and daughters) of men, and it was amusing to note the interest and curiosity we excited. I could imagine from the expressions of some faces that quite a little feeling was wasted by kindly hearts over the poor minister with his little ones, and, possibly, some little speculation indulged in as to whether the congregation had not been good to me by getting up a "donation party" since my wife's death, poor dear!

Once in a while the kindness would find expression in the gift of something good—or bad—to eat, until I had visions of a surplus rather than a dearth before we reached our journey's end. Oranges are pesky things to eat under most circumstances, and not the least so when a threefold division is attempted on the cars. Just how the juice contrives to strike the eyeball, the cuff, or the collar, when there is so much else that it might do, is a marvel in physics, and I could not help being reminded of David Harum and his egg as we enjoyed some of our informal meals by the way. Some good soul had provided us with a plentiful supply of paper napkins, for which I was devoutly thankful; for reminding traces of bananas, oranges, and cookies so contrived that unsuspected jam, or what not, rushes forth from its lurking place at the least pressure of the teeth, do not add to the comeliness of even baby faces, and I have always had some kind of prejudice against the promiscuous use of my own handkerchief. Periodical "cleanings up" were, therefore, quite practicable, and it may be that my solicitude—or awkwardness?—in this direction called forth some of the interest in our party manifested by our fellow passengers. He of four years of age became so enamored of his napkin that I found him rolling his cookie in it and eating the whole combination. Now I confess that my intimate acquaintance with four-year olds, at such close range, has its limits—or *had*, for I have learned things since my trip—but nothing will convince me that highly colored paper napkins smuggled into the stomach of a small child in that fashion are either necessary, or healthful, and I strenuously opposed this practice.

Well, we had all kinds of experiences! I considered it quite natural that once in a while one of the party should cry, apparently without any reason, and did not blame him, even if I failed to enjoy it. Indeed I looked for far more evidence of unhappiness at leaving home than seemed to exist. Little seven-year-old, thoughtful, motherly little creature, who had grown solicitous for the welfare of her brother and sister far beyond her years, was a source of much comfort to me, as she was to the others whenever they were in trouble. One topic of conversation which I thought would be interesting to her, and well within the scope of her understanding, included the things she liked to eat; and it was pathetic to hear her reason for objecting to fried potatoes. It seems she used to keep house, after her mother's death, to the extent of cooking part of the meals before her father returned from his work, and her repertoire did not extend beyond fried potatoes and fried meat, so that the former were articles of diet which constantly made their appearance on her menu. From our conversation I gathered that fried potatoes were usually varied by more fried potatoes, and I mentally vowed that there were some things of

which she should be rigidly deprived when we reached the home.

Yes, we had all kinds of experiences! Sometimes it seemed as if the train would never go quickly enough, and I could occasionally close my eyes and imagine I was the Wandering Jew, or some one else doomed to go on and on for ever, only to be brought back with a round turn by a prod in the back and the proffer of an orange. I love every one of those fellow passengers for their kindness on that journey.

Yes, we had all kinds of experiences on that journey, and I have never deeply regretted that it ended, at last. I could tell of the fun of changing cars, when two or three trips back and forth would be necessary to transport us and our belongings, perhaps two bags and one child at a time, or *vice versa*; of our dispersion at the town where we had to stay over night; of our tempered joy at the reassembling in the morning for the next stage of the journey; and of various other experiences novel and trying in their way; but it is past and over now, and we are in the home, and are fast learning some of the things we are supposed to learn here.

I say we, but our party is not intact, for the tragedy of this sort of work is that we have to break up family ties, and our little two-year-old is already out "on trial" in another home, where, however, she gave evidence when I saw her recently of having crept into the very hearts of the couple she calls Father and Mother.

The need of some such work is clearly manifest, though, when one enters upon it and faces the conditions which exist.

One day little seven-year-old was sent to me by the matron to confess a deviation from the truth which was rather palpable, and had reference to something about which I had been censuring several of them. We had a long conversation, and a little figure seated on the floor in the corner of my room to think it all over while I went on with my work, made it hard always to keep eyes front. Later, when arms round my neck and streaming tears told the tale of sorrow, I spoke of how Jesus did not want His little ones to be untruthful. Think of it, Christian friends, in the year of Grace nineteen hundred and eleven, and in Christian America, too, I found she did not know who or what Jesus is, and the sweet story of old she knew nothing about!

Is the work worth while?

"THE GODLESS WEST."

BY THE REV. A. EDWIN CLATTENBURG.

BACK on the Atlantic coast the far West is thought of as being a place that is deserted of God and forsaken. Because the prairies were once the hunting grounds of the American Indian they are now thought to be inhabited by people who know not God, or, knowing Him, do not think twice about obeying Him. That is a hard accusation to come from the minds of Godly people; for if the inhabitants of the West are godless, that implies that the people using the term for their brothers are godly. A few facts will reveal the truth of the matter.

In the West, meaning by this the region beyond the Mississippi river, the men never hold a convention of any sort without asking a minister of the Gospel to open it with prayer. Now you may attend conventions of the hardware trade, of the implement dealers, of any kind of organized trade or retail business in the East, and not see or hear about a minister of the Gospel! Perhaps the supposition is that the Easterners are godly enough, and do not need to invoke Deity for aid to see and judge aright; they may feel confident that by leaving such a thing to the godless West they are but doing what is right. This is one fact that proves to an observer that the men in the West may be godless, but that they fix their minds upon God when two or three are gathered together in a business convention. It shows that in the every-day affairs of the Western men God is not forgotten.

The women of the West work harder and give more for the purpose of spreading the Gospel of Christ than the average women of the East. It is one thing to say this, it is another to prove it. It is no unheard of thing to have a Woman's Guild in the West earn and contribute toward the support of its local church the sum of \$500 a year. The guild dues in many are 10 cents a week, \$5.20 a year! Each member gives at least a dollar toward the Easter offering of the guild. In addition to all this call upon the individual member of the guild, each woman is supposed to "entertain" the guild once or twice during the year. To do this rightly once, another five dollars is expended by the member. Now this is all money, but "where

your treasure is there will your heart be also." And this surely is true when applied to the Western women. Work is done that the Eastern woman would turn up her nose at. Guild members have walked all over Western cities and towns, calling at every house, to ask the inhabitants to save for them all their old newspapers and magazines, the object being to get a car-load and ship them off to some person who has promised to pay so much for a carload of old paper! This has been done in the West, by the women, many times, in order that the work of God might be supported. Can you find a guild in the East, made up of the wives of men in ordinary circumstances, who would voluntarily follow out the above programme year after year? Where does the term godless apply, then?

The Church vestries in the West can show the Easterners a few things also. Give them a man in charge who has any promise of "making good" and then watch them come up to their responsibility. The subscription list to pay the rector's salary is quickly made up. Some of the "toppers" hold off to see if it can be made up without any special effort on their part, but the ordinary givers make your heart warm toward them. These subscriptions are generally paid by check, monthly, quarterly, or yearly. Now when these givers come to church they put money on the plate (the West always gives the worshipper a chance to worship fully by allowing him to make an offering of his material substance to God); thus the Westerner gives almost double the amount that the godly Easterner gives. And the people of the West respond to the call to give specifically for the advance of Christ's kingdom elsewhere. The apportionment for missions is paid by the western dioceses and missionary districts much sooner and more completely than by the eastern dioceses and missionary districts. The so-called godless people do respond when they hear the call, and it is the fault of their priest in charge if they do not hear the call.

There are two kinds of people in the great Northwest. One kind is content to make a living and bring up the family in decency and comfort. The other kind has an eye on the time when sufficient money will have been accumulated to enable them to move to a spot more pleasing in climate or in social possibilities. Any one can readily see that if either of these classes of people are to be godless it will be the class with the hope of getting away. Instances might be given to show how true it is that when people have the idea of living permanently in a place they see to it that all the influences that make for good may be found in their community. The transient dwellers put off the necessary steps to be taken to secure this condition, hoping that the putting off of the matter will help them in getting all the money that they need to make the contemplated move. The West, then, is just exactly like the East; the people who hope to dwell in the West permanently strive to be godly, and to have a godly town or city to live in; those who are hopefully contemplating a move sooner or later, reserve their anxiety and assistance, so far as a godly personality or town or city is concerned, for the time when they will be permanently located. Of course this "rule" has its exceptions as well as any other rule.

All through the West the Church is the center for almost all the people. Reasons for this may differ with the different communities. In one place it may be because of the memory of some sainted worker of the pioneer days; it may be because of a pleasing personality now in charge of it; it may be, as it should be, that the people are conscious of the message of the Gospel and are working it out; whatever the cause, we should be thankful for the fact that the work of God is not forgotten or neglected in the West. The people as a whole, residing in the West, deserve not the title of godless. Should you feel tempted to call them that, ask yourself what you have done to make them otherwise?

THERE IS NO reason whatever why children should not acquire clear statements of the faith in their early years. They may not understand them, but if wisely taught they become the centres to which other truths are attracted and gradually unfold in their fullness. To expect that they can only learn what they can comprehend is to bar religion to a large extent. To expect a child to apprehend a truth, to feel after it, yet to know that untold mysteries reach out beyond, is not to demand too much. The deepest truth can be related to the child's life, and must be, but the statement of it can well be something that is to be grown unto. As was said above, a fuller definite explanation must come later, but before high school days. Finally, during them, will come a more careful study of the truth of the Christian faith, both as a fuller unfolding of what has been already taught and as further teaching of cognate truths.—*Sel.*

The Church of the English-Speaking Race in Its World Relations

BY THE REV. JOHN II. EGAR, D.D.

IT is the great dominating fact of English history, both national and ecclesiastical, that the English race, or the race of the English tongue, in which we who speak it on this side the Atlantic are included, seems to have been marked out from the beginning by Almighty God for a political and religious destiny of world-wide influence—for the development of popular institutions and the self-government of the people among all the nations of the world in the present and coming ages. The great thing to remember about them is that the people who came together in England to make up the English race and to speak the English tongue—Angles, Jutes, Saxons, and Danes or Northmen—had never been under the dominion nor much within the influence of the Roman Empire. They were a free people, brought up with the social, tribal, and political customs of the Teutonic race, as they were practised in the German forests and lowlands, and had been handed down to them from time immemorial. They were the one people, with the exception of the Irish, of all who were Christianized up to that time, who had not felt the power nor submitted to the law of Imperial Rome. This fact dominates all their history. It took a hundred and fifty years or more for them to overcome the British and consolidate themselves into the English nation; and in that time, through their barbarous and cruel wars—the wars of a fierce and untamed heathen people—they swept away from the area of their conquests all the civilization which the Romans had left behind them, and began life in their new home as the free people they had always been. Hence it is that although the Roman had held dominion over Britain for well nigh four hundred years before the coming of the English, the Civil Law, as it is called, was never recognized in political England, but the English institutions grew up out of the Teutonic customs which are the basis of the Common Law that is vital among us to-day. It is because of this freedom of theirs from the Roman Empire in this distant past, that we in the United States are now a free people, and that the political regeneration of all the progressive nations of the world is working out on the principles of representative government, parliamentary method, the supremacy of the people, and the respect for law which the English race has built up by continuous effort and persistent determination in the fifteen hundred years that have elapsed since Hengist and Horsa landed on the Isle of Thanet.

Now, this being so, when the English became Christians, the branch of the Catholic and Apostolic Church which grew up in England adapted itself to the institutions of that free-born and masterful race, and became the English Church in a far deeper sense than being merely located on English soil. It is not less than providential that in the account which Bede gives of the coming of Augustine and his monks, and their meeting with Ethelbert and his thanes, there occurs the first written record of the simultaneous appearance in authentic history of the names "The English Nation" and "the English Church." The two were born together. Bede tells us that when Augustine first came into the presence of Ethelbert and preached to him and his attendants the word of life, the King answered thus: "Your words and promises are very fair; but as they are new to us, and of uncertain import, I cannot approve of them so far as to forsake that which I have so long followed with the whole English Nation." Three pages after this (in the copy that I use) Bede gives a letter of Gregory of Rome to Augustine, in which he speaks several times of the "English Church." "You, my brother," he says, "being brought up under monastic rules, are not to live apart from your clergy in the English Church which has been lately brought to the faith." And again, in respect of ritual: "If you have found anything, either in the Roman or the Gallican, or any other Church, which may be more acceptable to Almighty God, you carefully make choice of the same and sedulously teach the Church of the English." And so in other letters. Because Gregory sent Augustine and his companions as missionaries from Rome to England, he did not call the Church founded by them the Roman Catholic Church in England; nor did he require it to use the Roman Liturgy exclusively, as we wisecracks of the twentieth century require the Japanese, and others to whom we minister, to use the Book of Common Prayer according to the use of the P. E. Church of the U. S. A. He called it from the beginning the Church of England, and he told Augustine so to arrange its liturgy as should be best for the

English Church. And the English Church or Church of England it was from that time forth—a branch indeed of the Holy Catholic Church throughout all the world; but, in its own right, according to the true meaning of the Nicene Creed, the Apostolic Church of the English nation and tongue.

The point is that it was necessary for the English people, as it is for all people everywhere, to learn from others the faith of Christ, and to receive from those who had it before them the Church of Christ. This is the law of the Catholic and Apostolic Church. That Roman and Scottish missionaries—these latter the descendants of the British and Irish Church—taught the faith to England, was on their part a fulfilment of the Apostolic commission, and made the English an Apostolic Church. We must not forget, when we speak of Apostolic men, the great debt which our ancestors owed to the saintly succession of missionaries from Iona, and its daughter Lindisfarne. I think everyone who really reads Bede must see that while the Roman influence dominated the organization of the English Church, and brought it into relation with the outside world, yet the moral and spiritual power of the Christian life is better illustrated in what he tells us of Aidan and Finan, of Cuthbert and the brothers Chad and Cedda, and of others whose good works and holy influence spread from Northumbria down to London itself, when the Augustinian mission came to the very verge of extinction. The story of Bede, when it passes from the monastic virtues and miracles of the Roman school, of which he was himself a disciple, into the atmosphere of the school of Iona, seems to enter into another world, and wins to our hearts with those beautiful tales of the "Early Dawn," where the spirit of Christian love, humility, and unselfish devotion shines out in the lives of these Northland saints.

Now when in such a way the Gospel comes to a strong and mighty people, and the Church is set up among them, it takes on a character of its own which differentiates it from others without breaking the bond of unity. It has been remarked that the great difference between the Roman and English systems is that under the former the people were made to think that everything should be done for them by the despotic governing power; whereas, under the latter, the people are accustomed to do things for themselves by their own representative popular institutions. This quality of self-government is the back-bone of the English racial character to-day, and is apparent in their religious as in their political history. There is a vast difference between being cast in the mould of a conqueror, and adopting for one's self and bringing into relation with one's own institutions the truth, the culture, and the learning which must be derived from others if it is to be acquired at all. And it was the characteristic of the English race, as it still is, to gather from all quarters, to admit to its body politic people from other races and to make them over into its own; to accept intellectual enlightenment from those who have it to impart, and to weld the whole into a structure which is English to the core and has never ceased to be English in all the ages that have passed over them.

Another influence came to help the welding when that learned Greek, Theodore of Tarsus, was sent from Rome to be Archbishop of Canterbury. The English people accepted him and profited immensely by him; but they made him an English Archbishop, and so his faculty of organization gave shape and solidity to the English Church. There are two things remarkable in this connection about the work of Theodore in England. The first is that in giving form to the diocesan and parochial organization of the Church he acted through the law-making power of the English people. The English Church, even when it conformed to the Catholic usage of the world without, did so, not by the mandate of the Pope, but by the authority of English law in Church and State. It was because he would not conform to that principle that Theodore's contemporary, Wilfrid of York, was unable to sustain himself. It was because he set the authority of Rome above that of the English—because he presumed to appeal from England to Rome—that that great and holy and in many ways wonderful man had such a stormy life, and failed to hold his bishopric of York. The second remarkable thing about Theodore is that he gave to the English Church that love of learning which has never departed from it. It was an inestimable benefit to those rude islanders that he could give them not only the learning, such as it was, of the

Latin world, but the higher privilege, being a Greek himself, of some knowledge of the Greek New Testament and other learning of the Greeks.

It was under this influence that the English Church became the "Apostolic Church of the English Tongue"; because it was for the purpose of instructing the people in the story of the Gospel that it was first written down, and became therefore (with the exception of the Gothic of Ulfilas) the first written language of the Teutonic family of tongues. The School of Canterbury, with its sister School of York, and the older foundation of Benedict Biscop at Yarrow, were followed by cathedral and monastic schools in other parts of England; and these in course of time not only gave birth to English letters, but sent teachers to the continent itself. It was at St. Hilda's monastery at Whitby that Christian English poetry came to the birth in the verse of Caedmon. It was at Yarrow that the Venerable Bede not only wrote in unclassical Latin his *Ecclesiastical History of the English Nation* and gathered up in other works all the knowledge of his time, but translated into the English of that day the four Gospels, ending, according to the beautiful story, the Gospel according to St. John with his last dying breath. It was from York that at a later day Alcuin was called to be the minister of learning at the Court of Charlemagne, and the director of education in his mighty empire. And although most of these schools fell in the troublous times of the Danish invasions, it is to the immortal praise of Alfred the Great that, amid all the strenuous years that the driving back of the Danes imposed upon him, he was careful to provide instruction for his people in the English tongue, by the translation of works of philosophy and history, as well as books of Holy Scripture; so that there was what might be called a literature for the English of that day, when there was no written German or French that remains to us, except a single sentence in the Romance dialect. So was the Church of England the Church of the English tongue for all the people that speak it in all the ages.

And see how grandly, just as soon as the English Church has found herself, the Apostolic character comes out in raising up an active missionary spirit in her children. "One need only glance," says Guizot, "over the lives of the saints of the seventh and eighth centuries to be convinced that the greater part of the missionaries sent to the Bavarians, the Frisians, the Saxons, Willibrord, Rupert, Wilibald, Winfried (St. Boniface, the Apostle of Germany), and their companions come from Britain"—that is, England. In fact they, with the Irish missionaries a little earlier, St. Columban, St. Gall, and their followers, were the real apostles of the Celtic and Teutonic peoples on the continent of Europe outside the kingdom of the Franks. So at a later time English missionaries went to Denmark and to Sweden and to Norway and did good work, though they are not reckoned as the founders of the Churches of those nations.

All this, however, came to an end when the English people entered the Norman-Roman tunnel and had to burrow underground, as it were, wresting from their conquerors their old laws—"the laws of Edward the Confessor" they called them—and *Magna Charta* and parliamentary government, and kept the English language alive with the help of Piers Plowman and Geoffrey Chaucer and others, and found out the value of education and the universities through the work of the friars of St. Francis, and got the Bible in English from Wycliffe and his "poor priests," and came to the light again when the wars of the Roses cut off the remains of the Norman nobility, and burst out into the splendor of modern England with an English tongue, an English Bible, an English Prayer Book, and an English literature, the wonder of the world, in the reign of Elizabeth.

Then the Apostolic, that is, the missionary spirit, awoke again, with the expansion of English influence in all parts of the world. And so it was that the Apostolic Church of the English Tongue came to the New World. Remember that that which is the Church of England in England is the Church of the English tongue out of England, wherever the English language is the dominant speech, and what a thrill of satisfaction arises within us as we survey the expansion of this Church of our own family of nations—of our own race. In 1867 there were 144 Bishops of the Anglican communion invited to the first Lambeth Conference. In 1908 there were 334 invited to the Conference of that year. "The Church of the English Tongue," in England, in the United States, in Canada, in South Africa, in Australia, in New Zealand, in India, in all the missions where the various branches of this widespread

communion are at work—this is our special heritage—the Church of our own race in its dominant position as the most influential world-power to-day.

There have been but three dominant races exercising a world-wide influence throughout the ages of Christianity: the Greeks of the time subsequent to Alexander, the Romans of the empire, and the Anglo-American race (considered as a whole) at the present day, and with promise of the future. When the Japanese within our own lifetime have adopted our political and parliamentary institutions, and the Russians and the Turks and even the Chinese are turning to them to extricate them from the miseries of mis-government and to elevate them as peoples; when the French are seeking in our republican principle the solution of their problems; when, in all parts of the world, new states are being built up on these institutions and principles, and older states are looking to the English limited monarchy or the American republic for the model to be followed in their political reorganization, we cannot but feel that God has raised up and given power to our race for the mighty work it is doing, and that He has commissioned the Church of our race and tongue for a great work in the ages to come—even (if we are faithful to our trust), to restore unity to the Catholic whole.

"NEITHER BE YE OF DOUBTFUL MINDS."

BY ZOAR.

SURELY a clear and distinct command of our Lord, yet one which, as a rule, we scruple not to disregard. When our sky is overclouded, when our horizon is hidden behind the dark clouds of uncertainty and a grey, dim light only is falling on our path, how easily we fall into a doubtful, desponding mood! Forgetting His past mercies we exclaim like the Israelites of old: "Shall God prepare a table in the wilderness? He smote the stony rock indeed, that the water gushed out, and the streams flowed withal: but can He give bread also, or provide flesh for His people? Because they believed not in God: and put not their trust in His help." Like them, we doubt the love of which we have had so many wondrous proofs. How keenly an earthly friend would feel our mistrust, how soon we should lose his love; but His compassions fail not, they are new every morning. He knoweth our weakness and His love sendeth anew the message: Take no thought saying, What shall we drink or eat? for your heavenly Father knoweth ye have need of these things. But seek ye first the Kingdom of God and all these things shall be added unto you.

In the hour of uncertainty and doubt what a new and bright light falls on this command of our Lord: "Neither be ye of doubtful mind." We suddenly realize that to doubt is to sin, to sin against the love which we know has never failed, love of which we sing:

"His is an unchanging love,
Higher than the heights above,
Deeper than the depths beneath,
Free and faithful, strong as death."

Yes, to doubt is to sin, and that sin brings its own punishment, for it is the end of peace and joy; and also the end of love, for doubt and love cannot exist together, sooner or later the one must kill the other.

"LUX UMBRA DEI."

(INSCRIPTION ON AN OLD SUN-DIAL.)

Light is the shade of God.
All others light reveals.
Thy vision, God most high,
'Tis light from man conceals.

Light is the shade of God.
E'en Moses might not see,
Nor Saul, immune from hurt,
Gaze on the Deity.

Light is the shade of God.
Thus God, the "Light of Light,"
By light, as by a screen,
Is hidden from man's sight.

Light is the shade of God,
Until there breaks the day,
When love shall pierce the veil
And shadows flee away.

A. G. H. C.

The Call of the South

FROM A SERMON PREACHED BY THE REV. WALTER C. WHITTAKER, D.D., AT ST. JOHN'S CHURCH, KNOXVILLE, TENN., ON THE OCCASION OF THE OPENING OF THE THIRD ANNUAL CONFERENCE ON SOUTHERN PROBLEMS.

"I spake unto you saying, 'Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.' And ye answered me and said, 'The thing which thou hast spoken is good for us to do.'"—Deuteronomy 1:13 and 14.

So the conditions that led to Moses' action were such as called for recognition and remedy, so in every age and in every nation conditions like these recur, so problems of a new sort arise, which call for frank recognition and attempted remedy.

The call may be the cry of conscious need. So oppressed in the land of Egypt, Israel had cried by reason of their bondage, and their cry came up unto God.

The call may be the simple status of affairs. So the blood of Abel called unto God out of the ground.

The call may be only that opportunity which is ever imperative to conscious ability. So the pitiable wounds of the man who fell among thieves called to the good Samaritan.

The call may not come from conditions but from ideals which the hearer would realize. So the man in a vision prayed to St. Paul: "Come over into Macedonia and help us."

The call of the South is first of all a conscious call. Its expressed desires do not differ greatly from those of other sections.

As it voices itself in the press and on the platform, and as it manifests itself in our corporate activities, the South wants material prosperity and a moral panacea.

But in the case of the South, as in so many other cases, the call of observed conditions is more important than the call of conscious desire.

The first call of conditions is: For release from intolerance. And this necessitates clear vision, independent spirit, and fair-mindedness. In the larger questions of our civic life we need a balanced judgment, a well developed sense of values, an unwavering courage that will neither admire things merely because they are new or from a distance nor reject them merely because they are old or of domestic origin. For example, party organization is doubtless essential to political progress. But party is not paramount. Party does not postulate purity. We must give the first place to principles, the second to parties. We need in the South particularly a large number of men who not only will not tamely submit to be called traitors to their country because they refuse to be henchmen and chattels of unprincipled politicians, but will carry the war into the enemy's country and proclaim that the real traitor to his country is he who intrusted with leadership, however small or great, prostitutes it to selfish ends, whether of personal advancement or of financial gain. On the other hand the men of the South should not be seduced to other political faiths by the siren voice which says, "Divide yourselves into two camps, one of which shall be ours, and participate more largely in national affairs." Plainly this is an appeal to selfish desire for governmental patronage. That we have not. But in legitimate ways the South is at present participating very largely and very effectively in national affairs.

Neither monopoly by one political party nor the advent of another, can better conditions or make them worse. But, integrity, magnanimity, and courage will make all the difference in the world if we can get them widely disseminated, and get our men to let names alone and put their mind on things.

The call of southern conditions is further, for respect for law, for that universal fair dealing which is the aim and end of all law. Laws are the expression of a people's sovereignty, made through authorized channels. Their universal observance in form and in spirit is the one condition of social peace. Disregard of them is denial of social responsibility. Therefore whether or not in any given case the law expresses our personal views, it expresses the corporate view, and our duty is to obey the law fully and to insist that others shall obey it.

Equity and expedition are needed to check the further progress of mob law. Men will stop regarding the courts as a force intended for the undoing of the uninitiate, impecunious, and uninfluential only when lawyers shall stop regarding the courts as a place for the pitting of wit against wit, and shall honor themselves and their profession by being priests offering sacrifices of righteousness in the temple of justice.

The third call of conditions is: For higher valuation of human life. The value of the human soul, its worth to God, is the fundamental consideration. On this valuation rest all other and lower valuations, the worth of the body which is to be protected, the dignity of the mind, which is to be enlightened. Opportunity to live fully, not partly and to come to the height of his possible attainment is the right of every human being. This involves opportunity for mental developments and moral training.

These are the voices of the South; the conscious call for prosperity and panacea, the call of condition for tolerance, respect for law, and higher valuation of life.

We need to understand, once for all, that fixed and final solution of any social, financial, political, economic, or other problem will never be attained by any generation. The conditions of life are ever in flux. All conclusions are purely relative, and hence tentative. Readjustment is perpetually necessary. "Eternal vigilance is the price of liberty." Rigidity comes with death, adaptation is the condition of living efficiency. The locomotive engineer must vary his steam pressure for grades and curves, nor think that the initial pressure may be so nicely calculated that further intelligence is unnecessary. The statesman must change his tariff rates to meet the unforeseen pressures in industrial progress, nor deem those figures profaned if touched by this generation which were made with wisdom for other times and conditions. Washington's warning against entangling alliances, good for his day, is impossible in this era of steam, electricity, and wireless.

Because readjustment is continually necessary, our generation is no more able to solve the problems of the future than was the generation of Moses. But we are able as that generation was able, and it is our duty as it was the duty of that generation, to solve our own problems, to meet our own difficulties, to make our own advance, to decide equitably all conflicting interests, and to devolve upon our descendants no burden that we ourselves should have borne; ever confident that under God's laws legitimate results will come in due season.

We need sensible and practical men who, for example, will recognize general appetites as expressions of general needs and who will seek to give legitimate satisfaction to the need rather than simply forbid to gratify appetite. To command a restless child "sit still and be good," is to command what is impossible; but to say, "walk in the spirit and ye shall not fulfil the lust of the flesh," is to adopt a treatment of divinely guided wisdom. Many well intended efforts for the betterment of others fail just here. They rest in negation. And just here many are unreasonably surprised. The intended beneficiaries will not rest in negation. There must be a positive policy, if there is to be a successful policy. If we close the saloon, we ought to open a coffee-house. If we expect intemperate drinking to cease, we must teach every girl and young woman how to cook nutritious food. If we prohibit loitering, we must provide public club houses under proper supervision. Wisdom is practical and thoroughgoing only when it recognizes the fact that human activity is persistent, that its persistence is not an evil, but that it can be kept permanently from work of destruction only by giving it constructive employment.

We have such men, as Israel had them in the day of Moses, men who are, it may be, not yet mighty forces because our people have not yet called for their leadership. If we want them we must seek them. We must call them to their work. We must uphold them in their service. Conditions call for them, but they will ever be hid until the conscious need of the people shall voice the call of conditions. When shall this voice be articulate? On the night before a recent municipal election which was to determine vital, moral, and financial policies for a large city, five of the most prominent and respected citizens compared notes and found that only one of their number was qualified to vote on the morrow. This chance group of solid and substantial men was typical, not only of that city, but probably of every city of the South. Will a commission form of government be any improvement on the present if elections are to go by default of the most respectable classes?

The more intelligent, educated, cultured, prosperous, and personally successful men whom God has endowed for leader-

ship, but who selfishly refrain from participation in the conduct of government must meet their responsibility in dealing alike with municipal problems and questions of national importance. They must give voice to high sentiments which are important so long as they remain the sentiments of individual men but are mighty for breaking down fastnesses of evil and upraising the city of God when they are uttered as a collective voice. "Tell me what kind of a man governs a people," exclaimed Carlyle, in a characteristic outburst, "you tell me with much exactness what the net sum total of society worth in that people has for some time been—whether they have loved the phylacteries or the eternal righteousnesses."

The conditions of the present are the voice through which God speaks to us as clearly as of old He spake through Moses to Israel and said, "Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you." The command is a declaration of our ability to set forth the man. It is a challenge to our faithfulness. Well, indeed will it be for us that with profound sense of individual responsibility we shall with collective voice declare, "The thing which Thou hast spoken is good for us to do."

CHRIST SIMPLY.

BY THE REV. CYRUS MENDENHALL.

OUR conceptions of Christ may become vague and shadowy if we think of Him in some legendary or poetic way. While in some directions He is beyond human comprehension, there are simple thoughts that make Him near and dear.

"Our outward lips confess the name
All other names above;
Love only knoweth whence it came,
And comprehendeth love."

It is well for us at times to look at Him apart from explanations, in a plain way, as we think of St. Paul, St. Peter, or any of the long list of saints and human worthies. St. Paul may have felt something of this when he spoke of "Christ crucified." Such a designation at such a time must have made the Master real and personal to his hearers.

In disputations about Christ, His spirit has at times been lost and His teachings neglected.

When He was here on earth He did not tax a man's faith, but kindly said, "Follow me."

While not detracting from His glory in any way, we may yet feel that after all He does come closely in touch with us when we think of Him as the "Son of man," the Christ that was crucified, the Christ who toiled along Judea's dusty roads and Jerusalem's hot streets. I love to think of Him as He grew weary, and sad, and disappointed; as He entered homes to attend a wedding or to enjoy a feast; as He took our babies in His arms and blessed them; as He wept by the side of our dead.

At times He grew tired of the noise and confusion and withdrew from the "maddening throng" to commune with nature and nature's God. He ate the bread the disciples saved for Him, and appreciated the kindly office of those who washed His feet and anointed His head.

These simple things are as touching as are His talks, so plain, so commonplace, and withal so grand! The lilies, the birds, the seed, the yeast, the money, the sheep, the wandering boy, the children at play—the commonplace never tire us.

That He wrought miracles is beyond dispute, but if not, we still could not help loving Him. Of course He is the "Son of God," but as the "Son of man" tempted and tried, He comes very close to you and to me. I may call Him God or King, and may I not call Him brother?

He makes His religion a personal influence, something clear and near; so that with St. Paul we may say, "The life I now live, I live by faith in the Son."

"Apart from Thee all gain is loss,
All labor vainly done;
The solemn shadow of Thy cross
Is better than the sun."

A MAN MAY not accept Christianity as the basis of his life, but there is one thing he can not deny—that the religion of the cross is the only one that exhibits a passion for saving the lost. Other religions may have their fierce propaganda for gaining converts and making conquests, but Christianity stands alone in its mission to the sinful, the sorrowful, the despairing. Christ alone manifests tenderness and love for the weary and heavy laden. He alone says of the sinner, "when he was a great way off his father saw him and had compassion and ran and fell on his neck and kissed him."—*Michigan Presbyterian*.

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

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North American Building, Philadelphia

THE HOMELESS MAN.

A HOMELESS man" is defined by social workers to be any man "who has left one family group and who has not yet identified himself with another." In her book entitled *One Thousand Homeless Men*, Mrs. Alice Willard Solenberger points out that this definition might include hundreds of men living in clubs, hotels, and boarding houses, and its use would not necessarily imply a forlorn or penniless condition. For the purposes of her acute study the term has been used to designate these men of the homeless class who live in cheap lodging houses in the congested part of any large city, and the particular thousand which Mrs. Solenberger chose for her investigation were applicants at the Chicago Bureau of Charities, for some form of assistance during the years 1900 to 1903 inclusive, while she was in charge there.

As Mr. Francis H. McLean, who edited the MSS. of the author after her untimely death, says: "Offering no general panacea, Mrs. Solenberger has yet indicated varied ways in which progress lies. Her work speaks with the convincing and compelling power of truth." Nothing more in a brief notice can be said of this suggestive volume.

There may be those who will ask, "Why a whole book devoted to homeless men?" Jacob A. Riis of the General Social Service Commission of the Church, says:

"We dig and toil in the sweat of our brows, and when we see the tares springing up in the fields we sowed, we hear men sometimes speak of the unfit. But who are the unfit? The slouching tramp, who, a spent man at thirty, having been jammed into the industrial treadmill at seven, will work no more, or the man who grew rich from the child's labor? The woman without hope, of no caste—or the employer who underpaid her till she had to choose the street to live?"

"Who are the unfit? The raw Irishman who gets drunk on his holiday, and yet brings to the treasury in Wall street his savings of a lifetime, when the black panic is sweeping over the land, saying simply: 'We saved it all up in the forty years we have been here, for our old age, mother and I, but last night she read out of the paper to me that the country was in trouble and needed money, and so I brought it here.—He, or the man who coldly gambles to pile up his wealth in the necessaries of life, and makes living harder for us all? The scrubwoman who, with empty hands and emptier heart, gives her babe to the potter's field and then scrapes and saves through the year, working her fingers to the bone for the pittance that shall ransom her child from the trench and give it a grave of its own: yet not once but three times in the year surrenders it all to 'some one in the tenement who is poorer than she'? Which is the unfit: she or the woman who gives a Christmas party to her lap dog, with her sisters and the little ones starving all about in a workless winter? 'Let God judge.'"

In Mrs. Solenberger's "study of original records" (published by the Charities Publication Committee, \$1.25 postpaid), we have a thoughtful, sympathetic study of those ordinarily regarded as "the unfit," which will prove of great value to those who desire first-hand data in their search for the solution of our pressing social problems.

ACCIDENT INSURANCE FOR WORKINGMEN.

THE ONE QUALITY of supreme importance in all plans and methods of insurance, says Reuben McKittrick, in his *University of Wisconsin Bulletin on "Accident Insurance for Workingmen,"* is solvency, the ability to pay the benefits agreed upon. Some governments engage in the insurance business, and in such instances the credit of the government stands as a guarantee for the payment of the policy claims. This is state insurance. The more usual method of conducting the insurance business, however, is through the medium of private corporations under government supervision. All the governments of the progressive countries in which insurance is very extensively carried on, have worked out certain tests whereby they are able to ascertain the ability of companies operating under their jurisdictions to fulfill the obligations assumed. These tests are as varied in their character and rigidity as the different states and countries in which they are applied, but they usually take

the form of prescribing a regular procedure for incorporating; of requiring the creation and maintenance of certain capital accounts and reserve funds; of prescribing the different kinds of securities in which funds may be invested; of establishing a standard by which various occupations and industries may be classified according to the hazard involved; of providing the manner in which premiums and contributions shall be determined and collected; of fixing regular periods in which examinations of accounts shall be made and statements rendered; and of determining the manner in which impairments of capital or deficiencies in assets shall be made good. These legal regulations are the expression in statute form of the principles and business methods adopted by strong private companies, and are very largely based on their previous experience. The problem in all efforts to insure workmen against accidents is to devise a method which will so fit into the economic situation as not to be too burdensome on either the employer or the employee and still be financially sound.

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PENNSYLVANIA SOCIAL SERVICE COMMITTEE.

COPIES of the Report of the Social Service Committee of Pennsylvania can be had upon application to the Editor of this Department.

THE HON. JOHN K. SAGUE, mayor of Poughkeepsie, N. Y., and a good Churchman, is busily engaged in converting the small boys in his community into a wonderful asset. He has evolved a plan of training the boys in citizenship through a "Junior Chamber of Commerce," which has 110 members, all under 16, and every boy is city inspector. They inspect every thing that needs inspecting and small badges have been provided to show their authority. If there is a hole in the sidewalk that may cause an accident and a damage suit against the city, one of the small boys can be depended upon to report it to the proper officers, all of whom have learned to give serious consideration to these reports. If any condition exists that is a menace to health, the department of the city government that has control of that particular thing is certain to hear of it from one of the juvenile inspectors. Mayor Sague has told the boys that when they have perfected their organization they will be on the road to being the rulers of the city. They have done this so well that it is estimated the city has saved many thousands of dollars in damage suits, besides the saving in health and property as a result of the investigation and reports made by the boys.

ALEXANDER JOHNSON, the charity expert and the well-known secretary of the National Conference of Charities and Correction, has written, and the Russell Sage Foundation has published through the Charities Publication Committee of New York, an instructive consideration of *Alms-house Construction and Management*. The book is for the expert and the official, but it is full of suggestion for the general student. Many of the pictures would seem to indicate that the old age of poverty had been robbed of some of its horrors, and made well nigh comfortable.

THREE OF THE issues of the series issued by the Unitarian Department of Social and Public Service deal with rural and small town problems: John Nolen's "Comprehensive Planning for Small Towns and Villages" (already noticed), "Religious Work and Opportunity in Country Towns," the substance of a report, and "The Improvement of the Rural School," by Harlan Updegraff. The latter is reprinted from the *Educational Review*.

THE FOLLOWING is a list of Church of England Settlements in London: Oxford House, Bethnal Green, N. E.; Cambridge House, 131 Camberwell Road, S. E.; Oxford and Bermondsey Mission Settlement, 134 Abbey street, S. E.; Christian Social Union Settlement, Maurice Hostel, Hosdon, N.; Eton Mission, Eton House, Hackney Wick.

GOVERNOR GILCHRIST of Florida has vetoed a bill abolishing the convict lease system in that state and has brought down upon his head some well deserved criticism at home and abroad.

A POLICEMAN'S son at Harvard won this year's Baldwin Prize offered by the National Municipal League.

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.

ST. PAUL'S CONSECRATION TO THE APOSTOLATE.

To the Editor of *The Living Church*:

IF anyone wishes to believe St. Paul was "called, commissioned, and consecrated" when our Lord said, "I apostle thee," it is an allowable opinion. I do not think it a matter of theological importance. My own opinion is different. Our Lord being visibly present, called and commissioned the Twelve, uniting them gradually and progressively to His three offices of prophet, priest, and king. He did not, however, complete their consecration till the day of Pentecost; when He gave them the "enabling" power of the Holy Ghost. In like manner He called Paul, saying "I apostle thee," making him His representative or Apostle in office, and subsequently empowering him by the gift of the Spirit, at Antioch.

We may here discriminate between the Apostolic functions. One was to bear witness to the resurrection of Christ. By His appearance to Paul, our Lord qualified him as an Apostolic witness. But an Apostle was also to hold an office in the Church, exercise authority and rule, and administer the Gospel. While by His appearance to him, Christ made Paul an Apostle, as a witness to His resurrection he was to be endowed with the gifts of the Holy Ghost for the exercise of his spiritual apostolic functions.

"The immediate action, of the gift of the Spirit" (at Antioch), says Rackham, in his *Acts of the Apostles*, "corresponded to that at Pentecost. As then the first Apostles, the Twelve, were empowered by a descent of the Spirit, so now Barnabas and Saul are separated to be Apostles on an equal footing, by an interposition of the Spirit, no less direct."

While the prophetic power was exercised largely throughout the whole Church, there was a special band of prophets or teachers at Antioch. The names of five of them are given, among whom were Paul and Barnabas. The Holy Ghost audibly gave them command, as they ministered unto the Lord, "Separate Me Barnabas and Saul for the work whereunto I have called them." The word "separate" was used in the Greek Bible for the consecration of Aaron and his sons. In Isaiah, those who bear the vessels of the Lord are to be "separate," as being consecrated.

After prayer, the prophets laid their hands upon Barnabas and Saul. We quote here from Rackham: "By laying on of hands was conferred some office, or some spiritual gift. The solemnity of the circumstances—the command of the Spirit, the fasting, the prayer, the public ceremony—goes to show that something of no slight importance was thereby conveyed to Barnabas and Saul. What was it? As Barnabas and Saul were already prophets and teachers, nothing remained for them but the Apostolate. After this setting apart (and not before) they are called Apostles."

They then exercise Apostolic functions, work signs, Paul ordains elders, consecrates Timothy, and organizes Churches. He regarded his "separation" as permanently empowering him with the Apostolic office. "We conclude then," says Rackham, "that this was the ordination of Barnabas and Paul to the Apostolate."

With this view, St. Paul's statement concerning himself, in Galatians 1: 1, may be fairly construed to agree. He says he is an Apostle, "not of men, neither by man, but by Jesus Christ." He does not deny here his formal setting apart, or consecration, at Antioch, for elsewhere he speaks of himself as set apart or separated for the Gospel of God.

As I said, I do not think the matter one of importance, and Churchmen in a spirit of charity are at liberty to take whichever view they please.

C. C. FOND DU LAC.

[The discussion of this subject in these columns is now at an end.—EDITOR L. C.]

SOCIALISM.

To the Editor of *The Living Church*:

MAY I beg a little space to add a brief tribute to those which your columns have lately borne concerning the value of Conrad Noel's recent book, *Socialism in Church History*? It is a most illuminating and stimulating book, giving data from the Early Church, the Patristic period, the Holy Roman Empire, the Reformation, and the present age, along the unusual lines of economic matters, instead of themes theological. To have St. Chrysostom's opinion on private property, and St. Thomas Aquinas' on rent and interest, to find that Calvin was a great innovator in advocating interest, and to see the parallel between Protestantism's exaltation of individualism and the rise of personal riches and vast inequalities, to learn of one pre-Reformation century without the

problems of "poverty" and the "un-employed" in England, and to have, as the basis of it all, an interpretation of the gospels along the lines of economic theory—all this is most interesting and valuable. Whether one is inclined towards socialism or not, he cannot be held to understand Church history, in these days, unless he has taken into his reading such pages as these. The writer's style is vivid and clear, and though, as your recent editorial states, it would be easy to pick flaws in the book, such as its unnecessary comments about Foreign Missions, and especially its words about Pusey and (strange to say) about the Holy Eucharist, yet these and other such points are inconspicuous when contrasted with the bulk of the volume. I do not mean to write a "book-review" in your correspondence columns, but I have so greatly enjoyed this work that I ask leave to tell your wide circle of readers just a little about it.

Grand Isle, Vt., July 24, 1911. JOHN HENRY HOPKINS.

[CONDENSED.]

To the Editor of *The Living Church*:

THINGS move rapidly. Thank you for printing my letter in your issue of July 22d. I had no idea when I wrote it of what was happening in Chicago. Since then, the Rev. Edward Ellis Carr, editor of *The Christian Socialist*, has been expelled from the National Socialist party, the direct cause of his expulsion being the fact that he insisted, as the editor of a *Christian* as well as a *Socialist* paper, on his right to protest against open immorality among the party officials. Surely we cannot help seeing here a "moral equivalent for war" in the opportunity to help this war in such a struggle as this. It is a struggle which must continue, and it is time that Churchmen began to take part. There are many of us who are consumed with a deep longing that our beloved Church should know the "time of her visitation."

"We are informed," says the Rev. William A. Ward of St. Louis, secretary of the "Christian Socialist Fellowship," "that there is a deliberate attempt being made to exclude Socialist speakers who are Christians or use the Bible in their lectures from Oklahoma."

It is impossible to convey to others who have not been for some time readers of this paper (wherein alone can they obtain the fact) the deep need and the splendid urgency of the situation.

It is not enough to get all men to read Rauschenbusch and Noel, or Lester F. Ward, Edward Ainsworth Ross, Robert Hunter, Franklin Giddings, H. G. Wells, Edward Ellis Carr, and all the rest; this is all perfectly useless, but "increases our condemnation," unless we *put our knowledge to work*, unless we are stirred by the mighty desire to help, transform, enlighten, guide, and save; unless we seek to *use our knowledge*. Twenty years ago Bishop Westcott called for a "New Society of St. Francis." Are not the times ripe for some one to start it? Must we all of us "go sorrowfully away," like the young man in the parable?

There is something about this whole movement which bears the mark of the inevitable. Even Mark Hanna, who surely was "not of us," saw it. A recent number of the *Atlantic Monthly* opened with an article bearing the title, "Prepare for the Coming Socialism." Even your "Presbyter Ignotus," in "Blue Monday Musings," ventured a mild word of approbation some time ago. But we need more than this! May I venture to make some suggestions, through your columns, to my brothers in the Church who have caught the deep contagion of this great vision?

First: That we ought not to speak of Socialism as something future. It is *present*, here and now, already, in part and form, in our public school system; in our parks; in the whole "conservation movement"—for the people's sake. It is an ancient thing, as Rauschenbusch points out; it is the burden of the Hebrew prophets of old; it is deeply enshrined in the Holy Eucharist, as Conrad Noel shows us; it is part of the plan and purpose and mind of Christ, as the ninth edition of the *Encyclopaedia Britannica* asserted twenty years ago, when it said that "the ethics of Socialism are identical with the ethics of Jesus."

Next, the real object that we must strive for (and this is where the Church can and should lead us) is not to vote in any legal scheme of social administration (necessary as that must be in the final outcome), but what we must endeavor to do is to attain and spread: is to achieve for ourselves and infect others, the whole mass, of life, with the *social* spirit of love and service, of fraternal helpfulness, co-operation, and self-sacrifice. We must do this with self-conscious determination. Let no man mistake this strange passion for humanity and fraternity which is so deeply stirring in the hearts of men to-day. It is a deep and a holy passion, and it belongs wholly to Christ. It is not materialistic at heart. It is permeated through and through with the passion for justice and brotherhood, which is the Spirit of Christ.

The Catholic Church must find her true mission in the whole of life! Let us not be afraid of the cross, but see the pure gold in the ore. Let us claim Socialism for Christ. Let us work "in His Name" with those who are working for Him though they know Him not, as yet.

There are many of us who believe that this is one of the great epochs and moments and opportunities in the history of the Church on earth. It must mean a titanic struggle as well as (we hope) a glorious victory for her Lord and Master.

May it please God to "convert her" in time and touch all our

hearts that we may act wisely, faithfully, and bravely, in the stern crisis which must again search the hearts of men and provide a sword which shall pierce many consciences; but ah, the breath of it stirs the blood! This is a "war" which *counts* and is truly noble. Let us begin to get ready. We begin, first of all, by reading; then, by and by, we must vote. Ought we really to wait for that? Whatever we do, we should do all with a desire "to please Him."

Lancaster, Pa., July 24, 1911

GEORGE I. BROWN.

To the Editor of *The Living Church*:

KINDLY allow me to make a few comments upon the letter of Rev. Bernard J. Bell in your issue of this week, July 29th. It is pleasing to me as a determined opponent of Socialism to meet a production of this kind by one of its advocates, inasmuch as it exhibits plainly and correctly the iniquity of purpose, the presumptuous fanaticism, and the shallowness of thought which characterize militant Socialism.

1. Observe its iniquity of purpose, as we find it expressed in the letter under consideration. The entire class of persons owning income-producing investments is to be "annihilated"—all are to be robbed of their investments whether they have millions or only hundreds. Note this, my clerical and lay brethren, you who have a few hundreds or thousands in a savings bank or invested in a house or two, or a farm; Socialism pronounces such possessions "unrighteous" and proposes to take them away from you. In the name of "righteousness" and "altruism" is coolly proposed the most gigantic robbery ever known to man.

2. Observe next the presumptuous fanaticism of Socialism. The rental of houses and lands we find authorized and specifically directed by God in the Bible; see Leviticus 25. The "selling" therein being for a limited period is simply what we now call "lease" or "rental." Furthermore, the Christian Church and all separated Christians throughout the world in all ages past and at the present day have approved and practised rental. And yet this divine authorization, and the almost unanimous testimony thereto of God's people everywhere have no weight with Socialism. With audacious fanaticism it sweeps them all aside, sets up its own standard of "righteousness," and pronounces the renting of land and houses unrighteous. Are Marx and his followers such saints that we should prefer their judgment on a moral question to that of the Bible and God's Church?

3. Observe next the shallowness of thought wherewith Socialism deals with capitalism. An income from rental and other investments it denounces as "unearned." But what is the idea conveyed by the word "earned"? Does it not mean that when a full equivalent in value has been rendered by the recipient of a dollar, to the man from whom he gets the dollar, then that dollar has been "earned"? Whether the dollar has been gotten by manual labor or by mental service to another, or by granting him the use of one's property for a season, the dollar has been justly "earned." That is the idea of "earning"—the giving of a fair equivalent in value for the money received. So when a capitalist leases a proper house to a workman for what is recognized as a proper rental, then that rental is as really and justly "earned" by the capitalist, as is the money "earned" by the workman in furnishing his muscle to the service of some one's wants. The two classes—capitalists and workmen—are not antagonists in interest, they are fellow-workmen; they both justly "earn" the money they receive from their joint exertions, when they deal fairly with each other. The millionaire who erects proper houses and rents to workmen at a just price is rendering a public service, and is deserving of praise and not contumely, and should be regarded as justly and usefully "earning" his income. It is an abuse of language, and a violation of the ninth commandment, when such a capitalist is held up to odium and termed a "parasite."

Baltimore, July 29th.

CUSTIS P. JONES.

WHAT the Church needs to know is whether she is gaining or losing ground in her battles against sin. No doubt in some things the Church is gaining ground. She is gaining in social influence, in culture, in organization, and in financial strength. While we believe this is true, it is also true that almost any organization made up of good, average people could do as much along those lines. What the Church needs to do is to excel in the line which is peculiarly her own—in winning souls to Christ and then in training them for Christ's service. The Church needs to know that she is gaining ground in the matter of spiritual power. If she cannot do this, then there is not very much for her to do distinctly as a Church. For there are many other organizations which can look after social matters, educational matters, and organization, but the Church is the only body which seeks to look after the spiritual life of the people; and if she fail in this, then she practically fails in her whole mission.—*Herald of Gospel Liberty*.

REMEMBER day by day, that He who gives thee the morning, does not promise thee the evening, and though He gives thee the evening, yet promises not the morrow. Spend, therefore, every moment of every hour according to God's Will, as if it were thy last, and so much the more, for each moment thou wilt have to give the strictest account.—*Rev. Laurence Scupoli*.

Literary

BIOGRAPHY.

Parson Weems, a Biographical and Critical Study. By Lawrence C. Wroth. Baltimore, Md.: Elchelberger Book Co., 1911.

Conventionality is supposed by some to be a characteristic of the clergy of the Episcopal Church. "Parson Weems" is a standing refutation of that idea. He was born in Maryland in 1757, ordained in London in 1784, was for eight years a parish priest in Maryland, and then "took to the road." Until his death in 1825 he was an itinerant preacher, book-agent, fiddler, and historian. He claimed to have been rector of Mt. Vernon parish, and the year after Washington's death he published a *Life of Washington* which eventually went through from forty to seventy editions—it is impossible to say exactly how many. He also wrote lives of Marion and Franklin. His tracts, *God's Revenge Against Gambling*, *The Drunkard's Looking Glass*, and others, must have been masterpieces. "We gather from various sources," writes the author, "a sort of composite pen picture of Weems as he appeared to the people of the rural South—a merrily disposed, white-haired man who was ready at a moment's notice to play for you to dance, to sell you an improving book, to pray with you, or to preach at you a sermon which, for the shame of it, you would remember all your life. . . . It is said that, armed with a sheaf of pamphlets, he would invade crowded tavern bars, take up a favorable position in view of all, and after a few words of good-natured bantering, launch a virile diatribe against the sin of drunkenness and its attendant evil. Then, before his astonished hearers had time to get sulky, he would go around among them and sell a handful of his *Drunkard's Looking Glass* at 25 cents a copy, combining by this means philanthropic service and personal profit." Mr. Wroth, who is librarian of the Maryland diocesan library, has endeavored to gather up all the available material connected with the life of this original parson. He has done his work extraordinarily well. He has given us a little book which is interesting, accurate, written with real literary charm, and which puts before us a most attractive picture of one of our pioneer clergy who for the picturesqueness and humor of his career, if for nothing else, deserves to be better known.

Perhaps no other clergyman of our Church has made a contribution to American literature which can be certainly said to have become *immortal*. That epithet belongs, beyond peradventure, to the story of the youthful Washington and the cherry tree. The only question is what department of literature it belongs to—whether history or fiction. Weems had ample opportunity for gathering authentic information and tradition about the father of his country. On the other hand, he had a rampant imagination and he was an inveterate sermonizer. He wrote history with a homiletic purpose always, and it is known that he sometimes invented a story to point a moral. Was the story of the cherry tree trumped up in order to encourage the American youth to speak the truth under all circumstances? It seems likely. After all, Weems' success must have been due to his gifts of style rather than to the value of his matter. He would never do for these days, which distinguish so brutally between history and fiction, prose and poetry, we are afraid. But, considered as a great literary luminary by which our forefathers summed themselves a hundred years ago, his writing acquires an irresistible charm.

W. P. L.

MISCELLANEOUS.

A NEW WORK entitled *The Evolution of Literature*, by A. S. Mackenzie, is a treatise of Comparative Literature, suited perhaps primarily to the class-room. It is obviously the result of much patient research; indeed, nearly a thousand names are indexed as authorities. Probably no one can feel so keenly as the author the difficulty of comprising within reasonable limits a discussion of the successive phases of literature as a whole. Yet his success is amazing, and almost every paragraph is fertile in suggestion, for comment and elucidation by the reader and the student. Beyond his erudition, the author has a warm touch of feeling and a genuine literary quality which is very taking. The author ably controverts those who have dwelt on instances of racial degeneration here and there, which are but accidents that do not deny the constant and general progress. The primitive literature of Caucasia, Asia, and America are the themes of successive chapters. When singling out the great common feature of primitive literature, which is rhythm, the author proceeds to explain its quality and its effect upon the rudimentary drama, poetry, and prose. This leads on to the investigation of the Primitive Dance, Drama, Lyric, and Narrative and to the Barbaric Literature of Africa, Oceania, Asia, and America, and to the Barbaric Dance, Drama, Lyric, and Narrative. We are made to see how the hunters' choric dance leads to modern drama; how tribal face-painting foreshadows the literary masque; how Æsop's and La Fon-

taine's fables have descended from primitive animal myths; how Punch-and-Judy shows, Christmas pantomime and Halloween festivity have played their part in literary evolution; how magic song was transformed into the religious hymn; how, in short, the evolution of literature has gone hand-in-hand with that of society and civilization.

Four chapters on Autocratic and Democratic Literature will be found extremely valuable.

There are very handsome photographic illustrations. The index is hardly sufficiently full to do justice to the author's material. [Thomas Y. Crowell & Co., New York.]

IT MAY BE DOUBTED, even not excepting Germany, if there is a living scholar anywhere so saturated as Dr. Moulton with literature—not by mere acquisition so much as by way of thorough development through the pursuit of a whole lifetime, it would seem, of an inborn taste and disposition. Many will therefore welcome his new work entitled *World Literature and Its Place in General Culture*. It is full of the magnetic enthusiasm which could be conveyed by none but one so endowed, and while it refreshes the memory of every diligent reader and correlates so much that stood apart and isolated in his mind, it must surely induce innumerable students to turn back to favorite authors whose values will be found enormously enhanced by their harmonious adjustments in the literary Kosmos.

World Literature must be "Universal Literature" treated from a given point of view, naturally that of the national standpoint of the observer. So we first turn to the study of the early literary pedigree of the English-speaking people where the Hellenic was gradually permeated by the Hebraic, and then mediæval culture produced the ecclesiastical literature with its great Hymns, Scholasticism, Epic poetry, Drama, and Romance. Then came the Renaissance and the recovery of Hellenic and Hebraic culture in their full completeness. So finally we have in modern culture a new thought, a new poetry, a new religion, and a new art. Interesting charts illustrate these developments. [The Macmillan Co. Price \$1.75 net.]

In *The Doorkeeper and Other Poems*, by John W. Taylor, the author, being dead, yet speaketh; the verses, published by his widow, conveying a message which he expressly wished to be given to the world. They are entitled to thoughtful consideration, since the author was a spiritually-minded boy, a pure and earnest youth, a conscientious and charitable physician and surgeon, and a most faithful son of the Church. Professional honors sought him out. Dr. Taylor was president of the Midland Medical Society, governor of the Charing Cross Hospital, president of the British Gynaecological Society, and held many other honorable and responsible offices. But praise or recognition from his fellows was merely a pleasurable surprise from those whom he really felt to be better than himself, and never a cause of self-satisfaction or pride. Of deepest reserve as regards his own emotions while in the body, now that he has passed beyond mortal limitations he has laid bare in his poetry what were his most intimate thoughts and feelings. The latter days of a life quite prematurely ended were days of much suffering, though his professional work, especially that among the needy, was continued almost to the last. His final message, amidst great pain, was one of love "to all the poor people."

The beauty of Dr. Taylor's character, so tenderly described by his wife in the Introductory Memoir of this little book, is not dwelt upon, as is sometimes the case, to apologize for or palliate shortcomings in the productions of his pen. His verses may challenge literary criticism in their form and imaginative quality, while, as with the poetry of John Keble, the sensitive and sympathetic reader must feel the persuasive value of association with a holy and devout authorship, such as that which might come from reading these words to the accompaniment of tender and sacred music. [Longmans, Green & Co.] ERVING WINSLOW.

A REVISED and somewhat condensed edition of *The Outlook to Nature*, by L. H. Bailey, is issued as one of the four volumes of the Rural Outlook Set. The first and third of the lectures, entitled "The Realm of the Commonplace" and "The School of the Future," are much more valuable than the other two. The final lecture on "Evolution: the Quest of Truth," makes an excursion into theology, and illustrates an oft-quoted adage about the cobbler and his last. The spirit of it all is fine and high, and so is much that is said, but there is evident the confusion, often found to-day, between religion viewed as man's quest for truth and religion viewed as the quest of God, in whom all truth dwells, for man, His creation. Much of the theology which is condemned is no part of the Catholic faith, and never has been, and many of the doctrines which are hailed as new are far older than the "old theology" which they are intended to displace.

G. L. R.

AN ANNOUNCEMENT that will especially interest readers of THE LIVING CHURCH is that of a forthcoming work edited by Clinton Rogers Woodruff and entitled *City Government by Commission*. It will be published by D. Appleton & Co. at \$1.50 net, and orders will be received by the National Municipal League, 703 North American Bldg., Philadelphia.

Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

ONE of the rallying cries that has gone out from the San Francisco International Sunday School convention is, Train the Teachers! Concerted effort in the schools under the influence of the Association is to be made this September to enroll as large a number as possible in the Teacher Training Classes.

There is a reason for this. Graded work, as we all know, requires trained teachers. Some few are born with the gift that enables them to teach successfully without training. They are, however, but a very small proportion of the teaching force. If the young people are to be held, if the children are to be properly taught, if lasting foundations are to be laid in the primary departments, under graded systems, it will best be done by greatly increasing the number of skilled teachers.

Therefore the cry is, enroll students in the Teacher Training Classes.

The extent to which this has been carried and the success the movement has met in the past is shown by the report of the Teacher Training superintendent made in San Francisco. He tells us that "six years ago one student had been enrolled in Teacher Training to every sixty-four officers and teachers; three years ago, one student to twenty officers and teachers, and at this time, one student to twelve officers and teachers, through the international office alone. Including the enrollments in the denominational offices, the ratio is now one to eight."

Figures for our Church schools are not at hand, and so we cannot say to what degree we approximate the average for the country, but we fear it is a long distance from one student enrolled to every eight teachers and officers.

ANY CRITICISM of our own work, as compared with that of the denominational schools in this particular, as in others, must bear in mind the essentially different character of the subject of the instruction. Our schools are not, and are not intended to be, Bible schools. The definite doctrinal instruction involved in the Catechism, Church Year, and kindred subjects greatly increases what our teachers must know and teach, as well as what our scholars must learn. The required training is greater and the need for it is greater among our teachers than among those outside the Church.

On the other hand, it must be remembered that our teachers, as scholars, have had a definiteness of teaching and a thoroughness of drill in the doctrinal essentials and most facts about the Church which in itself is a preliminary preparation. Our weak point has been, of later years, at any rate, lack of orderly Bible study and it is in this that we need to help our teachers as well as in methods of teaching.

IT IS THESE FACTORS that make it impossible for our teachers to take up the outlines laid down by the International Association looking to the standard certificates; just as it is these same factors that make the International Lessons, and the various Helps published for them, unsuitable for our schools. Our own Sunday school authorities have suggested a line of study that is being followed in many places, and is here reproduced as a suggestion for those who feel that the rallying cry of Teacher Training is one that we too can take up even if it means something different in its application to our own needs.

THE PROPOSED SCHEDULES for Teacher Training classes of the Joint Commission are printed in their report to the General Convention of 1910, in Appendix L. The basis is three years of work, averaging 40 hours per year. The subjects set forth, with the hours in each are: Pedagogy and Organization, 21 hours; the Bible, 60 hours; Church History, 15 hours; Prayer Book, Catechism, and Christian Year, 24 hours. The arrangement suggested for each year is:

FIRST YEAR: Principles of Sunday School Teaching and Child Study, 8 hours each; Gospel and Life of Christ, 15 hours; Christian Year, 6 hours.

SECOND YEAR: Acts and Epistles, 15 hours; Catechism and Christian Doctrine, 10 hours; Prayer Book and

Church Worship, 8 hours; History and Organization of the Sunday School, 5 hours.

THIRD YEAR: The Old Testament, 25 hours; the Land of the Bible, 5 hours; Church History and Missions, 15 hours.

Fuller details with list of suggested books can, no doubt still, be procured from the Rev. Lester Bradner, Ph.D., 144 Benefit street, Providence, R. I., who was secretary of this sub-committee.

THE METHOD by which this important work shall be done is indifferent. It may be by union classes of teachers from neighboring parishes, by parochial classes for teacher meeting during the week, or by Sunday school classes for preparing teachers, meeting on Sunday. The essential matter is that in planning for the work of the coming winter every rector should have in mind the question: Can I not have—or make more effective—a teacher training class? Then let him determine on the course, and plan out the work, remembering that successful work means planned work. Let him enlist competent instructors, and seek to have as large an enrollment as possible. If he begins early and persists, success is sure to follow.

TWO YEARS AGO, under Dean Groton as editor, and the inspiration of Mr. George C. Thomas, the *Sunday School Teacher's Manual* was published for the Sunday School Association of the diocese of Pennsylvania. Their first edition being out of print the Executive committee have put forth a new edition in four parts, as follows: *Part One, The Sunday School. Practical Methods in Sunday School Work*, George C. Thomas; Principles and Methods of Sunday School Teaching, Rev. L. N. Caley; *The Training of the Teacher*, Dean Hodges. *Part Two, The Bible. The Old Testament*, Rev. A. A. Butler, D.D.; *The New Testament*, Professor Edmunds; *The Life of Our Lord Jesus Christ*, Bishop Hall. *Part Three, The Church. The History of the Church*, Rev. Hosca W. Jones, D.D.; *Church Government*, Bishop Cameron Mann; *Christian Defense*, Professor DuBose. *Part Four, The Prayer Book. History and Contents*, Rev. L. N. Robinson, S.T.D.; *The Creeds, History, and Theology*, Dean Groton; *Theology of the Catechism*, Dean Colladay. These four small volumes (*The Sunday School Teacher's Manual*, edited by Rev. William M. Groton, S.T.D. Philadelphia: George W. Jacobs & Company. Price, each part, 40 cents, postage 5 cents additional) afford very helpful text books for teacher training classes. Certain articles are particularly good. Bishop Hall's outlines on the Life of Christ are most suggestive and in every way valuable, as is Dr. Robinson's Introduction to the Prayer Book. Dean Groton's paper on the Creeds is also valuable, but rather too advanced in its treatment for the average Sunday school teacher. It loses strength by losing definiteness when the various controversial points of critical scholarship are dwelt upon. Its treatment of the article on the Church is quite unsatisfactory from a Catholic standpoint. Views which are held by some should by no means be put side by side as of equal value with views that are legitimately held within the Catholic Church. In spite of inequalities, and of errors and slips (among them the misprint of the date of Nero's persecution, 54 for 64, Part II., p. 86), the volumes are distinctly valuable.

In Mother's Arms: For Mothers of Babes from Birth to Two Years of Age. By Theodore E. Schmauk. Philadelphia: General Council Publication Board. 1910. Price \$1.25. "This is the first book in the Lutheran Graded System of Religious Instruction for the children of the Christian Church." It is the mother's book for what corresponds to the "Cradle Roll" but proceeds on the proper basis that the child by Baptism is admitted into Christ's Church and that as a Baptized Child, it has a right and demands from Church and parents recognition and spiritual care.

ONE DAY is the same as another. Prayer, worldly business, calls to be devout, charitable, and faithful: these are the duties that each hour brings in its turn, and if I am faithful in their fulfilment, God will always be ready to help me, and then what signifies a little weariness, pain, or misfortune?—*Sci.*

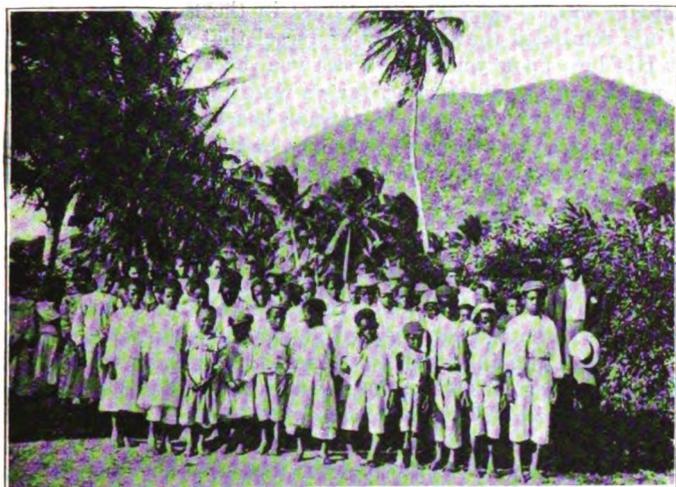
THERE is not a day or a moment, in which man receives not new blessings from God, for He creates him each day and moment, by preserving him in being. Each moment does God minister to him through His creatures, through the heaven, the air, the earth, the sea, and all that is therein.—*Rev. Laurence Scupoli.*

Church Work in the West Indies

BY THE REV. LAWRENCE BUCKLEY THOMAS,
Rector of St. George's Church, Nevis, British West Indies.

THE diocese of Antigua, in which my parishes lie, includes the English Leeward islands, the Danish St. Thomas and Santa Cruz, the Dutch island of Saba, and the French St. Bart's. It is a very difficult charge for a Bishop, as in many cases the only way to reach some of the scattered islands is by sailing vessel, and the winds are variable and uncertain, with a hurricane season every year.

There have been great changes in the condition of the islands and the character of their population. Sugar, their staple product not very many years ago, sold for twenty-five



SCHOOL CHILDREN, NEVIS, WEST INDIES.

to thirty pounds a ton, which now sells at six or seven. There was a time when this island of Nevis, from which I write, had a white population of five thousand; now there are barely one hundred whites all told, and other islands are in the same position.

To look over an assembly of the people is an interesting study of shades of color, ranging through all the possible tints from pure white to pure black at the other end, there being hardly more of the latter than of the whites. As a rule the whites belong to the Church; in this island, all do, except the two Wesleyan ministers and their wives.

Nevis is remarkable as the birthplace of Alexander Hamilton, one of the greatest of American statesmen, and the island where the celebrated Admiral Nelson found a wife in the Widow Nisbet, of my parish of St. John. I think in some ways the peasantry of Nevis are superior to their neighbors, owing probably to the fact that in most cases they own their homes, and usually a plot of land besides it.

Like their race in America, they are emotionally religious, ever ready with scriptural language, and the Anglicans with Prayer Book phrases, and can be counted on for fervent responses in a service whether in church or beside the grave; even the rough grave diggers at a pauper funeral making the proper responses to the parson.

Church services as a rule are well attended, and the ordinary current expenses fairly well met by the contributions of the people.

The Church was disestablished about a generation ago, and depends usually on the seat rents of the congregation and sometimes additional subscriptions. It is unfortunately necessary to secure these by a system of fees for all the rites of the Church—baptisms, marriages, and burials—which are given without charge to the pew renter or subscriber of a fixed sum. This is intensely disagreeable to a clergyman of the American Church, accustomed to make her proud boast that her services are always offered without money or price to all, to have to extort these fees, but a short experience convinces him that no other course is possible, and without the compulsion of the fee there would be no subscribers. Every colored brother wants his own particular seat, and declines as a rule to pay unless he can get it. In my church of St. George, every seat available having been rented and the congregation still increasing, we are putting in a gallery to meet the demand for sittings.

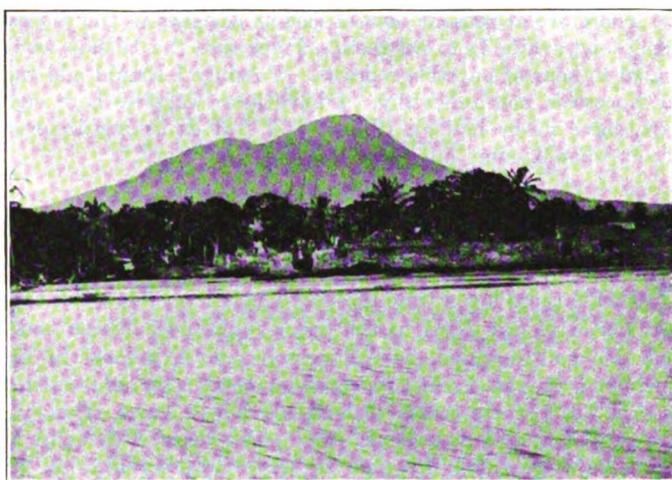
The services, as I said, are very hearty, vested choirs being

universal, though usually strengthened by a background of women's voices. *Hymns Ancient and Modern* is the recognized hymnal, and the psalter is always chanted. I cannot say how sorely I miss the American Hymnal, and weary of the narrow range of other books. I have been surprised to find the voices of the people as a rule quite harsh and without the mellow, musical tones that we always expect to hear from our Southern darkies.

Infants are usually baptized soon after their birth, whether the children of married parents or having come into the world in less reputable way. As a fact, by far the majority are what are called here "unlawful children"; e.g., in my parish last year I baptized 44 "lawful" and 110 "unlawful" children, and mine is rather better than most in this matter. As will be easily understood, marriages are not frequent, but are usually occasions of great feasting. Indeed I have actually had inability to pay for a proper feast given as a sufficient reason against marriage on the part of people who are living together, sometimes having a large family. The feasts are formal affairs, with a chairman regularly appointed to direct the proceedings, and in most cases the parents of the contracting parties are so busy with the necessary preparations that they cannot attend the religious ceremony, which by law must be in church.

There are speeches made, evidently in most cases learned by heart beforehand out of a book, as I have heard identical ones at different weddings and the language often is not at all appropriate to the particular occasion, the speaker referring to the magnificent banquet hall, when he means the two or three-room hut of his peasant friends. The opening formula is usually an address to "Mr. and Mrs. Bride," likewise our noble chairman, and in most cases, if he is present, "our noble rector" is added.

Funerals are very popular, and the church (they are always held there) often well filled on such occasions, and I have seen the greater part of one company remain to attend another that followed that of their friend. There is a very general belief in Obeah and witchcraft, and few, I think, doubt the existence of "Jumbies" or evil spirits. I confess I sometimes wonder whether the Baptismal service or the Burial office is not wanted at least as much as a charm against injury from the jumbo of the child if it dies, or of the dead, as for more religious motives. I have been asked to say the Burial office backward to keep down the jumbo of a man, which was supposed to be



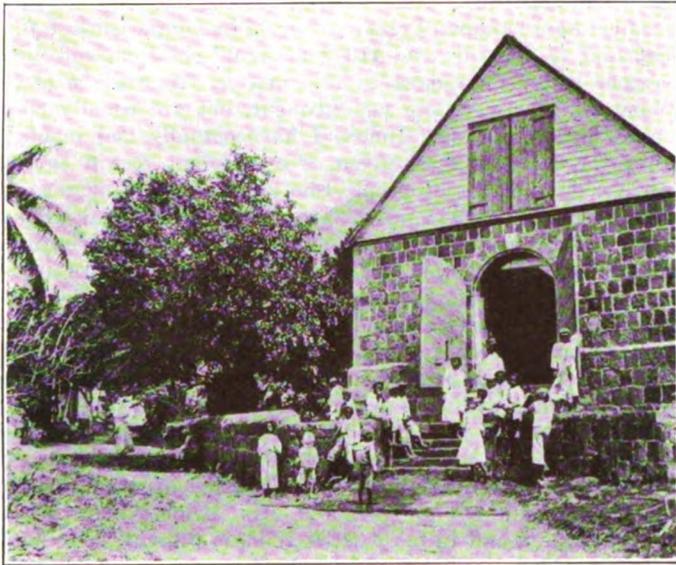
ISLAND OF NEVIS, WEST INDIES, FROM THE SEA.

walking in the usual haunts of the deceased. Living opposite the church and on a level road, I could not understand why carters whipped up their horses or donkeys, and made a great noise as they passed, until some one explained to me that it was done to keep away the jumbies from the graves in the churchyard they were passing.

Naturally there are many difficult problems in the work of the Church in such a community, some of which seem to me almost insoluble until there is a complete change in social conditions and popular opinion about them. Still the Church has accomplished something and we have a reasonable ground

for encouragement in the vastly better state of affairs amongst our people as compared with the conditions existing in San Domingo. Certainly there is strenuous work done by the clergy here, and it takes a man of some amount of force and vigor to accomplish his ordinary duties. Our country clergy as a rule have at least two churches in their cure and are expected to give them full services every Sunday. One undoubtedly has to work even harder than in America. I certainly never had even in the diocesan mission field a charge requiring such an amount of physical vigor and energy as the Sundays here require. There is also isolation and want of companionship and society in many cases, owing to the limited number of whites; but though disestablished the Church still holds her place as of old in society.

The parson belongs to the highest aristocracy, is a favored



ANGLICAN CHURCH, NEVIS, WEST INDIES.

visitor at Government House, and invited as a matter of course to all social functions there. Personally I have been the guest of the Governor at meetings of the synod of the diocese and stayed at Government House more than once, and have myself entertained the highest officials of the colony.

There is much more that I might say of the Church and work here, but I hope what I have written will give a not altogether inadequate idea of the facts in a little known part of the great field, possibly influence some American to follow my example, realize our great need, and come over and help us. There are at present several vacant parishes in the diocese, and no one available to fill them. I am sure the Bishop would be glad to hear of suitable recruits. Possibly I should add that the diocese is not unhealthy. I have been working here eight years, have never had an illness, and feel as strong in every way as when I came out from Central New York.

YE SEEK ME . . . BECAUSE . . . YE WERE FILLED.

COMES there not a time in every Christian's life when those words of our Lord to the eager multitudes whose bodily needs He had supplied, have a personal note, become in fact a personal though loving reproach and warning addressed to his own heart? He seems to hear his Lord's voice saying: I have sought thee, I have healed thee and redeemed thee; in My love I have provided for thee in ways innumerable. A new heart and spirit have I given thee. I have taken away the stony heart out of thy flesh and given thee a heart of flesh, and now lovest thou Me more than these My gifts to thee?

Well may we pause! Dare we answer, Yea, Lord, I love Thee as Thou wouldst have me love Thee—with all my heart, with all my strength, and with all my mind. True, many who early gave themselves up to His service and who, led by the Spirit, have reached these heights of love and devotion to their Lord might exclaim, Even so Lord! But for us, His poor, weak, ordinary disciples, such an answer would indeed be impossible. We are striving to follow Him, but oh! how long it takes us to "conceive the inconceivable," that is, the utter annihilation of self, and, always and ever, our first and only thought: God's glory, God's love, God only.

PETITE.

AFTERMATH FROM A SYLVAN RETREAT.

BY THE REV. UPTON H. GIBBS.

V.—LIFE AND THE SANCTUARY—ITS REGENERATION.

THE little chapel set in the woods by the lake, in which I minister, was, as I have elsewhere previously recorded, the extension of the family altar erected by a devout Churchman in his own house. The number of worshippers at the services, even when augmented by the presence of summer visitors, is never large. In fact the seating capacity is small, but sufficient for the requirements except on extraordinary occasions.

But while the record of its work forms an insignificant item in the statistical returns, its spiritual valuation is happily not dependent on this. The mistake is frequently made, and by those who ought to know better, to gauge the worth of the Church's ministrations by a numerical standard. We are repeatedly warned against such errors in the Scriptures. Moses plainly reminded the Children of Israel that "the Lord did not set His love upon you, nor choose you, because you were more in number than any people: for ye were the fewest of all peoples"; and Jonathan told his armor bearer, "There is no restraint to the Lord to save by many or by few."

The importance of the Church's mission is not primarily based on the numbers involved, but on the relation it bears to human life. The parish which carries a communicant roll reaching into the thousands, apparently seems superior to the struggling mission with its corporal's guard of communicants, and in one sense it is; but fundamentally they are on an equality. In both cases, they are doing the same work, conveying the same blessing in all its fulness to humanity within their respective areas. The Church can truly adopt Terence's famous line, "*Humani nihil a me alienum puto*," which freely rendered may be expressed, "The human is my sphere."

While looking over the register the other day this thought was strongly impressed upon me, as I scanned the record of baptisms, marriages, and burials. True, they were not many, but sufficient to show what important a function the Church exercises in the sacring and rounding out of life. How both its beginning and ending are hallowed, its joys elevated and increased, its sorrows assuaged and comforted, by being brought into the sanctuary.

It is always a solemn moment to me when, in the exercise of my office, I pour the baptismal water on the brow of either an adult or an infant. I feel that a tremendous change is being wrought, fraught with issues reaching to eternity; that a new creation is verily being formed. This is not the place to discuss the question of baptismal regeneration, but how infinitely inferior baptism becomes when considered merely as a service of dedication, no matter how edifying, and not as the sacrament of the New Birth. And in fact it seems to me that logically, if there be a true dedication, this involves a real reception and consequently, a regeneration of the one baptized. Because that which has been truly offered to and truly received by God, experiences a vital change in character; henceforth it is holy. Even the censers used by Korah, Dathan, and Abiram in their schismatical worship were hallowed by their having been offered before the Lord. Much more then, a human life offered to the Lord and accepted by Him cannot remain the same as it was before.

So, as I read the names of those who, in the little chapel, were thus born anew of water and of the Holy Spirit, and received by God as His own children by adoption, I begin to realize what it has meant and what it means to the community in which it stands. And on tracing their subsequent careers, I perceive that there is no telling where the good work here begun will not extend.

My heart is thereby warmed and cheered, and I rejoice that I am still a minister of the sanctuary, ministering in things pertaining to God to my fellow men. I magnify my office, not for my self-aggrandizement, but because of its value and importance to their highest welfare. For it is a matter of deep consequence to them whether or not their lives have been brought into the sanctuary to the font, the altar, and the priest.

If THOU art a vessel of gold, and thy brother but of wood, be not high-minded. It is God that maketh thee to differ. The more bounty God shows, the more humility He requires. Those mines that are richest are deepest: those stars that are highest are smallest; the goodliest buildings have the lowest foundation. The more God honoreth men, the more they should humble themselves; the more fruit, the lower the branches on which it grows. Pride is ever the companion of emptiness.

AND GOD SPAKE.

One said, "He loves thee!" But I better knew:
Love brings not gall to slake one's choking thirst;
Love could not hurt its own, and willingly,
Nor give to strangers warmer greetings first.

I cried, "He cannot love me!—I have begged
For one strong moment on His mighty Breast:
I would have given all my puny life
To be an instant in His great Arms pressed!

"He cannot love me! All the rains pour down
And hide His Face from me, and I am cold!
The winds blow fiercely, and I feel Him go
A-down their track, and Him I cannot hold!

"Nay: if He loved me He would stand beside
My spirit, and hold close my hand in His;
His Voice would ease my pain, His tender Voice!—
And yet no Voice in all my world there is!"

And then one night I dreamed a wondrous thing:
I stood within a valley spangled green;
Beyond me stretched a vineyard to the east:
Against the sky a forest raised a screen.

And One stood there beside me in the light—
Replete with life, and warm and real and true:
His hair shone like a glory round His Head,
His Eyes were like the deepest night-sky's blue.

His Arms drew close about me: "Little one,"
His Voice came like the song of birds at dawn,
"Thou hast not understood the ways of God,
Or thou wouldst not have thought of Me as gone.

"Behold, My child, I love thee in thy joy;
I love thee in thy grief and in thy tears;
I love thee through the sun and through the rain,
And through the broad expanse of unguessed years;

"And times there be at night, when in My thought
Of all the welfare of the unseen spheres,
I sudden pause, and let the worlds whirl on,
And journey back to thee, beset by fears;

"And I, in all My might, would somehow learn
How I could touch thee so that thou wouldst know
I am but Love, and not some monstrous Thing
Which stands for all perfections here below!

"The night is Mine and holy: yet to Me
Has come no answer through the shadows sweet;
Lo, have I sent thee pain and sore distress,
And thou hast heard no echo of My Feet!

"Child, I would break thee as a reed if I
In such a way could turn thy thoughts aside
From flippant things, and selfishness as well—
Lo, I am jealous of thy fancies wide!

"I want thy thoughts, thy sweetest thoughts of all!
I crave thine every movement, thy delight,
The songs that thou dost sing—sing them to Me!—
I need them all to make My ages bright!

"And when thou growest old and others say
Thy voice is harsh, I will not hear it so:
For it will come to Me as once it came,
All sweet and firm and wonderfully low.

"I thought to take away all thou didst have,
So that when I redeemed it unto thee,
Thou wouldst appreciate and realize
'Twas only Love that made thee doubly free;

"Lo, I am jealous! I would have thy heart!
I cannot spare thee—nay, nor anyone!
Thou and thy kind have grown too sweet for words—
Too dear to lose, too near My Heaven to shun!

"I love thee not!—Nay, say it not again!
Say rather that My love is too profound,
Too overwhelming for thy soul to grasp,
But never that it does not gird thee round!"

And this was God! And I had said that He
Had sent me naught of love! And that His Voice
Was not! And that His Hands had ne'er touched mine!
And that He ruled me and denied me choice!

Yet here within the fragrant valley's rim,
He stood with Arms enfolding me at last!
And somehow I began to understand
His Arms had sheltered me through all the past,

When I had sensed it not, and Him denied;
Through all the waking things His Voice had stirred;
And I, too stubborn to unstop my ears,
Had gone complaining, and had never heard!

And though the valley faded with the dream,
And though I ne'er again have found the spot,
I live each day the best that I can live,
And say not any more, "He loves me not!"

LILLA B. N. WESTON.

LAZARUS.

(*"Remember that thou in thy lifetime receivedst thy good things and likewise Lazarus evil things."*)

Still he lingers, where wealth and fashion
Meet together to dine or play,
Lingers, a matter of vague compassion
Out in the darkness across the way;
Out beyond the warmth and the glitter,
And the light where luxury's laughter rings,
Lazarus waits, where the wind is bitter,
Receiving his evil things.

Still you find him, when, breathless, burning
Summer flames upon square and street,
When the fortunate ones of the earth are turning
Their thoughts to meadows and meadowsweet;
For far away from the wide green valley,
And the bramble patch where the whitethroat sings,
Lazarus sweats in his crowded alley,
Receiving his evil things.

And all the time from a thousand rostrums
Wise men preach upon him and his woes,
Each with his bundle of noisy nostrums
Torn to tatters 'twixt eyes and noses;
Sage and Socialist, gush and glamour,
Yet little relief their wisdom brings,
For there's nothing for him out of all the clamor,
Nothing but evil things.

Royal commissions, creeds, convictions,
Learnedly argue and write and speak,
But the happy issue of his afflictions
Lazarus waits for week by week.
Still he seeks it to-day, to-morrow,
In purposeless pavement wanderings,
Or dreams it, a huddled heap of sorrow,
Receiving his evil things.

And some will tell you of evolution
With social science thereto; and some
Look forth to the parable's retribution,
When the lot is changed in the life to come,
To the trumpet sound and the great awakening,
To One with healing upon His wings
In the house of the many mansions making
An end of the evil things.

In the name of Knowledge the race grows healthier,
In the name of Freedom the world grows great,
And men are wiser, and men are wealthier,
But—Lazarus lies at the rich man's gate;
Lies as he lay through human history,
Through fame of heroes and pomp of kings,
At the rich man's gate, an abiding mystery,
Receiving his evil things.

—*The Spectator.*

HOLY EUCHARIST.

She wound her secret, humble way throughout the crowd;
Touched with a timid hand His garment's hem, her goal.
He felt the thrill. He turned and found the stranger bowed;
He spoke. "Rejoice, believing one! Arise! Be whole!"

So I, with no more right than she to claim a grace,
Creep to Thy feet, and touch in love Thy Body true;
Like her, unworthy, yet receive the healing and the peace,
Oh! tell me, Lord, feel'st Thou my clinging fingers, too?

GRACE COOLIDGE.

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. Rhineland and Garland, Memorial Ch. of Advocate, Philadelphia.
 Nov. 14-16—Fourth Dept. Miss. Council, Knoxville, Tenn.

Personal Mention

THE REV. CHARLES L. ARNOLD has accepted a call as the assistant at Trinity Church, Detroit, Mich. Address unchanged.

THE REV. WILLIAM S. BISHOP, D.D., of the University of the South, is at the Ocean House, Watch Hill, Rhode Island, where he may be addressed until September 4th.

THE RT. REV. DR. CHARLES S. BURCH, Bishop Suffragan of New York, has taken a cottage at Bellport, Long Island, for August and September.

THE REV. EDWARD HENRY ECKEL, rector of Christ Church, St. Joseph, Mo. (Diocese of Kansas City), will take Sunday duty during August in St. Bartholomew's church, Chicago, and may be addressed in care of Christ Church Rectory, Winnetka, Ill.

THE address of the Rev. R. H. EDWARDS, of Jacksonville, Fla., during August and September, will be R. F. D. 3, Waldoboro, Maine.

THE REV. ROBERT J. FREEBORN will spend the month of August at Balm Beach, near Owen Sound, Ontario.

THE REV. C. O. S. KEARTON, rector of Holy Innocents' Church, Albany, N. Y., will sail July 29th on the *President Lincoln* for England. He expects to return about September 10th.

THE REV. HARRY MEADE LAWS, who was recently ordained deacon by the Bishop of Western Colorado, will work during the summer under the direction of Archdeacon Sibbald, returning in the autumn to the Seabury Divinity School for his final year.

THE REV. A. L. LONGLEY, rector of Trinity Church, Bayonne, N. J., with Mrs. Longley, will spend the month of August and part of September on the Pacific Coast and Canada.

THE VEN. ARCHDEACON CHARLES L. MALLORY, of Milwaukee, will spend the month of August at Kennebunkport, Maine.

THE REV. WILLIAM HENRY PETTUS, who was lately ordained deacon, has been appointed to the churches at Saltville and Marion, Preston parish, Smyth county, diocese of Southern Virginia, with residence at Saltville, Va.

THE REV. H. LANDON RICE has resigned the curacy of St. Paul's Church, Newark, N. J., and will sail August 5th on the *California* of the Anchor Line for Glasgow. He will spend a year in foreign travel.

THE REV. D. A. ROCCA, who has resigned his work on Staten Island to take up work under the Bishop of Bethlehem, should be addressed for the summer at 204 Madison street, Passiac, N. J.

THE REV. DR. F. S. SILL and his family will spend August and September at Rensselaerville, N. Y. During August Dr. Sill will have charge of Trinity Church in that village, returning to Cohoes for the Sundays of September.

THE REV. W. E. SPENCER will be added to the teaching staff at Nashotah, for work in preparatory Latin and Greek, and will be in residence from the opening in September.

THE REV. ALAN P. WILSON of Lykens, Pa., will spend his vacation in Maryland and until August 18th may be addressed at 1633 Edmondson avenue, Baltimore, Md.

ORDINATIONS.

DEACONS.

ATLANTA.—On St. James' Day, July 25th, in St. Philip's Cathedral, Atlanta, Ga., the Bishop admitted ROBERT THEODORE PHILLIPS, B.D., to the diaconate. The candidate was presented by his brother, the Rev. Henry D. Phillips, and the sermon was preached by the Rev. John D. Wing. Mr. Phillips will assist his brother in the Settlement work at La Grange, Ga., during the summer, and in October will begin similar work in Columbus, Ga., as vicar of St. Mary the Virgin's in that city.

MASSACHUSETTS.—On Saturday, July 22d, in St. Mary's church, Rockport, Mass., by the Bishop of Rhode Island, acting for the Bishop of Massachusetts, CLARENCE FLETCHER HOWE, a recent graduate of the Cambridge Theological School. He was presented by the Rev. Dr. Rhineland, who also preached the sermon. Mr. Howe will go to China as a missionary.

DIED.

COSSITT.—Fell asleep peacefully on July 22, 1911, at his home in San Diego, Cal., FREDERICK BEVERLY COSSITT, priest. *Paz.*

DRUMMOND.—Entered into life on July 23, 1911, at her home in Slaterville Springs, N. Y., PRISCILLA C., widow of David B. DRUMMOND, aged 74 years.

HICKMAN.—Entered into rest at St. Peter's rectory, San Pedro, Calif., on July 18, 1911, MRS. MARGARET ANN HICKMAN, widow of George W. Hickman of Philadelphia, and mother of the Rev. Percival Hall Hickman.
 May she rest in peace!

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. ROGERS, 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.

WANTED, for Church institution, woman of culture, education, and experience, for nursery or boys' department. Must be member of the Church. Address INSTITUTION, care LIVING CHURCH, Milwaukee, Wis.

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

EFFICIENT Churchwoman to teach sewing, cooking, sloyd; mission school. Rev. H. C. PARKE, JR. Waynesville, N. C.

POSITIONS WANTED—CLERGY.

WESTERN MISSIONARY, Harvard man, covering eight stations to the satisfaction of his Bishop, would like to be placed in a work which would enable him to settle his worldly affairs and offer himself to a Religious Order. Address MOUNTAINEER, care LIVING CHURCH, Milwaukee.

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.

YOUNG MAN, studying for holy orders, desires position as parish worker where he will have opportunity to study. Has had experience as lay reader, and with guilds and Sunday school work. Address PARISH WORKER, LIVING CHURCH, Milwaukee.

KINDERGARTEN AND PRIMARY TEACHER. Experienced, desires position. Would establish kindergarten; can furnish equipment. References. CHURCHWOMAN, 1465 Fairfield avenue, Bridgeport, Conn.

CHOIRMASTER AND ORGANIST, graduate of large experience, Churchman, desires appointment September 1st. Highest references. Salary \$600. HARRISON, 2825 Cass street, Omaha, Neb.

CAPABLE MANAGING HOUSEKEEPER or Matron for private family or institution. Thoroughly understands children. MRS. DRUMMOND, 113 East Twentieth Street, Cheyenne, Wyoming.

LAY READER, eight years' home and foreign experience, desires mission work, in West preferred. "Catholic." Wife trained nurse. Address CATECHIST, 114 Olive Street, Tiffin, O.

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

EXPERIENCED TEACHER wishes position to teach or the care of older children. Miss E. G. CARTER, The Plains, Va.

SCHOLARSHIP OFFERED.

SCHOLARSHIP—Half-Scholarship in boarding school for girls in Washington, D.C., in memory of Dr. Huntington. Applicant preferably not under sixteen. Address M. M., LIVING CHURCH office, Milwaukee.

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. Creditable records. Summer supply anywhere. Prompt service. No supply charges.

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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.

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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.

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

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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.

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THE following letter is an assurance of the reliability of a discovery for the cure of drunkenness and alcoholic thirst: "May 23, 1911. To Whom It May Concern: By correspondence and personal interview with some of the men who have taken the Rev. Father Jeffords' cure for drunkenness, I am persuaded that it is of unique value, and that any one who will follow his directions will soon be freed from all craving for alcoholic stimulant. Moreover, it appears that his treatment is not only harmless, but beneficial apart from the relief it affords from the domination of alcohol. The Rev. Father Jeffords is the senior priest in active parochial service in the diocese of Quincy. M. EDWARD FAWCETT, Bishop of Quincy. Write Rev. FATHER JEFFORDS, Peoria, Illinois, confidentially, for positive proof of drunkenness cured by Nature's Forces. Home treatment. Wonderful discovery. Information free. American and foreign Church publications kindly copy.

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THE BOARD OF MISSIONS

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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.

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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.

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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.
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The Young Churchman Co., 484 Milwaukee St.

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The Cathedral, 117 N. Peoria St.

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Lehman Art Co., 3526 Franklin Ave.
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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

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BOOKS RECEIVED.

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

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The Holy Gospel. A comparison of the Gospel Text as it is given in the Protestant and Roman Catholic Bible versions in the English language in use in America with a brief account of the origin of the several versions. By Frank J. Firth, author of *Christian Unity in Effort*. Price \$1.00 net.

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AMERICAN SOCIETY OF POLITICAL AND SOCIAL SCIENCE. Philadelphia.

Risks in Modern Industry.
Uniform Child Labor Laws. Proceedings of the Seventh Annual Conference of the National Child Labor Committee.

PAMPHLETS.

Christian Unity. All made plain for Father and Mother, Sister and Brother, Daughter and Son, that all may be one. Bishop Brent.

Truths for the Masses. The Apostles' Doctrine, or the Faith Once Delivered. By Rev. Thomas Duck, M.A., Toccoa, Ga. Price, single copies 5 cents; by the hundred \$2.00.

WHAT FOUR PRESIDENTS THINK OF MISSIONS.

BENJAMIN HARRISON.—These missionaries going into foreign lands do not go to disturb the political conditions of the states they enter; not at all. They preach no crusade, incite no rebellion; but work by instilling the principles of the Gospel of Christ—the doctrine of the unity of man; that God made of one blood all people; that not titles, nor rulers, nor the outer things at all, but the heart is the seat of judgment and esteem; and this doctrine, working its quiet way through the world, will yet bring in the kingdom that is promised.

WILLIAM MCKINLEY.—I am glad of the opportunity to offer, without stint, my tribute of praise and respect to the missionary effort which has brought such wonderful triumphs for civilization. The story of Christian missions is one of thrilling interest and marvelous results.

THEODORE ROOSEVELT.—When I came back, I wished it had been my power to convey my experience to those people—often well-meaning people—who speak about the inefficiency of foreign missions. No more practical work, no work more productive of fruit for civilization, could exist than the work being carried on by the men and women who give their lives to preaching the Gospel of Christ to mankind.

WILLIAM H. TAFT.—Until I went to the Orient, until there were thrown on me responsibilities with reference to the extension of civilization in those far-distant lands, I did not realize the immense importance of foreign missions. The truth is, we have got to wake up in this country. We are not all there is in this world. There are lots of people besides us who are entitled to our effort and our money and our sacrifice to help them on in the world.—St. Luke's Parish Visitor, Evanston, Ill.

The Church at Work

APPOINTMENT FOR CONFERENCE OF COLORED WORKERS.

THE TWENTY-SEVENTH annual Conference of Church Workers Among Colored People will be held in the Church of the Epiphany, Orange, N. J. (Rev. George Marshall Plaskett, priest-in-charge), October 3d to 6th, the preacher at the opening service on the evening of the 3d being Archdeacon Delaney of North Carolina. Some of the subjects to be discussed during the conference are "The Adaptability of the Protestant Episcopal Church to the Needs of the Colored People"; "The Church and Her Mission in the Present Day Advancement of Society"; "The Place of the Conference in the Work of the Church, and Some Ways of Contributing to Its Efficiency"; "For the Furtherance of the Work of the Church Among the Colored People, Where Should Be the Point of Contact, in the Diocesan or General Convention?" "Education for the Negro"; "Some Opportunities and Responsibilities of Our Ecclesiastical Citizenship"; "Clerical Salaries and the Demands of the Age Upon the Christian Ministry"; "Some Important Factors in the Work of Church Extension Among Colored People."

DEATH OF REV. J. N. STARR.

THE DEATH of the Rev. Joseph Noble Starr, a priest of the diocese of New York, occurred at his father's home in Fayetteville, N. C., on the morning of July 26th from peritonitis. Though he had not been in good health for some time his death was quite unexpected. Mr. Starr was ordained by Bishop Watson in 1895 and was at one time rector of St. Paul's Church, Wilmington, N. C., and was afterward assistant at St. Barnabas' and St. George's Churches, Baltimore, and, for a time, in charge of St. Mary the Virgin's, Chappaqua, N. Y.

NEW RECTOR AT LAMBERTVILLE, N. J.

AFTER A RECTORSHIP of seven years the Rev. Henry W. Armstrong has resigned Christ Church, Palmyra, N. J., to accept a call to St. Andrew's, Amwell, at Lambertville, N. J., and expects to enter upon his new work September 1st. Mr. Armstrong graduated from the General Theological Seminary in the class of 1898, after which he held a fellowship in that institution. Previous to going to Palmyra he was successively assistant at Grace Church, Newark; rector of St. Luke's Church, Memphis, Tenn., and at St. Clair, Pa. He goes to Lambertville to succeed the Rev. John A. Carr, who recently assumed charge of St. James' parish, Trenton, N. J.

MEMORIALS AND GIFTS.

AMONG the recent memorials to churches in the diocese of Kentucky are a solid silver paten, made by the Gorham Co., given to Grace Church, Hopkinsville (the Rev. George C. Abbitt, rector), by the children of the Sunday school in memory of Mrs. Emma Glass Gaither, a prominent worker in the school and parish. Grace Church, Paducah (the Rev. Clinton T. Quinn, rector), has been enriched by the gift of a handsome walnut pulpit, in harmony with the other furnishings of the church. Around the upper rail, immediately below the desk is carved the first line of the 586th Hymn: "Lord, speak to me that I may speak." and below is a small brass plate, on the center panel inscribed. "In gratitude to God for the six years David Cody Wright was Rector of this Parish,

1904-1910." The pulpit is the gift of Miss Cherrie Marton, a faithful member of the parish.

ST. PAUL'S CHURCH, Chattanooga, Tenn., has received a handsome memorial in a chime of eleven bells, given by Mrs. B. T. Howard, a communicant of St. Paul's, in memory of her father, the late David Giles, president of the United States Cast Iron and Pipe Foundry Co. The chime has been cast by the McShane Bell Foundry Co., of Baltimore, and was dedicated on Sunday, July 23d, the first anniversary of the death of Mr. Giles. A special service of dedication appointed by the Bishop was conducted by the rector of the parish, the Rev. Loaring Clark, assisted by the Rev. Arthur L. Seiter, rector of Franklin, Tenn.

THE INTERIOR of St. Mark's church, Mauch Chunk, Pa. (Rev. Walter C. Roberts, rector), is being entirely renovated. An elaborate new organ is to be installed, through the generosity of Mrs. Mary Packer Cummings, as a memorial to the Rt. Rev. Leighton Coleman, late Bishop of Delaware, who was at one time rector of St. Mark's Church.

By the will of Judge William Overton Harris, a prominent member of Calvary Church, Louisville (of which the Rev. J. G. Minnigerode, D.D., is rector), the sum of \$500 is left for the erection of a window in that church in memory of his wife and of his eldest son, Valentine Harris.

FIFTY YEARS IN DENVER.

ONE HARDLY recognizes that the city of Denver is old enough to enable a man to celebrate the fiftieth anniversary of his arrival in that city to become a resident. Such an anniversary, however, was recently celebrated by the Rev. Charles H. Marshall, who landed in the city by wagon train on July 23, 1861, at the age of 12, and has resided there ever since. He was ordained in 1874 and his entire ministry has been spent in Denver. He is now rector of St. Barnabas' Church, Rural Dean of Denver, and a member of the diocesan Standing Committee.

FIFTH DEPARTMENT MISSIONARY COUNCIL.

ARRANGEMENTS are under way for the meeting of the Fifth Department Missionary Council at Milwaukee, October 4th and 5th. The two days, Wednesday and Thursday, will be preceded on Monday and Tuesday with the sessions of the Milwaukee diocesan council. The early celebration of Wednesday is the official opening of the missionary council. The first business session will be held at 10. Bishop Webb making an address of welcome, and at 11:30 Bishop Lloyd will conduct a conference on The Apportionment. The afternoon will be devoted to the subject, How to Organize a Parish for Efficient Missionary Support, the discussion to be led by Mr. William R. Stirling. A Church Club banquet in the evening will have for two of its speakers Mr. Stirling and Professor E. A. Ross of the University of Wisconsin, the latter of whom will speak on Missions in China. His entertaining papers in the pages of the *Century* have already proven how open-eyed he was in his extended tour in that land. Thursday will begin with the corporate Communion. The morning conference will discuss The Training of the Coming Generation for Mission Work, led by the Rev. Herman Page,

D.D., and The Functions of the Department Secretaryship, by Archdeacon Asa A. Abbott. The Bishops of Quincy and Springfield will speak in the afternoon on The Foreign Population and Missionary Methods in Rural Districts, respectively. In the evening there will be a great missionary mass meeting at one of the theatres, with addresses by Bishop Lloyd, Bishop Weller, and Bishop Anderson.

HARVARD SCHOOL, LOS ANGELES, BECOMES CHURCH INSTITUTION.

BISHOP JOHNSON of Los Angeles has taken over the Harvard School and it now becomes one of "the Bishop's Schools." It is for boys, the two diocesan schools for girls at La Jolla and San Diego being already in successful operation.

The Harvard School was founded by Professor Emery in 1900 and is now established on a secure foundation, having had on its roll last year 170 boys, of whom 80 were boarders. It has a fine property of ten acres in the new residence section of the city of Los Angeles, and is thoroughly equipped with modern buildings of architectural fitness, planned and furnished to meet all the requirements of a school of to-day.

The Bishop has been successful in securing the cooperation of eighteen of the most eminent of the business and professional men of Los Angeles as trustees, while the clerical element is represented by the Bishop as president of the board, the Rev. Charles H. Hibbard, D.D., as vice-president, the Rev. William F. Hubbard, chaplain U. S. A., retired, and the Rev. Robert B. Gooden. The school has had an honorable history and is well known on the Pacific coast, and its taking over by the Bishop is another evidence of his devotion to the cause of Christian education, and a pledge that this useful visitation will go on under its new management to do even a larger and better work than ever in building up the intellectual and spiritual life of the great Southwest.

EXPANSION OF ST. MARY'S, KNOXVILLE, ILL.

A FORWARD STEP in connection with the excellent work of St. Mary's School, Knoxville, Ill., is the separation of the preparatory department into an entirely distinct work, which will be known as St. Martha's School and for which a new building is now being erected. It is believed that this is the only boarding school of high character that receives little girls alone, and it is felt that the home life thus made possible will be of greater benefit to the young students than where the preparatory is made a subordinate department of a more advanced school. The school will continue under Miss Emma Pease Howard as principal, but will have a corps of workers and instructors all its own. The Bishop of Quincy and the Rev. Dr. Leffingwell will be official visitors of the school.

LARGEST VACATION SCHOOL.

AT THE New York conference of workers in the Daily Vacation Bible schools it was announced by the superintendent, Dr. Robert G. Boville, that the average attendance at the School of St. John's, Jersey City Heights (Rev. George Daniel Hadley, rector), exceeds the total enrollment of any other school in the metropolitan area. The other schools have greatly increased their enrollment and

St. John's School has already broken all of its last year's records. This same school was awarded the large flag given by the Knickerbocker chapter of the D. A. R. for last year's best record, having enrolled nearly 500 scholars of many creeds and races. The Rev. W. H. Watts, assistant minister of the parish, is superintendent and has had to add to his staff in order to meet the situation.

A VERMONT SEMI-CENTENNIAL.

THE FIFTIETH anniversary of the consecration of St. Luke's church, St. Albans, Vt., was celebrated on St. James' Day, July 25th. There was Morning Prayer and a celebration of Holy Communion at which the rector, Rev. S. H. Watkins, was celebrant. At Evensong the sermon was preached by Rev. W. T. Forsythe of Richford. After the service a very pleasant social gathering of the members of the congregation was held in the adjoining parish house. A parishioner gave as a thankoffering the sum of \$175 which wipes out the balance of debt on the church property. The one feature of sadness which clouded the happiness of the occasion was the absence of the Bishop of the diocese, caused by his illness. Services of the Church were first held in St. Albans in 1816. The first church was built in 1825. The present church building was erected in 1860 and consecrated on St. James' Day in the following year by Bishop Hopkins, who was assisted in the service by the Bishop of Montreal. Several clergy both of the American and Canadian Churches were present. It is a curious fact that only one of the ex-rectors of the Church survives to-day, and he not now in the communion of this Church.

A NOVEL SERVICE.

THE REV. EDMUND A. NEVILLE, rector of Grace Church, Muncie, diocese of Indianapolis, was the special preacher at the Vesper service at Half Moon Bay, Gananoque, Ontario, Canada, on Sunday, July 30th.

The place of this popular service is a romantic and picturesque bay in the hearts of the Thousand Islands. The congregation is made up of campers from all sections of the United States and Canada, who come to the service in, and fill the bay with, their motor boats and canoes. The officiating clergyman stands at a pulpit formed of a block of granite, with the pines for a reredos. The music is led by a cornet, and the congregational singing, floating over the water at eventide, is very impressive.

CLERGYMAN DROWNED.

THE REV. WALTER SCOTT CLELAND, rector of Trinity Church, Athens, N. Y. (diocese of Albany), was accidentally drowned in the Hudson river on Friday, July 28th. With several boys, the rector started in a canoe from Coxsackie to return to Athens. The boat was upset and all hands were thrown into the water. The boys were swimmers and, finding themselves unable to rescue their companion, reached shore safely.

Mr. Cleland was educated at St. Stephen's College and the General Seminary, graduating from the latter in 1907 and was ordained the same year. He had been rector of Athens for three years. He was born in Frankfort, Herkimer county, N. Y., thirty years ago, and was unmarried.

INCIDENTS OF EPISCOPAL VISITATIONS IN WYOMING.

BISHOP THOMAS and Archdeacon Dray recently visited the missions under the charge of Rev. William Toole near the Colorado line, driving in all about 200 miles, and calling at the various ranches as they passed through the country. On Sunday morning

service was held at Baggs, where the pretty little brick church is certainly one of the attractions of the town. In the afternoon Mr. Toole drove the party to Savery, a distance of fourteen miles, where a service was held in the schoolhouse, a congregation which filled the building to the doors having gathered from miles around. One of the incidents of the service was a sudden rain storm which speedily caused a temporary exodus of many of the congregation to care for frightened teams, and a visit by Mr. Toole and the Archdeacon to the addition to the schoolhouse which was used as a robing room. This addition was only partially complete, and it was perhaps fortunate for the gravity of the congregation that they could not see the robed assistants to the Bishop chasing flying garments in the wet and wind, while the Bishop continued the service. The rather washed-out appearance of the two on their return, however, explained their absence, and freed them from any suspicion of disrespect or irreverence.

After the service Mr. Toole drove his team to Dixon, where evening service was held, and the Bishop confirmed a class of four.

A SISTER TO AID A "COURT OF DOMESTIC RELATIONS."

THE TRIBUNAL popularly known in Brooklyn as the Court of Domestic Relations will have a new attendant to assist the magistrate. Sister Rebecca, of the St. John the Evangelist Sisterhood, will help to reconcile differences between husbands and wives, and the work will be similar to that of a probation officer.

BISHOP HALL CONVALESCENT.

BISHOP HALL, who has been ill for three months, has lately been gaining steadily. He is distinctly stronger than he was a month ago, sits up a number of hours each day, and walks from one end of the house to the other. It is anticipated that he will be able to go away to the seaside within a month. He has lately been examined by a specialist from Boston who confirms the diagnosis of the attending physicians and advises a prolonged period of rest.

DEATH OF REV. F. B. COSSITT.

THE REV. FREDERICK BEVERLY COSSITT passed to his rest at San Diego, Cal., on July 22d. Mr. Cossitt was a retired priest, having formerly worked in the diocese of Central New York.

DEATHS OF LAYMEN.

EDWARD M. SHEPARD, a vestryman of Holy Trinity Church, Brooklyn, and prominent in city and state politics for many years, died at his summer home at Lake George, N. Y., on Friday, July 28th, in the sixty-first year of his age. He was born in New York City and occupied many positions of trust and responsibility in New York and Brooklyn. Mr. Shepard was the leading counsel for the Rev. Dr. Crapsey in the ecclesiastical trial of 1906, and made a brilliant defence of his client.

ST. PAUL'S PARISH, Burlington, Vt., has suffered a severe loss in the death of Mrs. J. C. Farrar, who for some years has been a most devoted Church worker, acting as parish visitor. She died suddenly on July 18th. The funeral service was held in St. Paul's church on Friday afternoon, July 21st, the rector, Rev. Dr. Bliss, officiating. She is survived by a daughter and a nephew, the Rev. W. F. Weeks.

MR. NATHANIEL W. JAMES, prominent in business and social circles in Baltimore, and for many years a vestryman of St. Timothy's

Church, Catonsville, Baltimore county, died very suddenly at his summer home near Catonsville on Sunday night, July 23d, aged 69 years. The funeral services were held on July 26th, the Rev. Percy F. Hall, rector of St. Timothy's, officiating, assisted by Rev. Edwin B. Niver, D.D., of Christ Church, Baltimore.

NARROW ESCAPE OF THE BISHOP OF WESTERN COLORADO.

THE TRAIN on which the Bishop of Western Colorado was travelling to a mountain town called Marble, last Saturday, was nearly destroyed by a tremendous landslide, which covered the tracks with boulders, mud, and overthrown trees a few seconds before the train came up. The slide divided and covered large portions of track before and behind the train. Fortunately no one was hurt. The slide was caused by a cloudburst.

NEW BOOKS FOR THEOLOGICAL LIBRARY.

ACTIVE WORK has been begun upon the new library of the Episcopal Theological School at Cambridge, the gift of Mr. John G. Wright of Chestnut Hill, who is one of the trustees. Already the library is coming into possession of collections of books which will be of great value to the school. President J. H. Benton of the trustees of the Boston Public Library has made a gift of the "Book of Common Prayer, According to the Use of the United Church of England and Ireland," with notes by Archibald John Stephens, in three volumes. This is a reprint of the manuscript book attached to the Irish Uniformity Act of 1664. Mr. Benton also has given the library a collection of special prayers set forth by Bishops of the Church during the days of the Civil War. These prayers are reproduced in facsimile from the manuscripts of the writers. Mr. William V. Kellen, another trustee, has given the library a vellum bound folio copy of Deodati's Bible in Italian in the original edition of 1640, a French Bible printed in Amsterdam in 1687, and Pollard's *Records of the English Bible*. The school also comes into possession, through Mr. Richard H. Dana, a trustee, of seventy-four folios containing decisions of the old papal courts; and a number of books from the library of the late Robert Treat Paine.

There are now more than 12,000 volumes belonging to the library, including some exceptionally fine and valuable Hebrew rolls, one of which was found by Professor Max Kellner, of the faculty, while on a visit to London.

OUTDOOR SERVICES IN LOUISVILLE.

A VERY SUCCESSFUL series of outdoor services has been completed at the Church of the Advent, Louisville, of which the Rev. Harry S. Musson is rector, held during June and July. After the regular choral Evensong in the church, a stereopticon lantern service is held on the lawn, consisting of several well-known hymns, the creed and collects, and a brief address on the various miracles of our Lord, illustrated by Tissot's pictures. These services are something of an innovation in Louisville, and have attracted large congregations, particularly of non-church-going people; and while the pictures are naturally a great attraction, the service is heartily entered into by strangers by means of the slides of the creed, prayers, and hymns which are all thrown upon the screen. In spite of the fact that the church is situated on rather a busy and noisy corner, the reverence, attention, and ardor have been remarkable; another noteworthy fact is that instead of the lantern services detracting

from the regular Evensong, as might be supposed, the attendance at the Church services has been greatly increased. So great has been the success of the outdoor lantern services that it is proposed to hold another series in the early fall.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Improvements at Cossackie.

A NUMBER of improvements are being made at Christ church, Cossackie (the Rev. Charles Baldwin, rector), including installation of electric lights, heating system, plumbing, and a number of new fittings for the chancel, and also a memorial window, representing the Resurrection Angel, given in memory of Mrs. Nicholas Clute, by her daughters, Mrs. Griswold and Miss Morgan of New York.

BETHLEHEM.

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

Mission Among Italians.

THE REV. D. A. ROCCA has been appointed by Bishop Talbot as a missionary among the Italians in this diocese. His last service in connection with the Italian mission of Staten Island was held on July 23d. Thousands of Italians are flocking into the diocese of Bethlehem, and consequently the field presents unusual opportunities.

KENTUCKY.

CHAR. E. WOODCOCK, D.D., Bishop.

Marriage of the Bishop's Daughter.

THE MARRIAGE of Miss Marion Woodcock, younger daughter of Bishop and Mrs. Charles E. Woodcock, and Ernest Lee Hughes was recently solemnized at Leland, Mich., the summer home of the bride's parents. The ceremony was performed by her father, the Bishop of Kentucky, assisted by the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Parish House for Huntington.

St. JOHN'S CHURCH, Huntington, L. I. is to have a new, modern parish house. The money for the building has been entirely raised, and work was begun on Wednesday, July 26th. The architectural features will harmonize with the beautiful church. The Rev. Charles E. Cragg, rector of the parish, announces that there will be a large assembly hall, guild room, Sunday school class rooms, kitchen, gymnasium, and drill-room. These will be fitted with up-to-date appliances.

MARYLAND.

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

Increase in Missionary Offerings.

THAT THERE is a steadily increasing interest throughout the diocese in the missionary work of the Church, is shown by the statement that the contributions for Domestic and Foreign Missions to July 1st amount to \$14,282.27, being a gain of \$4,000 over the amount given last year to the same date. Forty-one parishes and missions have already completed their apportionment for the present fiscal year, and the number will no doubt be increased by the close of the year on August 31st.

THE REV. EDWARD T. LAWRENCE, D.D., for the past twenty-two years rector of St. Mark's-on-the-hill, Pikeville, Baltimore county, who has been seriously ill for the past six weeks, has been obliged to give up all parochial duties for the present. He

sailed for Europe on July 21st, where he will rest and recuperate for some weeks, and hopes to return home and resume work about the middle of September.

IN ACCORDANCE with the statutes adopted by the last convention of the diocese for the government of the pro-Cathedral congregation, the following named officers were recently elected to form the lay council of the congregation: Messrs. William H. Fehsenfeld, Arthur W. Palmer, Otto Z. Holscher, J. Herman Ireland, Edward Guest Gibson, Warren L. Little, William E. Austin, and W. A. Zlades. Mr. Arthur W. Palmer was elected register and Mr. Otto Z. Holscher treasurer.

THE REV. GEORGE F. BRAGG, JR., rector of St. James' Church, Baltimore, has sustained the loss of his mother, the late Mrs. Mary Bragg, who, while visiting a daughter in Peterburg, Va., was suddenly stricken with paralysis on Monday, July 24th, expiring the same afternoon. Her funeral took place from St. Stephen's church, that city, on the Thursday following, the rector, Rev. E. E. Miller, officiating. The late Mrs. Bragg was a woman of a devout and consecrated spirit, who, gave practically her entire life in connection with active work of a religious and charitable nature. She leaves an aged husband, one son, and two daughters, one of whom is a physician in South Carolina.

MILWAUKEE.

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

St. Mark's Pays Its Apportionment.

St. MARK'S, Milwaukee, has again completed its apportionment for general missions, and this despite the fact that the amount is sixty-five dollars more than last year and a new church is to be built this autumn.

MINNESOTA.

S. C. EDSELL, D.D., Bishop.

New Church for Prospect Park.

A CONTRACT has been let by authority of the Church Extension Society of Minneapolis for the erection of St. Timothy's Church, Prospect Park. The plans were generously donated by Mr. L. A. Lamereaux, and provide for a building seating 150 persons, with a commodious basement. The interior finish will be of fir and the outside of rough cast plaster on cement and shingles. The cost will be about \$3,500.

OHIO.

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

Progress at Lima.

At CHRIST CHURCH, Lima (Rev. J. Edward Hunt, rector), the number of subscribers has more than doubled in little more than a year and the parish debt has been reduced to the extent of \$1,500. The largest class in the history of the parish has just been confirmed, the third class within fourteen months, the total number confirmed in that time being 62.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Summer Arrangements.

AS IN FORMER years, the congregations of St. John's and Christ Church, Georgetown, will worship together during August, alternating between the two churches. The former will be in charge of Rev. Douglas I. Hobbs of Kansas, and Rev. Paea Kennedy of the Virginia Theological Seminary, the rector, Rev. Frederick B. Howden, being with his family at his summer cottage at Fenwick Point, Saybrook, Conn. At St. Alban's the rector, Rev. Dr. Bratenahl, with Mrs. Bratenahl, is at Warm Springs, Va. During his

absence, the Rev. John D. Wing, of the diocese of Atlanta, will officiate in St. Alban's church. Dr. McKim, rector of the Epiphany, is still abroad. Beginning September 1st the Rev. T. Hubert Jones of Wayside, Charles county, Md., will become assistant minister and from then on will have charge of the services.

St. ALBAN'S PARISH, which is the largest parish in the District of Columbia, territorially, a few days since acquired by the gift of two generous Church women a large lot of ground on the Foxhall road, near Reservoir street, in a locality which is rapidly being built up and where no other church is located. It is proposed in the near future to erect on this lot a commodious hall, which will for the present serve for both parish hall and church, and later when the work warrants a church will be erected.

This will give St. Alban's parish six places of worship in the nine square miles of territory within the parish limits, namely: St. Alban's, St. Columba, Tennytown, St. David's, on the Conduit road; All Souls', Garfield street; St. George's, for colored people, in Tennytown, and this new work.

St. COLUMBA'S CHURCH, Tennytown, is being enlarged to accommodate the growing congregation. This church, built in 1873, is one of the landmarks in the community. The architect's plans call for an extension which will double the seating capacity of the church and add a large tower, which can be seen for quite a distance. The church is to be finished in pebble dash, and when completed will give the appearance of an old Colonial church.

WESTERN COLORADO.

BENJAMIN BREWSTER, Miss. Bp.

Missionary Notes.

ON THE EVENING of Sunday, July 16th, Mr. G. F. Shelby, field secretary of the B. S. A., gave a stirring address in St. Barnabas' Church, Glenwood Springs, on Brotherhood Ideals and Methods, and organized a chapter of the Brotherhood in the parish.

THE REV. F. C. SMITH and family are spending August at Lake City. The Rev. Evan G. Davies is spending his vacation in California.

WESTERN MICHIGAN.

JOHN N. MCCORMICK, D.D., L.H.D., Bp.

Two New Churches.

WORK has begun on the new church at Grand Ledge, and the edifice will probably be ready for use by at least January 1, 1912. The Archdeacon of the diocese, Rev. C. J. DeCoux, is giving much of his time to this work, and has succeeded in raising among the people \$12,000 for the building, which will be completed without indebtedness. The work at this point has been quite remarkable. Two years ago the Church was unknown in this city. Occasional services were held a year and a half ago, and the interest has grown so rapidly that the hall where services are held is no longer large enough, and the people have generously offered to build and pay for a new church edifice, and they also pledge themselves to give, as soon as the church is erected, a salary sufficient to have a resident rector. This spring one of the largest classes in the diocese was confirmed here, and there is a growing Sunday school.

ANOTHER new house of worship in the diocese is at Northport Point. This edifice is erected by the summer resorters at this place, who are largely Church people, as a memorial to Bishop Atwill, who for several years spent his vacation here, and was highly esteemed by all. This new chapel will be consecrated on Sunday, August 6th, by Bishop McCormick. As several clergy of the Church

are taking their holiday at Northport Point every year, it is probable that regular services will be held here from about May 1st to October 1st or later.

WYOMING.

N. S. THOMAS, D.D., Miss. Bp.
New Church for Gillette.

THE FAITHFUL efforts of Rev. E. Ashley Gerhard, supported by the interest and help of the Bishop's committee, have resulted in a condition where they have felt warranted in letting the contract for a church building at Gillette to cost a little over \$3,000.

SISTER CLARA, who was until recently house-mother at the House of the Good Shepherd, Utica, N. Y., a Church home for children, is now house-mother at the Cathedral Home for Children in Laramie.

CANADA.

News of the Dioceses.

Diocese of Quebec.

THE SPIRE of the Church of St. Michael and All Angels, Riviere du Loup, was struck by lightning during a heavy thunderstorm on July 18th and some damage was done to the interior. The storm took place between morning and evening service, so that no one was in the building when it was struck. It was found possible to have Evensong as usual, though without the aid of the electric lights which had been seriously injured.—THE NEW lecturer in mathematics and science in Bishop's College, Lennoxville, is Mr. A. V. Richardson, senior mathematical scholar in Queen's College, Cambridge, England, and honor graduate in both mathematics and natural science. Mr. Richardson comes highly recommended and will commence his work at Bishop's College in September.

Diocese of Huron.

THE CHOIR of St. Luke's Church, Brantford, went into camp for the last week in July and the first week in August.—THE CORNERSTONE of the new Sunday school hall and parish house for Trinity Church, Galt, was laid July 20th. The service was conducted by the rector, the Rev. Rural Dean Ridley. The cost of the new building will be about \$15,000.—GREAT REGRET is felt at the serious accident to Mrs. Boomer, widow of the late Dean Boomer of Huron. She was driving in London, July 20th, when the horse ran away, throwing her out against a telegraph pole. It is feared her injuries will prove serious, and her advanced age is not in favor of her recovery. Mrs. Boomer is one of the best known Church workers in Canada and has been an enthusiastic member of the Woman's Auxiliary since its beginning.

Diocese of Ottawa.

TWO CANDIDATES were admitted to the priesthood at the ordination held by Archbishop Hamilton in St. John's Church, Arnprior, on St. Peter's Day. They were presented by Archdeacon Bogert. There were a number of the diocesan clergy present and the service was choral throughout. The sermon was preached by the Rev. W. Netten of Pembroke.

Diocese of New Westminster.

BISHOP DE PENCIER will spend the first three weeks of August in the diocese of Kootenay. He hopes within the next two years to have sufficient funds, so that it may be possible to have a separate Bishop for Kootenay. There are now thirty clergy at work in that diocese. Bishop de Pencier returned from England in the middle of July. During his eight weeks' stay there he made forty-eight addresses, and thus has done a good deal to forward the work he has at heart. The first anniversary of his consecra-

tion was observed by a service in the Cathedral, New Westminster, July 25th. The roll of clergy in the diocese now numbers fifty-six.

Diocese of Toronto.

AN UNUSUALLY large class was confirmed by the Assistant Bishop, the Right Rev. Dr. Reeve, in the parish of East Mono, July 9th. The difficulties in working this large parish, in which are four churches, must be great, but the people are eager to help their rector, and have built and installed a mile of telephone line from the rectory to enable him to do his work more efficiently and easily.—THE Rev. Canon Morley, rural dean of West York, has been appointed financial secretary of the Chapter of St. Alban's Cathedral, Toronto. He will have plenty to do as the chapter has decided to begin building operations in October.—MUCH PLEASURE was felt in the parish of St. Clement's, Eglinton, at the visit of their former rector, the Rev. Canon Powell, now principal of King's College, Windsor, Nova Scotia, in the end of July.

Diocese of Niagara.

BISHOP CLARK has divided the diocese into four Archdeaconries—Hamilton, Archdeacon Forneret; Wentworth and Haldimand, Archdeacon Belt; Lincoln and Welland, Archdeacon Perry; and Wellington and Halton, Archdeacon Davidson.—THE CONGREGATION of St. George's Church, St. Catharines, have voted the retiring rector, the Rev. R. Ker, \$300 per year for the rest of his life. He has resigned his charge from ill health, after twenty-two years' work in the parish.

Diocese of Saskatchewan.

THE NEWLY appointed professor of divinity in Emmanuel College, Saskatoon, is the Rev. W. A. Ferguson, vice-principal of Bishop's Hostel, Liverpool, England. He will begin his work at Saskatoon in September.

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IS IT REALLY ignorance which causes many a father and mother to say, "I don't know how to train my children," or is it just plain selfishness? Is it because parents do not know what to do that so many children grow up almost without training, or is it because the parents are unwilling to use the time and strength necessary to the successful accomplishment of that sacred task? In these busy days, it is natural enough that overworked fathers and mothers should seek their own comfort in their own homes and should "not want to be bothered with children," but such parents might well be guarded in their expressions of affection for their offspring. Love seeketh not her own.—*Cumberland Presbyterian.*

A RECENT writer in the *Bellman* declares that despite the generally held belief that Voltaire had a tremendous influence on French life, his writings being looked upon as one of the causes of the French Revolution, the contrary can easily be historically proved. Instead of being a great man wielding a wide influence, this writer says that by nature Voltaire was the acme of self-conceit, and through this unfortunate characteristic he became later an inveterate critic. He mercilessly criticised Shakespeare, from whom he borrowed, however, "Othello" to transform it into his "Zaire"; he wantonly attacked Joan of Arc, even in her spotless character of a woman; after having most highly exalted the crown prince of Prussia, he shamelessly ridiculed his former friend, who had become Frederick the Great. "In brief, at least in his own opinion, there was not in creation any perfection but Voltaire."

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