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The Living Church

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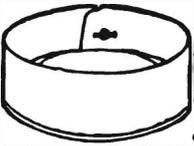
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MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 16, 1911.

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PRINCIPAL CONTENTS.

DEVOTIONAL INTRODUCTION: The Pen of the Evangelist	659
EDITORIALS AND COMMENTS:	660
The Spiritual Value of Parish Rows—The Norfolk Case—The Post Office as Guardian Angel.	
THE GIRLS' FRIENDLY SOCIETY IN PARIS. European Letter. I. S. Wolf	662
BISHOP GORE TRANSLATED TO OXFORD. London Letter. John G. Hall	663
EPISCOPAL KALENDAR FOR NEW YORK. New York Letter	664
PENNSYLVANIA APPORTIONMENT IS PAID. Philadelphia Letter	664
THE GENERAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA	665
MISSIONARY COUNCIL AT DULUTH	667
THE PROBLEM OF UNITY. III. Rev. Francis J. Hall, D.D.	668
THE ART OF BEING KIND. Lilla B. N. Weston	669
ROMAN LEGENDS OF THE APOSTLES ST. PAUL AND ST. PETER. VI. Viktor Rydberg	670
AND THOU SHALT REMEMBER. Zoar	671
DEPARTMENT OF SOCIAL SERVICE. Clinton Rogers Woodruff, Editor	672
CORRESPONDENCE:	673
Brotherhood Work Among College Students (George H. Randall)—Sunday and Week-Day Worship (Rev. John Oliphant, Rev. Samuel Andrew Chapman, Rev. Robert S. Gill)—Socialism (Rev. A. L. Byron-Curtiss, Rev. Custis P. Jones, Rev. Bernard Iddings Bell)—A Correction (Rev. W. S. Hayward).	
LITERARY	675
DEPARTMENT OF SUNDAY SCHOOL WORK. Rev. Charles Smith Lewis, Editor	676
WEBSTER'S THREE TEACHERS. Rev. Roland Ringwalt	677
THE KING'S THREAD. Margaret Dooris. [Poetry]	677
PERSONAL MENTION, ETC.	678
THE CHURCH AT WORK. [Illustrated]	680

ONE OF THE greatest lessons in life is to learn to take people at their best, not their worst; to look for the divine, not the human, in them: the beautiful, not the ugly; the bright, not the dark; the straight, not the crooked side.—*Sel.*

THE PEN OF THE EVANGELIST.

FOR ST. MATTHEW, AP. EV. (SEPTEMBER 21ST).

ST. MATTHEW was a customs-officer—an occupation held in little repute among the Jews—who was called by our Lord to be a disciple as he was sitting at the toll-office near Capernaum (St. Matt. 10:3). He is probably to be identified with Levi the son of Alphæus, of whom St. Mark records a similar call (2:14), and adds the bit of information that it was at his house, after the call, that Jesus dined with "publicans and sinners," thereby giving offense to the Pharisees. He became one of the Twelve, and appears in the Apostolic lists. Of his subsequent career nothing is known, save for two remarks in the *Ecclesiastical History* of Eusebius: "For Matthew, after preaching to the Hebrews, when about to go also to others, committed to writing in his native tongue, the Gospel that bears his name; and so by his writing supplied, to those whom he was leaving, the loss of his presence" (iii. 24). And: "Matthew then in Hebrew compiled the *Logia* (Sayings): while they were interpreted by every one according to his ability" (iii. 39, quoted from Papias).

These statements of the early historian have been subjected to various interpretations by modern scholars, but the net result seems to be that the Apostle Matthew wrote down in Hebrew (*i.e.*, the Aramaic spoken by Hebrews at that time), the *Sayings of the Lord*, which are held to include the great body of our Saviour's words as they are found to-day in the first three Gospels, and that this version of Christ's teaching was that which was earliest circulated amongst the Christian communities. In the Gentile churches there was need of course that the *Logia* should be translated into Greek, and in the process of this translation they were combined, together with traditions from other sources, with the Gospel of St. Mark: the result was the Gospel according to St. Matthew as we have it. The original Aramaic *Logia* has been lost.

St. Matthew's contribution to the faith exemplifies afresh what so frequently seems to be God's method in dealing with men. Jesus chose him from a despised class where one would look last to find a man who should prove of value to the faith. He trained him, prepared him for his mission, launched him on an Apostolic career, and yet has suffered scarcely a detail of his life, of his active work, to remain in the memories of men or in the records of the Church, but granted unto him nevertheless to make one imperishable and incomparable contribution to religion—the preservation of our Lord's own discourses, so deeply embedded now in Christian faith that we can scarcely conceive Christianity to be deprived of them. And so often the simple from the world's point of view are chosen to confound the wise, and the obscure to render services to humanity which infinitely outweigh what is accomplished by the brilliant.

How often doubtless the simple talent we possess, the very obscurity in which it must be developed, the hardship which seems to retard and thwart its expression, the total absence of recognition where we are prone to look for it, may be the very conditions under which only we can perform the task that God has allotted us. If we fail, if we contribute nothing, is it not that we allow the conditions to discourage us because of our own weakness and faint heart; is not the failure due to ourselves?

Certainly, as we gratefully commemorate the name of him whose pen was the means of preserving so many of the precious "words of life," we should learn the deep lesson his life has for us—confidence that there is a work for us to do for God, and faith that it may be done, and best be done, in the very situation and under the very limitations in which we find ourselves.

L. G.

THE SPIRITUAL VALUE OF PARISH ROWS.

A PARISH ROW is not entirely a means of grace. It is not usually promoted for that avowed purpose. There is another aspect to it, to which, no doubt, the Recording Angel gives due diligence. Those who foment and continue such diversions will, of course, be favored with abundant opportunity to explain why they did it, when they stand before the Judgment Seat of Christ. Upon their ability to convince their Judge that they acted wisely, much will depend—so far as they are concerned. Ours is not the difficult duty of determining precisely what is at issue for them, and not being gifted with the powers of a Dante, we have no inclination to make the attempt. Almost any good cartoon detached at random from the *Inferno* will do as a rough guess. To-day we attempt the much less difficult and much more agreeable task of showing how Parish Rows, properly used, may become means of grace.

First, what do we mean by Parish Rows? The answer is multiform. They include all those cheerful diversions which, among little children, end with the determination, "I won't play with you any more!" They also include those happy spiritual devices by which a layman or a laywoman, frequently possessed of a considerable amount of this world's goods (in order to show, as some saint or cynic once observed, the contempt which Almighty God has for riches), is able to assume the spiritual control of a parish or compel the unhappy rector and a divided church to pay the consequences.

There are two chief instruments used in producing the desired result. One is the tongue; the other, the purse. One is chiefly the weapon of the female goat, the other of the male; though there is no absolute division of these means between the sexes, and, of course, "goats will be goats."

But the value of the Row comes in the effect that it produces in a parish. It divides the sheep from the goats as effectually as any division that can be made on the Judgment Day. Did it ever occur to any one that the final division of sheep from goats is an automatic process? No decree proceeds from Authority, "Henceforth *you* are a goat, and *you* are a sheep!" The sheep gather on the one hand because they recognize that in fact they are sheep; the goats on the other, because they cannot fail to know that they are goats, and therefore that they belong, as a matter of course, among the goatherds. Just as man is a product of evolution from protoplasm, and yet recognizes beyond the least question that he has grown into man, so those who permit the process of life-long evolution to make goats of them, will never think of contesting their place. They may have some natural curiosity as to the final grazing pastures that, in the inscrutable wisdom of Omniscience, are assigned to self-made goats, but there will be no thought of intruding goats into a sheepfold. No self-respecting goat will think of contesting his place.

Yes, the Parish Row pins self-made labels upon the sheep and upon the goats. The lady goat who wags her tongue incessantly to the serious detriment of the parish does not know it, but the only sound that the angels hear is, "I am a goat, I am a goat, I am a goat." The gentleman goat who slaps his pocketbook with a suggestive menace as he expresses his profound views, is but adding his bass voice to the chorus, "I am a goat, I am a goat, I am a goat." Now in this curious world, the will of the goat often prevails. Many a sheepfold has been wrecked because goats had obtained possession, and everybody knows that the digestive faculties of the goat enable him to compete on very favorable terms with the sheep.

Of course we do not for a moment assume that where differences of opinion arise, the parties thereupon of necessity separate into the sheep and the goats, the good and the bad. Differences of opinion may be very pronounced and yet not produce a Parish Row. Nothing produces the Row but disloyalty on the part of one or more persons. So long as differences of opinion exist without producing detraction, venomous remarks, refusal to perform one's duty, or some other phase of disloyalty, there is no Row. That which marks one as a goat is not the fact of differing with the rector or others within a parish, but the fact of permitting one's differences to stand in the way of loyally performing his duty within the parish, by word and by deed. The fact that there is a Parish Row is incontestable evidence of disloyalty on the part of somebody. One has an inalienable right to remove from one parish to another, doing it openly, by asking and receiving letters of transfer, and doing it courteously, without evil words; but one has no right to remain within a parish and not give loyal support to it, its clergy

and its agencies for parochial work. The goat in the parish is the man or the woman who insists on having his or her own way, or else stirs up strife within the parish and weakens the spiritual power of the rector.

DO WE SPEAK too largely in parables? Well, we have the best of authority for this manner of writing. The homely things of every-day life were not too homely to be taken by our Lord as the illustrations from which He might draw the analogies as to His Kingdom. He continually began, "The kingdom of heaven is like unto . . ." Now the parish is a contracted image of the kingdom of heaven, and a twentieth century parable, builded reverently upon His model, might be framed somewhat like this:

"The kingdom of heaven is like unto a class of kindergarten children. Their teacher said, Come, children, let us run and play blind-man's-buff. So they all began to run. But one little girl soon sulked and said she would not play unless she could be It, all the time. Her teacher tried to show her that others must be It, a part of the time, whereupon the little girl began saying mean and unkind things about the teacher, so that some of the other children began also to think she was a mean, hateful old thing. And so one group of children would do nothing but sulk and find fault, and the game became less pleasant for the others, because they must both endure the sulkiness of those who would not play, and must also guard their own tongues lest they should be tempted to a like wickedness. And the teacher went home at night and wept bitterly."

THE SMALLER the parish or the guild, the choir or the brotherhood, the more bitter is the Parish Row, when it comes, because the greater is the relative influence of a single individual. Every small parish or mission is a struggle. If one person drops out of the struggle, the loss is very keenly felt by those who must keep it up. But if the one who drops out also seeks to pull down what the others are struggling to build up, the intensity of the bitterness is increased tenfold. And yet how often do we see this, in small parishes where the aggrieved individual is conscious of his, or her, power! But large parishes are by no means free from the same tribulation.

How should the individual layman or laywoman view the activities of a parish? What should be his relation to his rector?

It is evident, first, that the individual must not insist upon having his, or her, own way. As others are obliged to get along with him, so he must school himself to get along with others.

It is quite likely that there will be details of the service that jar upon the susceptibilities of the individual. That is one of the limitations which arise from the present condition of affairs in Anglican Christendom, whereby comprehensiveness is the Church's official policy. Many ways of rendering divine service are permitted within the Church; but obviously only one way can prevail in one place at one time. Obviously, too, the rector must select the one way which he deems best adapted to his parish. In this process of selection he does not necessarily choose the way that strikes him as ideally the best, but rather the way that seems best fitted to the particular circumstances under which his ministry must be exercised. Perhaps he exercises bad judgment. The fact remains that *he*, and no one else, must determine the question. And that means that some in the parish must adjust themselves to one form of service where another form would be more agreeable to them. Few laymen are perfectly satisfied with every detail of the service in which, regularly, they participate. Few fail to see one or another trait in their rector's character or characteristics which they would not prefer to have different. But the broad-minded, sensible layman knows that his particular preference cannot possibly be made the standard whereby the services should be directed, and that he cannot look for perfection in his rector—any more than his rector finds perfection in him. Consequently it becomes impossible for the individual to be disloyal to his rector or his parish on any such ground as that.

A like consideration animates members of parochial organizations—guilds, choirs, and the like. Is some one else chosen to be the head when, perchance, the Lady Ego is conscious that she could do the work better? If she be broad-minded and wise she then proves her ability to lead by her willingness to serve. For one who cannot with good grace perform her work as a high private in any organization thereby shows her unfitness to lead.

Oh, the pity of Parish Rows that are founded on petty dis-

sensions concerning office holding or the management of guilds and the like! Here is not even the superficial excuse which one has who is led into disloyalty by phases of divine worship of which he conscientiously disapproves. The latter is unreasonable, because God does not hold him to account for things over which he has no control, and the management of the services is one of these; but the disloyalty that results from petty bickerings in guilds and the like, is one that arises from things over which one *does* have control—such as the use of her tongue or of her hands or of her pocketbook—and consequently God does hold her to account for these things. And yet more parishes, probably, have been wrecked, more rectorships forced into failures, more people driven away from the Christian Church, by these petty strifes within guilds and choirs and societies of the parish than from “ritual” or any other serious differences. From all strife to be greatest within parish guilds; from all attempts to run churches by those whose business it is to follow; from envy, hatred, and malice, and all uncharitableness, *Good Lord, deliver us!*

But from time to time these things arise within any parish. Then is where the “Spiritual Value of Parish Rows” manifests itself. The occasion is equivalent to that in war when a general asks for volunteers to embark in extra-hazardous service. Thank God, there are always brave men ready to step forward. At every crisis men and women show of what stuff they are made. Parish disloyalty on the part of some is the time for greater loyalty, greater efforts, on the part of others. So, carefully guarding their own tongues, the loyal ones make splendid advance, and the Spiritual Value of the Parish Row is made evident in their lives.

Reader, would you know whether, in the sight of God and of the Recording Angel, you are seen as a sheep or as a goat?

Think over the things you have said within the past year concerning your rector, your parish, your associates; and answer for yourself.

IT has come to our knowledge that among some Church circles, a report has been sedulously circulated that in the matter of the unhappy incident of last spring relating to Christ Church, Norfolk, Va., THE LIVING CHURCH had told one side of the story only and had refused to permit the other side to be told in our columns.

The Norfolk Incident

We should hardly venture to dignify such an allegation with public notice were it not for the great harm that is done to the Church by the circulation of irresponsible and perhaps malicious rumors of this sort, and the impossibility of meeting them individually.

Few local troubles that have arisen in the Church have been so difficult of treatment as this. The story was originally told in a brief news item and an editorial criticism, printed in THE LIVING CHURCH of April 22nd. In the issue of May 6th there was a fuller news report, a statement from the rector of the parish, a counter-statement from Mr. John D. Letcher, on behalf of the minority in the parish, a criticism by a correspondent from a distance, and a second editorial reference to the matter. Certainly both parties were treated alike thus far, and if the minority statement was inadequate, that was Mr. Letcher's fault and not ours.

At that time we hoped the matter might then be dropped. We had reported the news, had made the comment that seemed proper, and had given place to signed statements on behalf of both parties to the issue. Later, however, there was received an official statement issued on behalf of the parish, that had been adopted first by a unanimous vote of “a large meeting of male parishioners and afterward, on April 17th, read to a still larger meeting of the whole congregation. At this latter meeting the only dissenting vote was cast by John D. Letcher”—the same whose statement on behalf of the minority had already been printed in our columns. This statement, which contained very sad relations of fact, was printed in the issue of May 20th, and two miscellaneous letters from correspondents at a distance were printed in the same issue. In that for the week following, a lengthy letter from the late Chancellor Olds, chiefly in defense of the Bishop, was printed, and an editorial discussed it somewhat. Two or three later issues contained letters from correspondents at a distance from Norfolk, and a letter of correction of an error, from an officer of the vestry, appeared in the issue of June 24th.

It is perfectly true that not all the letters that were sent to us were printed, although, if we recall rightly, we returned

as many on the one side of the dispute as on the other. But the space which we can devote to a single subject, important or unimportant, is limited, neither can we feel that the best interests of the Church would have been served by permitting this unhappy dispute to be exploited further. Unhappily, too, the degree of bitterness, sometimes seeming to approach malice, that was displayed by some correspondents, would, in itself, have prevented us from printing their letters, and some of them would probably have involved both us and the writers in actions for libel. We sought carefully to avoid all personalities of a disagreeable nature, on either side.

Correspondents must bear in mind that nobody can claim a *right* to appear in the columns of THE LIVING CHURCH. The minority side of this dispute was told by Mr. Letcher and Mr. Olds. Had other letters appeared to us to add other germane and important considerations, they also would have been printed. Of course any statement of the Bishop himself would very gladly have been printed, had he requested it.

We made every effort to treat the matter with perfect fairness, to publish the real facts, and to give both sides the opportunity to express their views temperately and concisely. If we failed, those whose letters on behalf of the minority were printed, must share the responsibility with us. We printed what they wrote.

A WRITER in *Harper's Weekly* in describing the work of the Post Office Department as “a guardian angel to the easy,” has this to say:

“While the majority of ‘suckers’ are drawn from the illiterate working class, no other class of men furnishes a larger percentage of victims than ministers and priests. They are not infrequently approached by, or reached through, other ministers. They do not bother much about examining the proposition itself; they wish to know about the promoter as a man; they assume that a good man could not be associated with a wicked enterprise.

“Therefore circulars destined to impress ministers and priests into parting with their savings dilate upon the fact that the president of the company is a regular churchgoer, has been active in prohibition campaigns, does not smoke, or has donated a memorial church window.”

This may seem like a somewhat harsh statement, but unfortunately for the reputation of the clergy, experience abundantly sustains it. It naturally occurs to suggest that they should think twice before they invest once; but the question arises, Where can a priest go for reliable information in regard to investments? There is of course no common center or bureau where reliable information may be had such as the bureaus which the leading charity organizations maintain in some cities. In the absence of such certification in financial matters, the clergy would save their money and their reputations if they were to ask the promoter seeking to sell shares of stock or other investments to produce some sort of certification or insist that they be given time to ask about the standing of the concern. Then inquiry could be made of a leading bank or of the Post Office Department at Washington. The best safeguard, however, is for every one to remember as an established rule, that the larger the promised return the greater the risk; or, to put it another way, a small return is the price of safety.

After all, there are thoroughly reputable financial houses, whose addresses may easily be discovered, and whose advice may well be sought and accepted in such matters; precisely as one would go to specialists in any other department for expert advice.

ANSWER TO CORRESPONDENTS.

X.—The omission of “holy” among the notes of the Church in the Nicene Creed as printed in Anglican Prayer Books has never been satisfactorily explained. The word (*sanctam*) appears in the Elizabethan Latin Prayer Book. On the other hand it is wanting in a number of Latin and Greek versions that are extant; but why one of these was followed in the first English Prayer Book nobody knows.

L.—One commonly addresses: “The Rev. Mother A. B.” “The Sister C. D.”

THERE IS ONE circumstance I would preach up, morning, noon, and night, to young persons, for the management of their understanding. Whatever you are from nature, keep to it; never desert your own line of talent. If Providence only intended you to write posies for rings and mottoes for twelfth-cakes, keep to posies and mottoes: a good motto for a twelfth-cake is more respectable than a villainous epic poem in twelve books. But what nature intended you for, and you will succeed; be anything else and you will be ten thousand times worse than nothing.—*Sel.*

THE GIRLS' FRIENDLY SOCIETY IN PARIS

How It Holds Out Its Friendly Hand to the Stranger Within Its Gates

OTHER PROVISIONS FOR FOREIGNERS IN THE FRENCH CAPITAL

Paris, August 24, 1911.

FROM early ages Paris has been the chosen home of many strangers. People from every quarter of the globe flock to the Ville Lumière, to the gay, bright capital of France, the city of grace and culture and fashion. In remote times there was less brightness and fashion to attract visitors from afar, but there was a stabler thing—learning. The University of Paris was a busy center of study at an age when other European universities were barely established; it was also a chief center of ecclesiastical activity, and students both religious and secular made long, toilsome journeys in order to pass some months or years of their life, or perhaps to settle down altogether, in the city which offered these advantages.

Later, in times of political and ecclesiastical trouble in their own lands, many more strangers sought refuge here. Vestiges of foreign religious communities are still existing. One of the last of the British communities, the convent of *Les Dames Anglaises* at Neuilly-sur-Seine, is just now about to be broken up; the nuns who for so long could only be approached through a grating, will probably lead henceforth a secularized life, wear lay dress, and establish a private boarding-house.

But while the old order of things disappears, the principle holds good and institutions for receiving strangers, for English and Americans more particularly, are a prominent feature of the Paris of to-day.

Foremost among such institutions is the Paris branch of the Girls' Friendly Society. In the beautiful house on the Avenue d'Iéna in the best, the brightest, and most healthy part of the city, within a few minutes walk of St. George's church, the "friendly girls" live as in a refined English home, presided over by the most winning and sympathetic of hostesses. There is no "institution air" about this lodge. It is simply a "gentleman's house," as the expression is—without the gentleman, *bien entendu*, . . . and with an unusual number of bright, merry girls. Gentlemen come in from without at stated times—the good clergy from St. George's, the Bishop from the Embassy church, and others interested in the work and welfare of the lodge. I never go into its dining room—one side of which is entirely of glass, opening out upon a terrace and a garden whose shrubs and plants in summer touch the panes, giving the effect of a greenhouse—without thinking how restful and refreshing this greenery must be to girls who have left sweet homes in England, to others who may have come from poor ones, and to those who, hard at work, come in, tired from dusty, crowded roads and streets and trains.

A word which well describes the attitude of the Paris branch of the G. F. S. is *development*. Working very quietly, very unobtrusively, it has persistently kept step with the movements of the age, the needs of the time. No one would dream for a moment of using the expression "advanced" in connection with this society, and the atmosphere of the Paris lodge is essentially womanly in the good old sense of the word. But it is, at the same time, very much up-to-date. The young women do not cry upon the housetops for freedom from the trammels of convention, for equality with men; they would forfeit the respect of the Society and their cards of membership did they attempt to enforce their ideas by violence or strong language. But the rights of women, their true right to work in whatever way their capabilities lie or the opportunity offers, their right to freedom of action and opinion within the limits of good breeding, is stoutly maintained. And those who look on may see with what grace and charm such rights can be exercised, a grace and charm worthy of the gracious patrons of the Society, the two beloved Queens of England and the numerous gentlewomen who are on the committee and who work as honorary members and associates.

The Paris Lodge is concerned chiefly with governesses. The French who for so long kept themselves imprisoned in their own tongue, profiting somewhat unduly from the fact that educated persons of other nations spoke French, that French is the recognized language of diplomacy, understood after the disasters of 1870-71 that it were well to master the language of their neighbors. German was at first attacked. As time

went on, English became fashionable, was taught more and more in schools. Since the *entente cordiale* the study of English here in Paris and throughout the whole of France has become quite the rage. Hence the need of teachers. The G. F. S. met that need with singular success. French families seeking English governesses, daily teachers, or higher class nurses for their children, know they can trust those recommended by the home in the Avenue d'Iéna. English typists, short-hand writers, women clerks, too, are often wanted here nowadays.

While living at the Lodge, or when that is full, in houses specially recommended by the Lady Superintendent, working hard, amusing themselves, also, learning much, "developing," as the Society has developed, the aim of the Association is never lost sight of. It is threefold: Mutual help, religious and secular; purity of life; faithfulness in duty. The "whole duty of man" when "man" is a friendly girl, has been defined in one pithy sentence: G. F. S.—God, Friends, Self; God first, Friends next, Self last. We know that if the first two duties are fulfilled, the last takes care of itself; the two first include the third.

Girls who come abroad for the first time have, many of them, been carefully shielded from harm, have scant experience of life, have been brought up strictly, are essentially *good* girls, but have, for the most part, never yet been sorely tempted. Such a girl may be brought suddenly face to face with utterly different teaching, thrown as regards her work into a *milieu* where the tone is *décadent*, amidst a glamor of enticing worldliness. We cannot all be in early years of the toughest moral fibre. And if her life has been passed so far in a circle acknowledged to be narrow, cramped, retired, such a girl may not unnaturally lend an attentive ear to her new acquaintances, so attractive, so amiable, who talk so glibly of "wider views," large-mindedness, enlightened ideas, the advance of thought. It is then that her association with the G. F. S. is so precious. The knowledge that whatever may be the difficulties or temptations that meet her in her work, she is a member of the bright, healthy household in the Avenue d'Iéna, that there she can ask counsel, that she may find it without the asking, glean it, pick it up in her daily intercourse there, must be of saving power. The G. F. S. girl is not a unit in the new, unfamiliar world she goes to when she comes abroad, but a member of a great, important, solid group.

Very admirable is the way in which the office-work of the Home is carried on. It is all honorary. Women of society, without thought of recompense, give up the social life to which they are accustomed, drudge away from morning to night at books, ledgers, clerical occupation of all sorts, and endless, often very wearisome, interviews. But a cheery countenance is the order of the day. All this is an object-lesson in selflessness and devotion to the interests of others. G. F. S. Homes abroad are the surest safeguard against undesirable influences. There a hand is always stretched out to save the girl who may suddenly find herself on the brink of a giddy precipice. Women of leisure and means often do precious work in the cause of rescue; the work of prevention is yet more heroic because less full of incident and more humdrum.

And when the "friendly girls" at work in Paris are tired and in need of change and country air, for which they cannot afford to go home, there is the beautiful little old-world House of Rest in the ancient historical town of Saint-Germain-en-Laye, within an hour's delightful journey through green lanes and fields and woodlands.

There is yet another advantage which the G. F. S. centres of the European continent offer to English people living far from home. It sometimes happens as the result of such residence that an English girl marries a foreigner, that an Englishman weds a foreign wife. Young girls, the children of such couples, may be enrolled at nine years of age as candidates for membership and join the Society early in their teens. They are thus kept in touch with the best influences of their motherland or their fatherland.

Americans, too, have here their special homes for young people. The Student Hostel is a fine old house, once inhabited, it is said, by the renowned Pascal, then for many years a convent. It is situated high up on the Boulevard Saint Michel, close to the beautiful Luxembourg gardens. It is a well-arranged Home with an old garden and roomy halls and library. Besides those living in the house, hundreds of girl-students of various nationalities meet there daily during the school-year for intercourse and for meals. This Home is connected with

the Christian Association. What we term "Church feeling" is evidently not to the fore here, but it is nevertheless an earnest and sincere Christian institution, and if a woman of good Church principles happen to cast in her lot with the inhabitants of the Student Hostel, she can always find her way to a church on Sunday and at other times.

Not far from the Student Hostel is the American Girls' Club. Then there is Miss Leigh's Home for governesses and servants, an old, well-known establishment. These are all homes for the young, the hard working. Paris does not forget those whose days of hard work or of study are over, those who, having come to the decline of life, find themselves without means or strength in the foreign land which has yet by long residence become their home-land, while long absence has broken all connection with the land of their birth. At the Victoria Home, to which I referred in a previous letter, British subjects who have passed thirty years in France and are without the means of self-support, have a room to themselves in a fine, large house among the shady trees of Neuilly, just outside Paris. They are supplied with coal, free doctoring, and care in illness; they may receive their friends daily. This is an institution well worthy of support, one which might with advantage be added to and enlarged were funds forthcoming.

The British Hospital, where British subjects of all classes may claim free entrance and medical care, is acknowledged to be one of the best organized, most perfectly kept of Paris' Hospitals. There the clergy of St. George's hold a service every Sunday and are ready to minister to the spiritual needs of patients at any other time. It seems a pity that to economize funds this hospital must be shut up for some weeks every summer. True, the British working population of the city is greatly diminished during holiday time, but visitors and pleasure seekers are numerous; illness does not keep holiday, and English-speaking people have good grounds for preferring a British hospital to a foreign one.

A French society, l'Union Chrétienne de Tennes Gens, does excellent work among young men. It takes the form of an immense club with restaurant, gymnasium, classes, lectures, meetings, healthy occupations, and amusements of all sorts. Youths of sixteen and older are admitted without distinction of creed. Members of each branch of the Catholic Church are to be met side by side with dissenters. But no one can be enrolled and receive a card of membership who does not declare himself a Christian and whose sincerity and respectability are not vouched for by two honorable and independent persons. Englishmen are in the minority here. Swiss, Norwegians, Germans, Danes, many Frenchmen from the provinces, are among the members. All make a solemn vow to avoid every light word or discreditable action. Special private houses are in connection with this society, where young strangers to Paris may live in comfort and respectability at small expense. I have been over one of these—a large, airy house built in days when walls were made thick and space was less severely limited than it is in these times, situated on high ground in a commercial quarter to be handy for young men engaged in business. It is presided over by a gentlewoman, a Parisian who has seen richer days and who rejoices in this opportunity of occupying her leisure and repairing to some small extent her fallen fortunes. She carries on an undoubtedly good work among young men who come to work or study in Paris. Strangers to the city cannot fail to be cheered by her gentle, motherly presence, her bright, encouraging words. Each young man may have a room to himself, prettily and conveniently furnished and kept in order, while counsel, advice, information, if needed, are always at hand.

I. S. WOLFF.

THE LATEST

DEATH OF ARCHBISHOP ALEXANDER

THE presses are stopped on Wednesday morning to record the death of, probably, the senior prelate of the Anglican Communion, the Most Rev. William Alexander, D.D., LL.D., D.C.L., retired Archbishop of Armagh, which occurred on September 12th. He was born in 1824, consecrated Bishop of Derry in 1867, raised to the Archbishopric of Armagh, Primate of All Ireland, in 1896, and retired from that exalted position last spring. He was 87 years of age.

THE SILENCE that is awkward is preferable to the talk that is foolish. Some very well-meaning persons err in this matter.—*Scl.*

BISHOP GORE TRANSLATED TO OXFORD

Notable Shift in the English Episcopate

THE PRIMATE AND THE HOUSE OF LORDS

"Church Times" Discussion of Alleged Dangers of Communicating from the Chalice

ANECDOTES OF THE LATE BISHOP OF SALISBURY

The Living Church News Bureau
London, August 30, 1911

ALL feeling of anxiety as to who is to be the new Bishop of Oxford has been removed by the announcement, to-day, of the translation of the Right Rev. Charles Gore, D.D., Bishop of Birmingham, to that See. This appointment is perhaps as good a one as could possibly have been made. The *Times* says:

"The Bishop of Birmingham's acceptance of the See of Oxford, however much hesitation it may have cost him, will be recognized in all circles except those that are definitely Evangelical as a natural and fitting choice. The Bishop is a remarkable combination of the politically Liberal and the ecclesiastically Tractarian. . . . The appropriateness of sending him to Oxford is obvious. It was in the University that his fame as a man of influence among men, and women, was first made, and it was in that diocese that he held his only benefice."

Dr. Gore, who was born in 1853, was consecrated to the See of Worcester in 1902, and has been the first Bishop of Birmingham since 1905.

A Chichester Churchman, who wrote to the Archbishop of Canterbury asking his Grace to explain to Churchpeople why he and his colleagues had voted for not insisting on the Lords' amendments to the Parliament Bill, when it was believed that the Government wished to disestablish the Church in Wales, has received a reply from Lambeth Palace. The Primate thinks that his correspondent wholly misunderstands the facts. He had hoped, as a member of the Episcopal Bench, to be able to abstain from voting on the subject, "but it became clear that the issue was going to turn upon a very few votes, and that it was only by voting against insistence that we could prevent the influx of a swamping majority of peers, prepared to pass speedily threatened legislation affecting Ireland and Wales, before the country had time to understand the proposals better, and possibly to reject them." And in conclusion, the Primate says:

"It is worth while to make some sacrifice to prevent an ignominious ending of the oldest Legislative Chamber in the World by a process which would be ludicrous if it were not, as it would be, a national disaster; a process, too, which would have hastened and not retarded the mischiefs which you agree with me in desiring to avert."

Now, I think it is fair comment on the Primate's *apologia* to observe, first, that the Bishops' vote *did not* necessarily avert the possible creation of a huge batch of peers for party purposes; and, secondly, that it *did not* prevent the "ignominious ending" of the House of Lords. On the contrary, respecting the second point, it can already be truly said of the Lords that their occupation is gone. For the time being we are living in this country under a Revolution—as real and in principle about as disastrous a one as that under Cromwell—and it does not matter a scrap whether the Lords assemble again or not, or what they may think, say, or do on any particular measure that is merely formally sent up from the Commons. And there is no use in the Primate and his colleagues trying to get round the bald and ugly fact that their vote on the Parliament Bill put a hallmark on the Revolution. It is they who will, no doubt, be held chiefly responsible at the bar of history for the House of Lords having committed suicide.

The really only noteworthy contribution to the discussion that has been going on for some little while in the correspondence columns of the *Times* newspaper under the heading of "Consumption and Communion," was published yesterday over the signature of "M. A. Oxon." The important question, he says, of whether the administration of the Sacramental cup is a practical danger to the communicant was debated seriously by the Guild of St. Luke in 1904. The guild consists of members of the medical profession and clergymen, and is therefore competent to give an opinion of practical importance. A paper was read by the Warden on "Ministering the Chalice to the Faithful: What Are Its Risks, and How May They be Guarded

Against?" At the close of the discussion, which was full and earnest, the following resolution was carried unanimously:

"The question of whether there are risks in the reception of the Chalice by the Faithful, having been considered by the Guild of St. Luke, at their monthly chapter, after full discussion, they desire to place on record their conviction that, while there is a possible risk, in certain exceptional cases, of the communication of disease, it is nevertheless so remote, under ordinary circumstances, that no alteration in the present use is required. They would, however, be glad if, under due authority, Communion by intinction in special circumstances should be permitted."

In the sermons preached in Salisbury Cathedral on Sunday week two anecdotes were told of the late Bishop John Wordsworth which deserve remembrance, as is pointed out in the editorial columns of the *Church Times*. One was related by the Bishop of Winchester—viz., that, when Pope Leo XIII. had read the *Responsio* addressed by the two English Metropolitans to the rest of the Catholic Episcopate outside the Anglican Communion on the subject of Anglican Orders, the Latin form of which was from the Bishop of Salisbury's hand, his Holiness said that he wished his Cardinals were equally good Latinists. The other story was told by Canon Myers, the late Bishop's chaplain, and the recent donor to the See of a beautiful crozier. He related that in 1890, while staying in Cologne, the Bishop, one September day, walked outside the city to obtain a specially good view of the majestic Cathedral. As he gazed, lost in wonder, a voice behind him said, "Do you know that Dr. Liddon has died?" He turned for a moment to the stranger who had conveyed to him this intelligence, and when he turned back, the Cathedral spires had vanished from view, hidden in a thick autumnal mist. "Such," was his comment afterwards in writing, "is the life of great men." J. G. HALL.

EPISCOPAL KALENDAR FOR NEW YORK

Important Functions Outlined for the Autumn

LABOR SUNDAY SOMEWHAT OBSERVED IN THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, September 12 1911

THE list of Episcopal appointments for the period of September 21st to December 31st, has been issued by Bishop Greer and Bishop Burch. In all there are 46 appointments. Besides the regular visitations for Confirmation the following are of unusual interest:

- SEPTEMBER 21—Sixtieth anniversary of St. Mary's Church, Scarborough.
- SUNDAY, OCTOBER 8—Installation of Dean Grosvenor at the Cathedral of St. John the Divine.
- SATURDAY, OCTOBER 21—Dedication, St. Mary's School, Peekskill.
- TUESDAY, OCTOBER 24—At Calvary Church, New York, Corporate Communion, Central Council, Girls' Friendly Society.
- SUNDAY, OCTOBER 29—U. S. Military Academy, West Point.
- NOVEMBER 8 AND 9—Diocesan Convention. On the evening of the first day there will be a mass meeting at the Cathedral in the interest of Church Extension.
- NOVEMBER 12—Sunday evening there will be a mass meeting in behalf of the American Church Institute for Negroes, at the Cathedral.
- NOVEMBER 19—Centenary service at St. George's Church, New York City.
- MONDAY, NOVEMBER 27—Seventy-fifth Anniversary service of the Church of the Holy Apostles, New York.
- NOVEMBER 28—Advent meeting, Woman's Auxiliary, in Calvary Church, New York.
- NOVEMBER 30—St. Andrew's Day and Thanksgiving Day: Cathedral, Corporate Communion, Brotherhood of St. Andrew at 8 A. M.

The Advent Ordinations will be held in the Cathedral on Sunday, December 24th.

There will be a special service at 10 o'clock on the morning of St. John the Evangelist's Day in the Cathedral, for the Diocesan Auxiliary to the Cathedral.

Many preachers in New York City pulpits spoke on labor and the laborer last Sunday, September 3d. The day was pleasant and many went out of town. It is a pity that Labor Sunday is set for the first Monday in September, when so many are away on vacation and for the stay-at-home people there are so many attractions to take them away from the city for one or two days. In and about New York the attendance in churches is apt to be smaller on Labor Sunday than on any other Sunday in the year.

Labor Sunday in the City

PENNSYLVANIA APPORTIONMENT IS PAID

More than \$140,000 from the Diocese for General Missions

PROGRAMME OUTLINED FOR SUNDAY SCHOOL TEACHER TRAINING CONFERENCE

The Living Church News Bureau
Philadelphia, September 12, 1911

THE cheering news has been made public that the apportionment of the diocese of Pennsylvania for General Missions has been not only met in full, but exceeded, largely through the efforts of the Men's Auxiliary, and the Pennsylvania members of the Board. The amount of contributions reported to September 1st is: from parishes and individuals, \$95,397.36; from Sunday schools, \$33,697.24; from the Woman's Auxiliary, \$11,899.09; making a total of \$140,993.69.

The programme for the Training School and Conference for Sunday School Teachers and other Church Workers, to be held from Monday, September 25th, to Friday, September 29th, inclusive, at the Church Training and Deaconess House, has now been prepared. Beginning on each afternoon with a short service, there will be successive periods of study and conference as follows:

- 3:45-4:45. MONDAY—The Art of Story Telling. Miss Mary Adair. Philadelphia Public Schools.
- TUESDAY—Bible Stories. Miss Mary Adair.
- WEDNESDAY—Hand Work in the Sunday School. Miss Constance Du Bois.
- THURSDAY—Life Decisions and the Teen Years. Mrs. Antoinette A. Lamarau, Chicago.
- FRIDAY—The Girl Problem. Mrs. Antoinette A. Lamarau.
- 5:00-6:00. MONDAY—Survey of Our Home Mission Field. Rev. A. R. Van Meter.
- TUESDAY—Survey of Our Foreign Mission Field. Rev. A. R. Van Meter.
- WEDNESDAY—Lessons from Sunset Lands. Rev. Edwin W. Rice, D.D., Philadelphia Sunday School Union.
- THURSDAY—The Book of Common Prayer. Rev. W. Herbert Burk.
- FRIDAY—How to Teach the Prayer Book. Rev. W. Herbert Burk.
- 6:15-7:30. Supper served in the Deaconess House. Tickets at 35c each, to be purchased in advance.
- 7:30-8:00. Conference and Questions. Rev. Herman L. Duhring, D.D.
- 8:00-9:00. Illustrated Lectures.
- MONDAY—The Church Established in England. Rev. Llewellyn N. Caley, B.D.
- TUESDAY—The English Reformation. Rev. Llewellyn N. Caley, B.D.
- WEDNESDAY—The Conflict with the Puritans and the Modern Church of England. Rev. Llewellyn N. Caley, B.D.
- THURSDAY—The Use of the Lantern in the Sunday School. Rev. W. Herbert Burk.
- FRIDAY—How We Got Our English Bible. Rev. Llewellyn N. Caley, B.D.

All Sunday School teachers, officers, and other Church workers are most cordially invited to attend these lectures, to which it is suggested they should bring note books and pencils so as to be able to take notes. All the instructors are experts in their respective subjects. There will be an exhibit of Sunday School and missionary books.

Arrangements have been made to provide lodging and table board for a limited number at the Deaconess House at \$1.00 a day. Application should be made to Deaconess Edith Clark, 708 Spruce street, Philadelphia.

Preparatory to the consecration of the new Bishops next month, the Bishop's secretary, the Rev. W. Arthur Warner, is gathering data on which to base a revised schedule of Confirmation appointments. A circular request for information has been addressed to every incumbent in the diocese, asking if there has been a special day for the Bishop's visitation of the parish in the past, and if so, for how long; whether or not another day would be more convenient, and especially if a summer appointment would be feasible.

The Rev. John B. Harding, rector of St. Mark's, Frankford, Philadelphia, returned last week from a six months' vacation, spent in travel abroad. His congregation greeted him with a reception, at which addresses of welcome were made, and a large number of the parishioners was present. The Rev. Mr. Harding, who has been rector of this important parish, in the great manufacturing district of the city, for eighteen years, is one of the clerical deputies of General Convention, and holds many other positions of trust in the work of the diocese.

Work is progressing satisfactorily on the memorial tower and

(Continued on page 666.)

The General Synod of the Church of England in Canada

LONDON, Ont., September 8.

THE General Synod of the Church of England in Canada is holding its sixth session in London, Ontario. The Synod actually began on Wednesday, September 6th, but much work was done in preparation beforehand. Generally speaking, the effectiveness of the Synod depends on the preparation, and without reflecting on previous gatherings, it is quite plain that to the present Synod have come a number of delegates who are carefully prepared and determined to carry out the work effectively. The local preparations have also been considerable and perhaps a little more onerous than usual. London, a city of about 50,000 inhabitants, is the smallest place (excepting Quebec) in which the Synod has yet been held, and the dates, including the days of the local Western Fair, have increased the difficulties of the hospitality committee in providing suitable accommodation, clerical and lay. A large number are lodged in Huron College, the theological seminary of the diocese, and the Church people of the town have thrown open their houses.

As it is understood that the Synod meets for business and that time is very precious, very few general social gatherings have been arranged. But an exception was made in accepting the very kind invitation of the Hon. Adam Bach, M.P.P., whose name is widely known in connection with the transmission of Niagara Power, and International Horse Shows, to a garden party given by himself and Mrs. Bach.

There are of course many smaller gatherings of old friends and one of the most valuable features of the Synod is the opportunity it gives men of becoming acquainted with one another.

No little interest attaches to the personnel of the Synod. Practically they are all picked men who have already risen to prominence in various departments of Church work. Here are missionaries from the frozen north, and pioneers who have grappled and are grappling with the extraordinary problems of unprecedented tides of immigration. Of the missionaries, there is one conspicuous figure of most venerable appearance—Archdeacon Macdonald, who for fifty years has been laboring in the far north, and during that time has translated the Bible and Prayer Book and many hymns into Indian dialects, and has just completed a grammar of the Tukulth dialect. Of those who have successfully grappled with the flood tides of immigration, there is Archdeacon Lloyd, now Principal of Immanuel College in the diocese of Saskatchewan, and Archdeacon Robins, who is wrestling with a similar problem in the newly accessible Peace River district in the diocese of Athabasca.

The two whole days preceding the Synod were occupied by the Board of Missions, putting the final touches to its work.

Advance in Missions

The provision for actually existing needs exhausted all funds raised by apportionment, and the earnest desire to go forward with the work in heathen fields called out a noble spirit of self-sacrifice and brotherly love. Two or three dioceses which have hitherto received aid from the society surrendered it, and one or two large subscriptions were offered; but even so it was found necessary to make a special appeal for this forward work in China and Japan.

In this connection a canon had been prepared dealing with the formation of Missionary Dioceses, and the whole time of the Synod on Thursday was taken up with this canon, which was finally passed. The longest debate concerned the manner of choosing the Bishop. Some were in favor of leaving it to the House of Bishops alone, but the canon was finally carried in the form that left the choice in the hands of the whole Board, which includes the Bishops.

The work of the Sunday School Commission has also involved great preparation, but will be dealt with later.

The opening service was held in St. Paul's Cathedral. Just previous to it, a pastoral staff was presented to the Bishop of Huron by some of his clergy and laymen, and it was carried in the procession. It was the first time that a Bishop of Huron had used a pastoral staff. It was carried by the Bishop's chaplain, Canon Craig.

Pastoral Staff for Bishop of Huron

The message of the preacher, DR. MORRISON, BISHOP OF DULUTH, was timely. He reminded the Synod that the fundamental duty of the Church was to lead men to do their duty toward God and to bring the Gospel of Regeneration to men, and so to fit them for discharging their duties to their fellow men. The work of the Church is not to build houses, but to fit men to dwell in the house not made with hands.

THE PRIMATE'S ADDRESS to the Synod briefly reviewed the value of the work of the Synod to the Church at large and showed that it had accomplished work which could not have been done by smaller organizations. He referred to the important work of the Sunday School Commission in training the young, and suggested that some utterance from the Synod might strengthen the hands of those who were striving for more adequate Bible reading in the public schools. He spoke particularly of the door of opportunity open to the Church in laying the foundations of that righteousness which alone exalts a nation. "Never has a country had a more luminously lighted opportunity." The call in the foreign field is just as clamorous. He referred to the call which has come to the Canadian Church from Japan to establish a missionary diocese in that land, and concluded by invoking the divine blessing, that the Synod might have a ready will to work in harmony and a right judgment to work wisely.

Address of The Primate

The lower house then proceeded to elect a prolocutor, which it succeeded in doing at the third ballot, Canon Powell, president of King's College, being elected to that honorable position. Archdeacon Ingles, secretary of the Missionary Prayer and Study Union recently formed in connection with the Missionary Society, was made Clerical Secretary, and F. H. Gisborne, Esq., Lay Secretary.

Officials are Elected

The greetings of the Sister Church in the United States were most ably presented by Mr. W. R. BUTLER, of Mauch Chunk, Pa., the only one of the appointed delegation who was present. He read an address from Bishop Tuttle, American Presiding Bishop, and in a most felicitous address spoke of the inspiration which the Church in the States had received from the missionary enthusiasm of the Canadian Church. He elicited a tremendous demonstration against reciprocity by saying that "We already have reciprocity in the best things, and I am perfectly willing, for my part, to let well enough alone. Because two families have lived on most neighborly terms for a number of years side by side, there is no reason why they should break down the partitions and start experiments in joint stock housekeeping."

Greetings from American Church

The message of the American Presiding Bishop was as follows:

"DEAR BRETHREN:—Whatever good reciprocity between Canada and the United States may indicate, the gracious depths of meaning are best reached in thought of the relations between the Church in Canada and the Church in the United States.

"They are sisters, indeed. In one sense, daughters of the same revered mother Church of England. May they ever be lovingly grateful for their rich and holy parentage, and may they earnestly strive to become, if possible, 'Matre pulchra filiae pulchriores!' In another sense, growing out from daughterhood to the Church of England and into the relation of sisterhood, they are becoming alike sisters of the loved elder sister of the island home.

"In the real depths of a sisterly attachment we come to bid you all hail and Godspeed.

"Not alone by my feeble pen, but by the strong voices of those officially appointed to represent us, I beg to present to you the best wishes and the affectionate greetings and the heartfelt prayers of the General Convention of the Church in the United States, for the health and wealth of the General Synod of the Church of England in Canada.

"In being permitted to say these things, I beg to assure you that I am to you and to all the Church in British America, your and their loving brother and servant for Christ's sake and the Church.

**"(Signed) DANIEL SYLVESTER TUTTLE,
Presiding Bishop.**

"Wequetonsing, Mich., August 12, 1911."

The Primate and Prolocutor made brief replies and Hon. S. H. Blake, at the Prolocutor's request, replied more fully. Reference was made to the debt which the Canadian Church owes to her sister in the matter of literature for Church purposes, in her remarkable work among the Esquimaux, and the boundary line without forts or guns or the burden of armaments.

A proposed change in the constitution, by which both upper and lower houses should sit together, called forth a long debate, but the proposal was defeated.

London, Ont., Sept. 9.

In bringing the review of the work of the Synod of the Canadian Church down to the date of going to press, it is only possible to

touch on more important points of general interest. In accordance with the rules of procedure the whole of the third day is devoted to the work of missions, the fourth day to the work of Sunday schools. Something of the work of the missionary Society was foreshadowed in the preparations made before the Synod. With some minor additions and changes the very remarkable report of the Board of Missions was adopted *in toto*. Students of the history of the Canadian Church will be aware that though there have been many devoted missionaries in Canada and abroad sent out by the Canadian Church, it is only nine years since the present Board of Missions, representing the whole Church, was constituted.

The report presented to the Synod was the first drawn up by the newly appointed General Secretary, the Rev. Canon Gould, who was recalled from the charge of Bishop Blyth's hospital in Jerusalem to succeed the Rev. Canon Tucker, who has recently been appointed rector of St. Paul's Cathedral in London. The report is well worth reading and will repay careful study. Besides passing in review the history of this young and vigorous Society and showing the remarkable studies which it has made, it deals fully and adequately with the present crisis in missionary work which confronts the Canadian Church, both at home and abroad. The crisis at home is caused by the enormous influx in population, part of which settles in the East and a slightly larger part in the West. While a considerable percentage comes from the British isles and claims to belong to the Church of England, there is also a considerable percentage of foreign immigration, which creates a problem not easily dealt with by the Church. During the past eleven years more than a quarter of a million of Austro-Hungarians, Italians, Hebrews, and Russians have entered Canada. To assimilate such a large percentage of foreign immigration is in itself a difficult problem, while the task of ministering to their spiritual wants is rendered more difficult by the fact that side by side with the immigration from abroad there is a continual stream of settlers going to newly opened parts of the country from the older and more settled districts in Canada. Thus, while the Church is called upon to provide ministrations in new fields developing with extraordinary rapidity, her ability to do so is being weakened by the loss of families from the congregations in the older districts, who move out to the West and North, and thus diminish the resources of those who are ready and educated in a measure to do the missionary work of the Church.

Side by side with the problem in Canada is the call from the heathen world. A year ago the Canadian Church responded to the call to establish a missionary diocese in China, and Bishop White was consecrated and a small staff sent out with him to Kai-Feng-Fu, capital of the densely populated province of Honan. This work is already calling for reinforcements, and at the same time a call comes from Japan to the Canadian Church to establish and man a diocese in that land of opportunity. Something of the seriousness of the responsibility to be faced may be realized when it is stated that existing responsibilities and forward work at home had already exhausted the whole of the funds of the Church probably available from apportionments. There was also a pressing call for a forward movement in the Kargraun district in India, where there are already two Canadian missionaries and for which the Society under which these are working is withdrawing.

To the joy of the Canadian Church, not a single voice was raised in the Synod against the proposition to go forward in faith. The Synod believes that the call of opportunity comes from God, and in that faith the responsibility for the new diocese in Japan was accepted in perfect silence, and the reinforcements for China and India are to be sent out. The Canadian Church is determined to go forward and to take her part in the evangelization of the world in this generation.

Reference to Indian work in Canada called out one very valuable suggestion that red men should be employed by Government as fire rangers, preserving the immense natural resources of the forests of Canada from the terrible devastation to which the lumbering districts are constantly exposed by fires. A committee was appointed to deal with this matter through official channels.

The whole of Saturday was devoted to the work of Sunday schools. The Sunday School Commission of the Canadian Church is in respect to complete organization only one year old. But it has already accomplished a great work. Under the very able leadership of Dr. Rexford, principal of the Montreal Diocesan College, it has brought order out of chaos and by the appointment of an organizing secretary and the publication of literature and through the machinery of different dioceses it has already given a great impetus to the work of Church teaching for the young. The Commission has practically assumed a certain amount of definite training in scientific pedagogy by the adoption of Dr. Butler's *Manual of Sunday School Methods* (The Young Churchman Co., Milwaukee), as a text book, a knowledge of which is now required by all Canadian Bishops from candidates for Holy Orders. It has issued graded lessons for the schools and is grappling effectively with the difficult problem of providing Church literature for Sunday school workers. One of its greatest achievements is the establishment of a weekly magazine for Sunday schools to be published by the Society for Pro-

moting Christian Knowledge for all the Sunday schools of the Church in the British Empire. The price, 25 cents, puts the publication within the reach of all, and as it is to be issued weekly, it will supply not for Canada alone, but for all Church Sunday schools under the British flag a Church magazine within the reach of all. This enterprise is largely due to the persevering efforts of the Rev. Canon Downie, of the diocese of Huron, who, though not a member of the Synod, was called upon to address the House and received a special vote of thanks in connection with this work.

The problem of colored pictures for the young with suitable Church teaching has been solved effectually by the Commission, and in other ways by the Home Department and the Adult Bible Class movement on Church lines. Seed has been sown which will produce a rich harvest in the future.

A pleasing feature of the proceedings on Saturday was a delegation of welcome from the Presbyterian Church in Canada, which was voiced by the Rev. Dr. Ross, the Rev. T. G. Inkster, and T. Alexander Eyre, who, while recognizing the determination of the Church not to abandon her historic order, expressed the hope that some *via media* might be found which would bring about a reunion of our divided forces. The Primate and Prolocutor replied most happily to their felicitous greetings and the house rose to say the Doxology.

There was no session on Saturday, as many of the delegates were engaged to preach out of London in the churches of the diocese of Huron. A good deal of routine business was also disposed of, appointments of committees, etc.

It is hoped that the Synod will be able to conclude its labors on Thursday of next week.

PENNSYLVANIA APPORTIONMENT PAID

(Continued from page 664.)

parish house of the Church of the Advent, Kennett Square, of which the cornerstone was laid by Dean Taitt, of the Convocation of Chester, on the 29th of July last. Bishop Mackay-Smith has expressed the opinion that the name of the new building should be the Thomas J. Taylor House, in honor of the rector, who is now in his eighty-fourth year, and the fifty-fourth of his ministry, but still vigorously at work.

The rector of St. Matthew's Church, the Rev. Charles C. Pierce, D.D., is serving as acting chaplain at the Military Academy, West Point, during August and September. The Rev. Stanley R. West is in charge of St. Matthew's.

On the afternoon of "Labor Sunday," at an open-air service held in Hunting Park under the auspices of the "Federation of Churches of North America" the Rev. Britton Weigle, rector of Trinity Church, was one of the speakers.

FAITH AND SCEPTICISM.

THE BRILLIANT Mr. G. K. Chesterton—himself for long a sceptic but now an ardent Churchman—wrote the following: "In history I found that Christianity, so far from belonging to the dark ages, was the one path across the dark ages that was not dark. It was a shining bridge connecting two shining civilizations. If anyone says that the faith arose in ignorance and savagery the answer is simple: it didn't. It arose in the Mediterranean civilization in the full summer of the Roman Empire. The world was swarming with sceptics, and pantheism was as plain as the sun when Constantine nailed the cross to the mast. It is perfectly true that afterwards the ship sank; but it is far more extraordinary that the ship came up again; repainted and glittering, with the cross still at the top. The ordinary agnostic has got his facts all wrong. He is a non-believer for a multitude of reasons; but they are untrue reasons. He doubts because the Middle Ages were barbaric, but they weren't; because Darwinism is demonstrated, but it isn't; because Christian art was sad and pale, but it was picked out in peculiarly bright colors and gay with gold; because modern science is moving away from the supernatural, but it isn't; it is moving towards the supernatural with the rapidity of a railway train."

TRINITY.

LET US PRAY for the spirit of obedience, of true dutifulness. So will He vouchsafe to take up His abode with us; the Spirit of Truth, whom the world cannot receive, will dwell in us, and be in us, and Christ will love us, and will manifest Himself to us, and the Father will love us, and They will come unto us, and make Their abode with us. And when at length the inevitable hour comes, we shall be able meekly to surrender our souls, in much weakness and trembling, with much self-reproach and dread confession, yet in firm faith, and in cheerful hope, and in calm love, to God the Father, God the Son, God the Holy Ghost; the Blessed Three, the Holy One; Three Persons, One God, our Creator, our Redeemer, our Sanctifier, our Judge.—Dr. Newman.

Missionary Council at Duluth

THE largest and most important assemblage ever held in the northern part of Minnesota was, perhaps, the Missionary Council of the Sixth Department, which sat in the city of Duluth from September 1st to 3d inclusive. With the Bishops and deputies from the full extent of the Department itself, which extends from the Mississippi to the Rocky Mountains, there were gathered as distinguished guests the Presiding Bishop of the American Church, the Archbishop of Rupert's Land, Metropolitan of Canada, the Right Reverend President of the Board of Missions, and the Bishop Coadjutor of Fond du Lac. The dioceses comprised within the Department are those within the states of Minnesota, Iowa, the Dakotas, Nebraska, Montana, Wyoming, and Colorado. The only Bishops from within those dioceses that were not present were those of Iowa, South Dakota, Wyoming, and Kearney. There was also a good attendance of deputies, clerical and lay, from each.

The opening service was fitly held in St. Paul's, the mother parish of the city and the diocese of Duluth. The Holy Communion was celebrated by Bishop Tuttle, assisted by Bishops Morrison (of Duluth), Lloyd, and Anson R. Graves. A goodly congregation filled the church. The sermon was preached by the Archbishop of Rupert's Land and was a notably strong discourse. The Archbishop aroused at once the sympathy of all Minnesotans by a felicitous reference to Bishop Whipple and his presence at the primary council of the Province of Rupert's Land, at Winnipeg, thirty-six years ago, at which time and place the venerable Bishop of Minnesota preached a prophetic sermon heard by the Archbishop himself, then in the early years of his ministry.

Upon conclusion of divine service, Bishop Brewer of Montana, the senior Bishop of the Sixth Department, called the session to order. The Rev. E. A. Knickerbocker of Red Wing was elected secretary.

There was an abundance of useful things said in the papers and addresses at the Council. The DEPARTMENT SECRETARY told of his travels within all the dioceses under his charge, and of various missionaries from a distance who had also visited the Department. He laid stress upon those modern methods of raising funds—personal canvass, the duplex envelope system, the weekly offering, etc. BISHOP A. R. GRAVES had some practical thoughts in regard to the introduction of the Church into a new place. His practice had been, where there appeared to be a prospect of permanence, to ask the Church people in the community to raise a third of the amount necessary for an inexpensive church building, other townspeople a third, and he himself provided the remaining third. He then built a temporary structure at the rear end of the lot, leaving the better portion of the lot for a permanent building when the Church people themselves could erect it. The BISHOP OF MINNESOTA told of the necessity for grouping mission stations together so that economy might be preserved. The REV. FRANK DURANT urged the missionary clergy to make fewer changes in services as they succeeded each other in endless succession, in order that reasonable continuity of usage might prevail; and that the laity, the permanent element in the work, be given more consideration.

The BISHOP OF MONTANA talked very thoughtfully in regard to Church unity. "In the first place," he said, "we must hold and advocate the most comprehensive ideas of Church unity. They must include not merely the part of the Christian world called Protestant, but the Roman Catholic and Greek Churches as well. Of course, we cannot approach the Roman Church except on the condition of absolute surrender of everything in which we differ. But that is no reason why we should not stand ready to make the approach, whenever there seems to be the least chance of success. We claim to hold every essential of faith, doctrine, and polity, which belonged to the Church before divisions crept in. We will hold them still. We cannot surrender them without being false to our heritage. I believe there is a spirit of unrest, of inquiry, and a demand for greater liberty of thought and action working all through the Church of the papacy. Papal absolutism may seek to put down modernism, but it will never succeed. The spirit of the Lord is at work in the hearts of His children, and where the spirit of the Lord is, there is, and must be, liberty. Then when the upheaval comes, as come it will, we who have kept the heritage handed down from the past, will be in a position to proffer an olive branch that will help in the healing of unfortunate and unhappy divisions.

"But, no doubt, we must look to the bodies called Protestant, among whom we are as a feeble folk, for any response to our attempt to unify the Church. It is true that the rank and file of these bodies think little about the necessity of Church unity. But the leaders are thinking. And if they think, the feeling will spread from one to another, and bring about a demand for action, sooner than we imagine. Again I ask, what can we do to intensify this feeling and hasten the day?"

"In a great many places there are three or four or half a dozen church buildings where there ought to be but one. Let it be decided to have but one, and let ecclesiastical authorities decide which one it

shall be. But let it be also agreed that all Christians may have the services which they prefer, under such conditions as may be agreed upon. This would prevent the enormous waste of money and men that now marks the religious work of this land, and would help to bring about the time when our unhappy divisions should cease." He wished Canon 19 might be wholly abolished, speaking of it as "a blot upon our body of canons." He believed that under certain conditions it might be wise to extend the episcopate to other religious bodies, permitting them to retain their present organizations. If that were done, in a generation or two we should all be one, and in the meantime there would be a gradual healing of divisions, laying aside of rivalries, and a tremendous increase in the advancement of Christianity.

There was then a general discussion in regard to the subject. The BISHOP OF COLORADO contrasted the popular view of the Church as merely "a kingdom of righteousness and ideals" with the better view, which he called the view of the Book of Common Prayer, that "the Bible is the Church's book, and the only interpreter is the Church. It is not the world's book at all. There is but one Church. Therefore, the only thing for the Church to do is to lock out all the schismatics. Our duty is to stand firm upon the rock of ages, and say to the world in all fairness and love, we will make no concessions, but your duty is to submit yourselves to the Apostolic Church." He felt it necessary to show the seriousness of schism as "a crime against Jesus Christ, and something that we must flee from." Bishop Graves, Bishop Mann, and the Presiding Bishop took up the discussion from various points of view.

A unique feature on Saturday morning was a service held in the pro-Cathedral, rendered entirely in the Ojibway tongue by native Indians of that tribe; following which Bishop Lloyd made an address. Then Sunday schools were discussed; and in the afternoon the delegates enjoyed automobile rides, closing with a banquet in the evening.

On Sunday, beside the parochial services, there was a large mass meeting in the afternoon at the auditorium, at which ten Bishops and fifty priests in vestments had places on the platform, and more than 1,000 people were present. Bishop Tuttle, Mr. W. H. Lightner of St. Paul, and others were speakers.

During the sessions the Brotherhood of St. Andrew also had a stirring meeting, while the Woman's Auxiliary, under the presidency of Mrs. J. D. Morrison, president of the Duluth branch, held a separate session, the chief address being given by Miss Julia C. Emery. Mrs. Cameron Mann of North Dakota, Mrs. Hector Baxter, president of the Minnesota branch, and Miss Katherine Sleppey of St. Paul, told of different phases of Auxiliary work.

All through it was felt that a stirring impetus was given to the Church in the Northwest by these vigorous meetings at the close of the vacation season.

THE ENGLISH CHURCH OF TO-DAY.

A DISTINCTIVE MARK of the Church of England is that, in an age of advertisement, she does not advertise. Had Hannington and Pateson been Jesuits, the world would have rung with their heroism; the native martyrs of Uganda would have been raised, as deservedly as any of former ages, to the altars of the Church. They were tortured, their arms were cut off, and they were bound alive to a scaffolding under which a fire was made, and so they were slowly burned to death. As they hung over the flames, the heathen told them to pray now to Jesus Christ if they thought He could help them. The spirit of the martyrs at once entered into the lads, and together they raised their voices and praised Jesus in the fire, "singing till their shrivelled tongues refused to form the words." *Salvate flores martyrum!* The freshness of the first days is here. The same spirit appears in lesser matters. Does a curate secede to Rome? It is proclaimed in the newspapers. Does a Roman Catholic or a Dissenter conform to the Church? No one hears of it; the result being that a false impression of the situation is given, and that an inaccurate estimate of the relative gains and losses prevails. A sensational [Roman] Catholic preacher denounces the sins of society, an eclectic Non-conformist propounds a New Theology; their respective chapels overflow and descriptive accounts of their proceedings, and their personal appearance, appear in the half-penny press. "*Non equidem invidio, miror magis.*" A scholarly Churchman speaks from a University or Cathedral pulpit, and few hear or heed. He does not call in the reporter, or enlist in the service of religion and learning the arts of the acrobat and the buffoon.—*Edinburgh Review for July.*

THE GENTLEMAN is eminently distinguished for his self-respect: he values his character, not so much of it only as can be seen by others, but as he sees it himself, having regard of the approval of his inward monitor, and as he respects himself. Rectitude is the first law of the gentleman. When he says, "Yes," it is law; and he dares to say the valiant "No" at the fitting season. The man of rectitude will not be bribed: it is only the low-minded and the unprincipled that will sell themselves.—*Smiles.*

The Problem of Unity

BY THE REV. FRANCIS J. HALL, D. D.

PART III.—SUBSTITUTES FOR UNITY.

I HAVE taken the position in these articles that Christian unity is necessarily organic—an internal unity which will abolish every form of organized rivalry and opposition between Christian ministries; and which will secure full intercommunion, and the right of all Christians to participate everywhere in all Christian privileges, subject to no other restrictions than are essential to Christian Faith and Order and to common edification. No unity of lower degree than this can answer to the descriptive terms in our Lord's Prayer for unity—"that they all may be one, *even as Thou, Father, art in Me, and I in Thee*"—which I have italicised. And a unity for which He openly prayed may not be regarded by His disciples as impossible, but must be labored for, and constantly prayed for, by them. "God wills it." He wills a unity which shall leave no mutual separation in any sphere of Christian privilege, life, effort, and love. For us to acquiesce in any substitute for such unity is to acquiesce in defective Christian love and in violation of the will of God.

I.—FEDERATION.

Federation is a popular expedient just now. Some welcome it simply as the only means now available for accomplishing certain immediate ends, and some regard it as a step toward unity, destined to give way to organic union; but many seem to regard it as the final form of Christian union—a substitute for organic union. By federation is meant an external concordat, having for its aim a combination of resources, activities, and influences in certain spheres of external endeavor. It leaves each existing Communion fully possessed of its present identity, distinctive principles, and independent ministry. It is available in those lines of action only in which coöperation is possible without compromise of the principles and claims of any of its participants. Among the lines which are usually included are various forms of philanthropy and moral reformation in our cities, and organized movements to promote higher ideals in public life and to secure such legislation as is demanded by the more enlightened conscience of the community.

Federation may assume two forms—inorganic and organic, or unofficial and official. The former type does not require any official action by the Communions involved, but engages the coöperation of the individual workers of different Communions, whether clerical or lay, each member taking part on his personal responsibility only. In such a federation the only compromise which is possible is personal. That is, a clerical participant might be led to attitudes inconsistent with his obligations to his appointed ministry, and any participant might compromise his ecclesiastical allegiance; but the participating Communions would not be committed to the actions of the federation, and therefore could not be compromised.

Considered merely as provisional expedients to lessen the waste of resources, and certain other obvious evils of disunion, such federations might be regarded—subject to avoidance of compromising action—as highly desirable, and as helpful to the growth of the conditions essential to true Christian unity. But the moment that federations come to be treated as satisfying the demand for unity, and as justifying a cessation of efforts to remove the obstacles to organic union—differences as to Faith and Order—they become objectionable and contrary to the will of Christ for His Church.

Organic federation is so called because of the participation of Communions in their organic capacity. But no external federation is itself organic, for it constitutes only an alliance for certain limited purposes, and does not merge the participating organisms into one. But it does, however, officially commit the participating Communions. It involves a delegation of corporate authority, the limits of which will require very careful definition and scrupulous observance, if possibilities and likelihoods of compromise are to be avoided. In proportion to the zeal displayed in fulfilling the aim of the federation, a tendency to enlarge this aim will appear; and the influence of those participants who are least bound by traditional principles will almost inevitably bring about methods of action in which Catholic bodies, for instance, cannot consistently take part. A very probable form of compromise would be some kind of division of labor between different denominational ministries, designed to eliminate wasteful overlapping, but in fact limiting the mission

which Catholic believers maintain has been given to their ministers by the Lord.

It is impossible to enlarge on this subject, but certain conclusions seem obvious: (a) Federation, so far as it has relation to real Christian unity, is a "flickering expedient" only, and one which needs careful watching to prevent its becoming a baneful substitute; (b) If carefully guarded, federations between individual workers, for limited purposes, may be highly useful, and may prove helpful to the cause of true unity. I am sorry that I cannot now enlarge on this proposition; (c) What has here been called "organic" federation, while falling far short as a form of Christian unity, is attended also by risks which are very grave—risks that are naturally most fully realized by those whose principles are especially liable to be compromised, that is by those who believe in the priesthood.

II.—ONE-SIDED UNIONS.

The bulk of the Christian world is now divided into two groups of Communions, commonly called, whether happily or not, Catholic and Protestant. It ought to be clear that the kind of Christian unity for which Christ prayed cannot be actualized while Christians are divided into two camps. It can be fulfilled only by an organic union in which all who can rightly claim the name Christian have part. Such an union is consistent with local autonomy in regulating matters of local concern, and with much diversity in non-essentials. It is not consistent with mutual independence and divergence in matters which condition the recognition of Christian ministers and full inter-communion. The Church is the Body of Christ—one organism—and its condition can be regarded only as abnormal so long as any of its members, or groups of members, are mutually dissociated in sacramental life.

Accordingly the union of limited groups—*e.g.*, of Protestant bodies in one organism and of Catholic bodies in another—would not achieve true Christian unity. It might indeed prepare the way, and much simplify the problem of unity by eliminating many distracting minor issues. But so long as Catholics and Protestants remain apart, the goal of Christian unity cannot be reached; and to acquiesce in this dualism is to renounce Christian unity in favor of a substitute.

The attitude of this Church on questions of unity is, I believe, controlled by higher than human causes. It is determined by the world-wide aspect of the problem; and also by the fact that to a larger extent than is the case with other Christian Communions, her historical position brings her into sympathetic contact with both Catholic and Protestant bodies. Sensible of this advantage, she is conscious of peculiar responsibility for promoting Christian unity, and for preserving her vantage ground in this work.

Much as she would rejoice in the uniting with Protestants—that is, consistently with what she holds to be essential to Christian Faith and Order—she instinctively shrinks from any alliance, partial or complete, which would destroy, or even obscure, her points of agreement with Catholic Communions, Roman and Oriental. Similarly, much as she longs for reunion with Catholic bodies, she cannot bring herself in the interest of such reunion to adopt measures calculated to render permanently hopeless her appeal to the Protestant world. She is divinely driven to an attitude which is often misunderstood both within and without—the attitude of refusing to be diverted from her vocation to labor for world-wide unity. Her members often betray different and partisan aims, but her corporate mind is higher than theirs; and she continues, under divine providence, to act as guardian of the principles and means of the organic reunion of all Christendom. Her task is to bear loving witness to these principles, to preserve these means, and patiently to wait until God blesses her work with success.

III.—MAKE-BELIEVES.

Certain very earnest clergy, whose sincerity I do not venture to dispute, but the adequacy of whose understanding of the problem of unity appears very doubtful, are led by their desire for unity to invite members of other Communions to receive the sacrament at our altars, and also to exchange pulpits with ministers of other religious bodies. These devices are not exactly substitutes for unity. Rather they are make-believes. Whatever may be their design, they are, in effect, efforts to fool people into the supposition that we need only to take for granted

that we are at one in order to be so—a sort of “Christian science” treatment of disunity. The result is far from unifying. Such practices alarm many Church people, and produce internal discord. They put the invited brethren in a false position, and when this is discovered, they increase the prejudices against our position which have to be overcome.

To particularize, to invite outsiders to communicate involves what many Churchmen are constrained to regard as sacrilege—giving the sacrament of our Lord’s Body and Blood to those who do not believe it to be what we believe it to be. The exchange of pulpits involves inviting those who are formally committed to a rejection of vital elements of Church teaching to exercise the function of Church teachers. Both practices are in any case unlawful, and unlawful conduct cannot promote Christian unity.

What I have sought to emphasize in these articles may be summarized as follows:

(a) True Christian unity requires an organic union of all genuine Christians, and such union ought to be the ultimate aim of all movements for unity.

(b) No plan, and no terms, of union on a smaller scale which either raise barriers to world-wide union or divert believers from promoting it, are consistent with the will of Christ.

(c) The barriers to unity which have chiefly to be reckoned with are lack of charity and differences of conviction concerning vital questions of Faith and Order. The removal of these barriers, rather than negotiation for union, is “the next step toward unity.”

(d) Although this step cannot be achieved without divine help, and will consume much time, we ought to assume that this help will be given, if we prayerfully and patiently fulfil our part.

(e) That part now seems to be to promote mutual understanding and charity by conferences—conferences which cannot compromise their participants by adopting resolutions.

The proposed World Conference is in line with all this; it has the sanction of the Church; it can compromise no one; and it ought to engage the enthusiastic support and the prayers of the faithful.

[THE END.]

THE ART OF BEING KIND.

BY LILLA B. N. WESTON.

THERE is a variety of sweet and subtle kindness in this world which, if taken clear, produces an ineffably delicious sensation which renders it quite plain to us that it is only necessary to be alive in order to be grateful for everything in general, and for humanity’s dear companionship in particular. Assuredly sharp words and habitual ill-temper do not impress us with the fact that there is anything either very dear or desirable about humanity’s companionship.

The odd thing about it is that kindness is so ridiculously cheap that one would think only very stupid people would be chary of it; yet the fact remains that mortal man has fallen into the distinctly irritating habit of thinking somewhat more than twice before being whole-heartedly kind. Not that mortal man means to be in any sense calculatingly and cold-bloodedly unkind; but the chilling knowledge that there has been a certain business-like hesitation about it spoils its otherwise delectable flavor. Roses, kept too long, lose their first perfect beauty. Kindness that has been deliberated upon and weighed judiciously conveys an indefinable sense of having been cheated of its rightful ingredients. It is somehow in the nature of having presented a paste diamond when one could amply afford a genuine stone.

True kindness is spontaneous and is the nucleus around which a beautiful soul is formed. It is the little fire which warms many frozen hearts, and signals hope from afar off. It doesn’t cost anything, kindness; it doesn’t take away any sunshine or any amusement or any delight. It doesn’t require any great vitality or strength or endurance, or long and tedious forethought and planning; nor does it have to be looked after and nursed and worried over and questioned about. To be kind, all we need is the inclination to be so—surely that is no fabulous price to pay for so precious a thing!

True, we don’t always know exactly how to set about being kind; but one rarely errs in being as kind as possible upon every occasion, as one understands kindness. True kindness is seldom an intrusion; it usually bears its own snowy flag of truce, though unconsciously. It is a safe side upon which to be,

for one is not likely to look back over the drifting years and say regretfully, “I have been too kind.”

If perchance one has been kinder to one’s fellow-beings than one’s fellow-beings have seen fit to repay with like kindness—why, one can scarcely regret such a course. It would be oddly inconsistent to argue: “All my life I have wanted and endeavored to be kind, not for what it might bring me or with what glory it might surround me; I care nothing for returns, and I have not cast my bread upon the waters because I expected to find it after many days. Yet, after all, I am somehow disappointed. I have a vaguely uncomfortable notion that people ought to have appreciated my efforts a little more; to be plain with myself, I consider that somebody might have turned about and repaid me in some way or other. I feel as though my kindness has gone for naught—that people have not deserved what I have expended upon them. I have done so much and received nothing in return. It is a hard world.” It would have to be a shallow soul that would meditate in this wise: not one really kind, or really sweet, or really in communion with the thoughts of God. There might be times when one is moved to feel a little lonely and a trifle sorry for one’s solitude, but as God is the Heart of all kindness, one ought not to feel desolate. God is the Great Friend who looks ever over our shoulder as we write our book of life; and God never fails to appreciate.

He who is kind can always smile; and he who can always smile is very near the top of the hill. Looking down, the people of the valley seem very small and inconsequent—so much so that one yearns to reach down giant arms and help them along up the hill. Kindness is not an individualism, it is an inspiration.

The kindest people are those who do not realize that they are in any way out of the common: they are too busy with kindness to have time to enter into an analysis of their own attributes. In fact, their own souls have, to them, long ago sunk into tranquil insignificance through constant thought for others’ happiness and well-being. Kindness begets unselfishness—even utter forgetfulness of self. He who is too busy being kind to others to pay much attention to his own soul, usually pauses sooner or later to find that God has been taking excellent care of it for him. There are those who are so solicitous about their own precious souls that they cheat the Almighty of one of His chief delights. He was not indulging in a mere flow of words when He counselled, “Bear ye one another’s burdens.”

Charity and kindness are so intermingled as to be almost indistinguishable. The popular definition of charity is a giving of goods and alms to those in need; but these would be empty offerings without a smile and a ready word of cheer and a certain intangibly frank sweetness. Indiscriminate charity has been known to create beggars; but indiscriminate kindness has done nothing but cheer the world and raise humanity to a higher and happier plane, far nearer to God’s ideal than a world merely splendid with riches and intellect could ever be. Unadulterated intellect is not necessarily kind, any more than hard cash is essentially kind. They can both be inconceivably brutal and evil. After all, it requires a Divine Alchemist to extract the right tincture from any soul. But the tincture is there—it only lies with us to make the quantity great and the quality sublime.

Are we kind every day, you and I? Are we just as kind as we can possibly be? Do we miss a small chance now and then, and wish we could go back and do things over again a little differently? Well, perhaps we shall do better to-morrow. There is so pitifully much intentional unkindness in the world, that it can ill afford to lose what kindness you and I are able to contribute.

Let us pray for a great abundance of kindness—kindness deep down in our world-weary hearts, where perhaps only God can go, but which can nevertheless be the abiding-place of much sweetness and gentle grace.

THE STRUGGLE for self-mastery, the desire to overcome pride and sensuality, to bring rebellious passion into the subjection of the spirit, are not things to be feared. As the pine on the mountainside has more stability than the sycamore of the vale, because of the tempests it has endured, so does the soul attain the true fibre of Christian virtue and perfection by triumphing over the storms of passion and the aridity of doubt.—*Rev. P. J. Healy.*

THERE is no bridge so difficult to cross as the bridge of broken promise. Be chary of making rash vows; ponder well ere you say I will do this or that: but once having given your word, abide by it though the heavens fall. Perform your contracts when made; at any sacrifice save that of honor.—*Scl.*

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

BY VIKTOR RYDBERG

Translated from the Swedish by Josef Fredbarj.

VI.—LORD, WHITHER GOEST THOU?

A FEW days after the scene described above, armed officers of justice appeared at the lodgings of Peter and Paul, seized the apostles, and dragged them with blows to the Mamertine prison.

Many rumors were current among the populace of Rome concerning the terrors of that prison; and those who knew anything about the place, did not contradict those reports.

The Mamertine prison or Tullianum, as it was also called, is still to be seen at the foot of the Capitoline Rock, near the Roman Forum. The way of sighs, leading to it, brings you by a flight of steps, some distance up the slope, to an iron gate. That gate, once closed behind a prisoner, was seldom opened for him, till he was brought out to the place of execution, unless he had already been put to death in the prison by strangling, or died of starvation.

Through that gate the apostles were conducted into a room, around which ran stone benches. The cold stucco-covered walls were adorned with simple frescoes: the work of some artisan, who certainly had not given a thought to the glaring contrast afforded by the merry subjects he had chosen for his brush, to the character of the place and the mood of its ill-starred occupants. In the middle of the floor there was a square hole through which the prisoners descended by a ladder into a dark and damp dungeon, the Mamertine prison properly so-called, which is believed to have been built during the time of the Roman kings, about 700 B. C.

There was a similar hole again in the middle of the dungeon floor, which yawned over the atrocious Tullianum, a narrow and low vault, described by Sallust the historian, as "horrible through dirt, darkness, and stench." Among the number of those who have drawn their last breath in this cave of death, the annals of Rome mention the African King Jugurtha, and Lentulus and Cethegus, the fellow conspirators of Catiline.

For nine weary months the apostles were confined in this very cave, awaiting their death sentence. They were not alone there. More than forty other unfortunates shared their fate. Among them were many great criminals, but also many innocent people who had fallen victims to Nero's suspicion or the hatred of his favorites.

The apostles found themselves surrounded by misery inexpressible. The prisoners were chained to the walls, pillars and floor, and filled the deep darkness with sighs, wailing, weeping, and maledictions. Under the silent despair to which some abandoned themselves brooded no less cruel agonies of soul. But contrary to all expectation of those outside the walls, the terrors of the prisoners within were gradually changed into patient calm and exulting joy.

The apostles had spoken words of comfort to their fellow-prisoners; had taught them God's ways, and invited them to join in their prayers. And by degrees the power of the prayer dispersed the shadow of death that hung over their souls. Every day there were more and more who joined in the submissive cry, "Thy will be done in earth, as it is in heaven," and in the hopeful petition, "Lift up Thy countenance upon us, and be gracious unto us"—till at length there was not one amongst them, who did not feel free in his chains, as with the rest he raised his voice to sing the praise of Him, the God of liberty.

The gaolers—their names were Processus and Martinianus—were amazed when they heard the joyful hymns of Christ who had conquered death, rise from the pestilential abyss. They ordered Peter and Paul to be taken up and scourged, as a punishment for having changed the worst of prisons into a home of peace and hope. One of the lictors on that occasion violently knocked Peter's head against the wall, and marks in the stone like the print of a human countenance are still pointed out at the place where this happened. It was not long, however, before Processus and Martinianus also were touched by the fire of the Holy Ghost that streamed from the apostles, and joined in the hymns of the prisoners. Near the base of the pillar in the Tullianum, to which Peter and Paul were chained, there welled up a cool spring of water, in which they baptized their gaolers and fellow prisoners.

* * * * *

The Mamertine prison—from which a subterranean pas-

sage was recently discovered leading under the square of Trajan—is most generally known in Rome by the name of *S. Pietro in carcere*. If you go from the Roman Forum past the Triumphal Arch of Septimius Severus, you will see to the left, near the end of Marforio street, a chapel. Above the door is a painted lattice window, behind which are figures of the two apostles with their usual symbols—Peter with a key, Paul with a sword. This little chapel also forms the crypt of the Church of S. Giuseppe de' Falegnami, which towers immediately above on the slope of the Capitoline Rock. The author has often passed that way, and invariably found women kneeling in the outer room. An iron grating separates it from the chamber within, the obscurity of which I have only on one occasion seen, not indeed dispelled, but at any rate lessened by the light of a few wax candles, burning on the altar during the celebration of a low mass. This chapel is the upper vault of the Mamertine prison.

From the outer chamber a flight of steps leads to the lower vault, the Tullian. Just as you descend, you see a Latin inscription from the time of the Emperor Augustus. The vaults are built of huge travertine blocks without mortar; but what especially testifies to their great antiquity is the manner in which the Tullian is built—of stones placed horizontally and projecting over each other. Archaeologists believe that the Tullianum was originally a covered well or cistern, connected with the oldest fortifications of Rome and intended for supplying the quarter near the Capitol with fresh drinking-water. The spring there would thus date from a much earlier period than the time of the apostles. But we have here to do with a pious legend incorporated into the belief of the Church, not with the researches of the learned. Once a year, after midsummer, when the Octave of the Feast of SS. Peter and Paul is celebrated in the principal churches of Rome, the ancient prison also resounds with glorious melody. A mass by Palestrina is then sung there by the Papal choir in the presence of a crowd of prelates in festal garb, and water from the holy spring in the Tullian vault is dealt out for the faithful to drink.

* * * * *

Peter, the man whose faith was firm as a rock, as we are all aware, experienced moments when his moral courage quite deserted him. In the presence of Jewish friends he would be ashamed of sitting at table with fellow-believers who were Greeks, nay, we know that on one occasion he denied his own Lord and Master, when he found himself surrounded by those who regarded the Saviour Himself as a rebel and His teaching as foolishness. There are thousands upon thousands who do as Peter did, when, to win popularity or through fear of others, they are false to their ideals of heart or mind; but how many are there who, like the apostle, weep bitterly over their weakness, and finding in tears of repentance a bath for the strengthening of their souls, go forward after their fall with a will steeled to fight and to suffer for their convictions?

After the lapse of nine months judgment was pronounced. Peter and Paul, as leaders of the pretended incendiary sect, were sentenced to death. Paul was to be put to death by the sword, because being a Roman citizen he was exempt from an ignominious execution; Peter, on the contrary, was to suffer the shameful punishment of crucifixion—shameful in the eyes of the Romans, but resplendent with glory in the opinion of the Christians, ever since their Lord gave up the ghost on the wood of the cross.

During the night before the day on which the officers of justice who had to announce their sentence were expected to arrive, Peter lay awake racked with anxiety, and leaning his feverish forehead against the pillar to which he was chained. Paul had slept for a while, but was now awake and held his friend by the hand. Suddenly the gaolers, Processus and Martinianus, stood before them, and hastily unfastening their chains, said, "Flee! The gates stand open! To-morrow it will be too late. Your lives are too precious to all the brethren and to us for the tyrant to be allowed to take them. The angel of the Lord has before freed you from fetters and prisons. In the name of the Lord, you are now also free!"

On hearing this, Peter arose. "Flee!" was again the cry.

"Flee!" cried at the same moment his own trembling heart. The agony of death dimmed his senses. . . .

When he recovered consciousness, he found himself in a solitary street far from the prison, with the night sky heavy with clouds above him. A strong wind was blowing, and the rain fell in sharp showers, whilst the voices of the storm seemed to repeat the warning: "Flee! Flee!"

"Brother Paul!" cried Peter in a subdued voice, but there was no answer. Paul was not with him. Had he remained in the prison and refused the offer of liberty? Or had he fled in another direction? Peter did not know: his feverish brain and palpitating heart prevented further thought. Prompted by the instinct of self-preservation, and unchecked by the wounds worn in his limbs by the chains, he had hurried over the Roman Forum and the Velia into the low-lying district between the Palatine and Mount Cælius. There now lay before him a street leading to the Porta Capena and the Via Appia. A few minutes more, and the city walls would be behind him. The storm, the heavy rain, and the darkness favored his flight. The streets were deserted; the watchmen seemed to have left the care of the sleeping town to the angry elements.

As Peter hurried past a temple of Isis, the cloth which was bound round one of his wounded legs became loose and fell off. It was carried by the wind to a thorn hedge, where, according to the legend, it was found next morning by a Christian woman, who was one of the Apostle's pupils. The place where this happened is pointed out. In the lonely Via di Porta San Sebastiano, near the vast ruins of the Baths of the Emperor Caracalla, and on the site of an ancient temple of Isis, there stands the little Church of S. Nereo ed Achilleo. It is extremely ancient, and although now practically forgotten by Romans as well as by strangers, it is both remarkable and highly interesting. Amongst other treasures it contains the episcopal throne of Gregory the Great. In the oldest documents this church is called "Titulus fascicole," in memory of the bandage (fascia) which the Apostle Peter dropped here. The martyrs, to whom it was afterwards dedicated, are not interred there but in the Chapel of the Catacombs of Flavia Domitilla, which was discovered at the Via Ardeatina and which was being excavated during the author's stay in Rome.

* * * * *

When at length Peter had arrived outside of the city walls, he slackened his pace. The rain had ceased, the driving clouds were crowding towards the east, and from the clear part of the sky the pale starlight shed over the sepulchral monuments that border the Appian Way on either hand.

He was about half a mile from the city, when he fancied he saw a strange light moving over the road and slowly approaching.

It resembled neither the light of a torch nor of a lantern. It had the lustre of its own, which might be compared to condensed starlight—to the light of the Milky Way in the sky of the north—and it formed a circle like the halo round a sainted head.

Peter stopped in amazement.

As the halo approached, it decreased in brightness, but there appeared more and more distinctly the outlines of a human figure advancing along the road towards the city.

The figure, which was clothed in a mantle, was walking on the side of the road opposite to where Peter stood. It seemed to pass without having noticed him.

But when the stranger had taken a few more steps, he turned round; and Peter who could not tear away his eyes from the apparition with amazement recognized the gesture. In that manner Jesus had turned round and looked at him on the night when in the courtyard of the high priest he had for the third time denied his Lord and Master.

The Apostle hurried forward. His eyes were opened. He saw before him his Teacher and his Bliss, such as he had seen at his side when they wandered together in Judæa and in Galilee. He recalled the same expression, sad and mildly reproving: the same eyes beaming with Divine goodness, that after the third denial had been so ineffaceably imprinted on his soul. Unutterable feelings assailed him. With a trembling hand he seized the mantle of Jesus, crying:

"Lord, whither goest Thou?" (*Domine, quo vadis?*)

Jesus replied: "I am going to Rome to be crucified afresh." Then Peter fell at His feet.

"Lord," he said, "pardon me! Thou knowest my frailty and faint-heartedness. This night I have again denied Thee. Now lay Thy hand on my head, and let me weep my fill at Thy feet!"

Then the terror of death which overcame me will disappear, and I shall prove myself worthy of the crown which Thou in Thy mercy wilt give me."

And Peter was allowed to weep with his best Friend and to feel His hand resting on his head in blessing and with a glorious power that brought peace to his soul.

When the Apostle arose, strengthened and comforted, Jesus was no longer visible. Another storm came on, driving up from the sea dark masses of cloud over the valley of the Tiber, and the rain again began to fall in heavy showers. But the Apostle felt that the Lord, though invisible, was with him, and that cheering thought never left him.

Peter retraced his steps to the city and the Mamertine Prison. He knocked at its iron door, and said to the guards who opened it, "Friends, give me my chains again! It is not fitting that I should flee from the reward of victory."

When morning broke, he was calmly sleeping in his old fetters, amid the circle of his fellow prisoners.

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Domine, quo vadis? (Lord, whither goest Thou?) Thus the place, to which the legend locates the event, is called to this day. On the Via Appia, opposite the Tomb of Priscilla, there now stands a little round chapel—which has not escaped the ravages of time—through the lattice door of which can be seen over the altar a bas-relief, representing the meeting of the Saviour and Peter described above. A few yards distant stands the Church of S. Maria delle Piante, in which is treasured a copy in marble of the marks which the feet of Jesus are said to have left in the lava stone of the Appian Way, whilst the Apostle was kneeling before Him.

[Concluded next week.]

AND THOU SHALT REMEMBER . . . !

BY ZOAR.

STRANGE that we should have to be told to remember the wondrous mercies of our God and the horrible pit from which we have been saved! After his father's loving reception of him, did the prodigal son remember? Did the blush of shame come again and again to his cheeks as he thought of the past? Strange, indeed, had it not been so; had not the feeling of his own unworthiness and of his father's merciful love overpowered him at times, making him long to prove the sincerity and depths of his repentance and the intensity of his grateful love. Yet, oh for the frailty of human nature! Evil habits cannot be dropped all at once. Hated as they may be by the repentant sinner, still they cling to him, even though he has returned to his father's home, and long and bitter must be the fight—truly a life-long struggle!

Surrounded as he is with tokens of his father's love and forgiveness, yet, with will weakened by years of self-indulgence, again and again he yields and knows the bitterness of defeat. Oh, the pity, the shame of it! Almost unbearable is the sting of such a sin, this new offense to so great and wonderful a love! What then is he to do? Once more leave his father's home and return to a life of false joys ending in shame and misery? Perish the thought! Let him again turn to his father, confessing his weakness and his sin, pleading the "full, perfect, and sufficient sacrifice." Yea, let him cry mightily for help, and the answer of love will come—yea, it will not tarry. "And it shall come to pass that before they call, I will answer, and while they are yet speaking I will hear." Once more he shall taste the joy of free and full forgiveness, he shall rise with renewed strength. Can he these forget? "And thou shalt remember all the way which the Lord thy God led thee . . . to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no!"

THE HUMAN BODY is like a vial—its true worth is afforded not by what it looks like, but from its spiritual content. The body is valuable in its place and way because it is the residence of the soul. There is a spirit in man, therefore man must never be treated like a brute. The body should be cared for because in the case of a Christian believer, it is the temple of the Holy Ghost. The awful viciousness of vice is seen when this thought of the function of the body as a ministering instrument of the spiritual life is taken into view.—*New York Observer.*

EVERY MAN is the center of perpetual radiation, like a luminous body. He is, as it were, a beacon which entices a ship upon the rocks if it does not guide it into port.—*Amiel.*

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

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

CONSERVATION CONGRESS.

THE Third National Conservation Congress will be held in Kansas City, September 25, 26, and 27. The general object of the congress as set forth in its constitution are: (1) To provide for discussion of the resources of the United States as the foundation for the prosperity of the people. (2) To furnish definite information concerning the resources and their development, use, and preservation. (3) To afford an agency through which the people of the country may frame policies and principles affecting the conservation and utilization of their resources, to be put into effect by their representatives in state and federal governments. Its officers very properly assert that the strength and prosperity of the American nation depend largely on the natural resources and the population of the interior. Accordingly, special attention will be given at this year's congress to the soil and to the maintenance and improvement of that fertility which brought settlement and wealth to the interior states. Special attention will be given also to the influence of the farm and rural life in promoting that strength and independence of character required for the highest class of citizenship. While many of the interior states are agricultural, some of them abound in other resources, and all of the states are agricultural to a greater or less degree, so that every state and every industry in the country will find interest in the Kansas City congress, and a hearty welcome.

NEW YORK'S SCHOOL SITUATION.

The school provisions in the Gaynor charter for Greater New York have received widespread attention and criticism. Although much may be said in favor of a small board in place of the present school board of forty-six members, which has proved cumbersome and unwieldy, the substitution for it of a highly paid board and the abolition of separate corporation, thus making the school system entirely dependent upon the good will of the city authorities, have given rise to most serious doubts and there have been but few persons in touch with school administration willing to come forward and advocate these changes upon which the Mayor is inclined to insist. The Public Education Association has condemned these provisions of the charter on both these grounds. In its further criticism of the provisions reducing the city superintendent—the expert in charge of all educational matters—it has received almost universal support from those who have made any extended study of the problem of school administration.

Mayor Gaynor's reply to the criticisms which men like Lyman Abbot and Felix Adler have passed upon the idea of paid members of the board, is that he cannot get the services of the sort of men he is after without paying a large salary. Many educational experts on the other hand maintain that the legislative general board should be composed of unpaid men and the experts employed by the Board highly compensated.

HOW MANY HOUSES TO AN ACRE?

Within a few years Germany has learned the lesson of Letchworth, Bournville, Hampstead, and Harborne. Garden cities are springing up in many localities.

"But what are we doing in the United States?" asks William Templeton Johnson, and answers, "next to nothing. At Hampstead they have realized that by making the tenants their own landlords, the holders of property will not wish to wring out of the land the last cent of profit. There is land within the limits of most of our great American cities which is no more expensive than that at Hampstead, and which could be developed on similar lines. Are we going to stand still and watch twenty-five, fifty, seventy-five or more houses to the acre, without so much as breathing space, sweep solidly over the land surrounding our cities? When will people realize, as they have in England, that beauty is just as cheap as ugliness? Think of the \$1.50 a week houses at Letchworth, and con-

trast them with our own product. There is a saying of President Lincoln's, 'For people that want that sort of thing, that is just about the sort of thing that they want.' I hope we are going to want something better than we have. There is a very good rule that if the people want a thing hard enough they generally get it. The introduction of the Garden City which is so successful in England, is perfectly possible in the United States, and its establishment will mark a new era in American building."

HEALTH INSURANCE.

Health insurance, one of the youngest forms of insurance, has made a beginning in the field of disease prevention. The Loyal Protective Insurance Company has, within the last few months, established a health bureau to issue bulletins and conduct a sort of correspondence school of health information. But, as William Jay Schieffelin declares, the greatest agency of all, the national government, has not yet undertaken the work of preventing disease in a way proportioned to the needs of 91,000,000 people. Senator Owen introduced in Congress at the last session a bill to establish a National Department of Health by co-ordinating the Government's present agencies so they may work more effectively. Dr. Charles A. L. Reed, in a recent speech in Philadelphia, said that the United States, with its health agencies distributed in the Department of the Treasury, the Department of Agriculture, and other departments, is the laughing stock of Europe, while the people of this country are dying from preventable causes at the rate of one every minute.

GARDEN CITIES.

As we know it to-day, the Garden City was instituted about thirty years ago as a housing adjunct for a great industrial enterprise. In 1887 the firm of Lever Brothers, soap manufacturers, bought some land at Port Sunlight, between Birkenhead and Liverpool, on which to build homes for their employees. The first houses constructed were too costly to be profitable, W. Templeton Johnson tells us, and of late years the expense of maintaining roads and parks has risen so that on an investment of \$1,500,000 there is no profit after the payment of fixed charges; but Mr. Lever believes in carrying on the enterprise because employees living in a community which promises good health are more intelligent and efficient.

PROF. IRVING FISHER, the chairman of the National Committee of One Hundred on Health, has justly pointed out that life insurance companies can, by taking steps to reduce mortality, decrease the cost for policyholders far more than by paring salaries. Realizing this, the Metropolitan Life Insurance Company has established a consumptive sanatorium. It has engaged visiting nurses to cooperate with visiting nurses' associations in certain cities to care for its bed-ridden policyholders; it has established a health magazine to distribute health literature among its policyholders, available to 15,000,000 readers, or one-sixth of the population in the United States; and it has endorsed in several ways and on several occasions the movement for a national department of health. The Provident Life Assurance Society, the New York Life Insurance Company, and others, are doing practical, educative work in prolonging human lives. The fraternal societies have also entered the campaign. Their journal, the *Western Review*, now has a department especially devoted to the public health. Fraternal insurance companies have established sanatoria, and have attempted in other ways to lengthen lives and decrease death claims.

A MOST ATTRACTIVE London suburb, Hampstead Garden, which is only twenty minutes from the heart of London, was developed by the Hampstead Garden Suburb Trust which for \$2,500 per acre bought from Eton College 240 acres of rolling country bordering Hampstead Heath. The building upon the property is upon a preconceived plan designed by Barry Parker and Raymond Unwin. The land is not sold, but lots are rented for 999 years. Three very successful co-partnership societies have built homes, all of which must be approved by the architects so that the harmony of the treatment may not be disturbed. Only eight houses are permitted to the acre so that there are ample gardens and open spaces.

THE NATIONAL MUNICIPAL LEAGUE will shortly publish a volume on School Extension.

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.

BROTHERHOOD WORK AMONG COLLEGE STUDENTS.

To the Editor of The Living Church:

IN a few weeks a large number of young men will be leaving their homes to enter upon their first experiences in colleges and boarding schools. Parents of these young men realize only too well the temptations and dangers to which they will be subjected amid new surroundings and with fewer restrictions than were placed upon them at home.

For a number of years the Brotherhood has carried on what is called its Follow-Up Department. Through it we have been able to insure continued Church attendance of many young men by advising the Brotherhood chapter or the rector of the nearest parish, of their presence, and we have received many letters from parents and friends expressing their appreciation of this useful service rendered by the Brotherhood's central office.

If you know of some young man who is going to college or boarding school this fall, will you please write us and give us his name and, if possible, his college or school address? We will promptly communicate with the nearest parish and ask that he be called upon and made to feel at home amid his new surroundings.

The Brotherhood itself has nothing to gain by this service save the knowledge of work faithfully done in holding our young men in the Church, and we implore rectors and parents to cooperate heartily with us that their boys in their new surroundings may be kept strong in their Christian lives.

Sincerely yours,

GEORGE H. RANDALL.

Associate Secretary, B. S. A.

88 Broad street, Boston, Mass.

SUNDAY AND WEEK DAY WORSHIP.

To the Editor of The Living Church:

IT is inconceivable that a priest of the Church should even question the loving obligation and heaven-sent privilege inherent in that sacred office, of offering the one and only worship instituted by Christ, on every Lord's Day. The fact that the Christian Church appointed the first day of the week as the Lord's day was not to establish a minimum of worship to God (for we know that the apostles and their successors offered the Holy Eucharist daily), but to emphasize and bear the witness of posterity to the risen Saviour. The Church, therefore, on the first day of each week, sets the note by appointing a Collect, Epistle, and Gospel, which are as much an integral part of the Eucharistic offering as are the lessons for the two minor offices, and which "shall serve all the week after, where it is not in this Book otherwise ordered." Where it is otherwise ordered, special Collects, Epistles, and Gospels are provided for saints' days, festivals, and other occasions. That the daily offering of the Holy Eucharist by her priests is taken for granted by the Church, is evidenced not only by the rubric at the beginning of the "Collects, Epistles, and Gospels to be used throughout the Year," but also at the greater feasts. For example, the Prayer Book orders that on the days following the three holy days after the feast of the Nativity, the Collect, Epistle, and Gospel for Christmas day shall be used until the following Sunday, if any days intervene. On the Circumcision the rubric orders that "the same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany." Those for the Epiphany, for Ash Wednesday, for Ascension day, "shall serve for every day unto the next Sunday, excepting on saints' days." Easter and Whitsunday always falling on a Sunday, the rubric for the ferial Sunday is in force. Thus we see that the Church absolutely requires her priests to offer the Eucharist not only on every Lord's day but also ON EVERY DAY throughout the year.

In passing, it might not be amiss to point out to Father Suter that the Church takes for granted that the Holy Eucharist is also the chief service for the day, by including in her Prayer Book the full text of the Epistles and Gospels, whereas the lessons for the offices are not so printed.

(Rev.) JOHN OLIPHANT.

St. James' parish, Manitowoc, Wis.
September 4, 1911 A. D.

To the Editor of The Living Church:

FATHER SUTER'S letter, printed in THE LIVING CHURCH of September 2d, is interesting as illustrating the point of view of not a small number of Churchmen. It is not uncommon to hear the same argument that he uses in the matter of the Proper

of the Mass, brought forward in the parallel matter of the appropriation of the Psalter in spite of the heading to the offices, "The Order for Daily Morning Prayer." And it is not impossible, when one draws a veil over the history of the holy Catholic Church, to interpret Canon 45 as a command to the faithful to *hear Matins!* The first rubric on page 52 of the Prayer Book, as well as the rubric on page 66 and some others, may shed a light on the subject.

But the solution of Father Suter's difficulty lies in a right reading of the history of Christian worship, not neglecting the period before the Reformation. It may be sufficient to point out that the mandatory rubrics, such as those on pages 69 and 71 of the Prayer Book, effectually refute the interpretation which Father Suter and many others place on the first rubric at the end of the "Order" of Holy Communion, but it would be far more to the point if the rector of Winchester could be brought to realize that the Prayer Book is a Catholic document in spite of its misleading title page, and that it not only permits but requires the continuation of usages which prevailed from the earliest times in the Church of God. There are still those who would see in our dear Lord's command to "Do this as oft," a reason for infrequent Masses; but we may well thank God that the Bishops as well as the "High Church clergy" are coming to take a more primitive, not to say a more scriptural view of the matter. "First Sunday" consorts ill with a petition for the giving of *Daily Bread* by One who warned us not to labor for the meat that perisheth. And more and more we are coming to see that the Blessed Sacrament is not a "Spiritual Treat," to be indulged in at rare intervals, but the "Food that weary pilgrims love," the constant nurture and strength of souls in warfare and the blessed and frequent privilege of the children of the Father's House.

Very truly yours,

SAMUEL ANDREW CHAPMAN.

St. Mark's Church, Jersey City, N. J.
September 1, 1911.

To the Editor of The Living Church:

THE Rev. John W. Suter's questions in the issue of September 2d, under the caption "Frequency in Celebrating the Holy Communion" are provocative of remarks, if I may be permitted.

One obvious answer to his questions is that neither the English Prayer Book, nor the Constitutions and Canons, is the last word in pastoral theology: and that the Bishop of Nebraska's authority is derived from primitive and Catholic practice. But one can afford to let that pass, together with his last question in regard to "episcopal usurpation," which seems somewhat far-fetched.

It is not "perfectly obvious" that the existence of a Collect, Epistle, and Gospel is simply a provision in case the Holy Communion is celebrated. In fact any one reading the rubrics throughout the Collects, Epistles, and Gospels, like the first on page 52 of the Prayer Book, would conclude that the Prayer Book norm was a celebration not only on Sundays and Holy Days, but on every day. There is no escape for this except the rubric at the end of the Liturgy, referred to by Mr. Suter, and this rubric appears to give color to his contention that Sunday and Holy Day celebrations are not (normally) obligatory. He pins his whole case to this rubric, as indeed he must of necessity do.

When we come to investigate this rubric it is "perfectly obvious" that Mr. Suter's conclusion drawn therefrom is unjustifiable. In 1549 the rubric read:

"Upon Wednesdays and Fridays the English Litany shall be said or sung in all places. . . . And though there be none to communicate with the priest yet these days (after the Litany ended) the Priest shall put upon him a plain Albe or surplice, with a cope, and say all things at the altar (appointed to be said at the celebration of the Lord's Supper) until after the offertory. . . ."

"And the same order shall be used all other days, whensoever the people be customably assembled to pray in the church, and none disposed to communicate with the Priest."

The rubrics then assumed a celebration on all Sundays and Holy Days, but ordered the first part of the service in case of failure because of a lack of communicants. By 1552, Holy Day celebrations could not be counted upon, and the order was made to include them if there was no communion. This order continued until 1661, when it had long been evident that even the Sunday communion could not be counted upon, and the order was then made to include Sundays. These changes reveal a gradual decline from primitive practice. Without being in the least degree conscious of it the makers of the First Prayer Book framed a rubric which eventually developed into a sanction of the substitution of table prayers for communion, and a disuse of the Lord's service on the Lord's Day. What they had in mind was the very necessary reform of forbidding non-communicating Masses. But the result was that frequency of celebration was discontinued from lack of communicants, since the lay people had learned to communicate only at Easter.

Mr. Suter's contention that ante-communion is the Prayer Book norm, and celebration the exception (apparently this is his contention) is therefore without foundation. The priest is normally obliged to celebrate on at least every day for which a Collect, Epistle, and Gospel are provided, except in case he has no communicants. Inas-

much as a lack of communicants except in very small parishes is infrequent with us, the rubric Mr. Suter refers to has but very little force.

At the Savoy Conference, the Puritans made formal objection to saying the ante-communion at the altar. The Bishops replied, "The priest standing at the communion table seemeth to give us an invitation to the Holy Sacrament, and minds us of our duty, viz., to receive the Holy Communion, some at least every Sunday; and though we neglect our duty, it is fit the Church should keep her standing." This appears to sum up the reason for the ante-communion service. It is to be used only when the people fail to come to the communion every Sunday and Holy Day, and then only to remind them that they ought to come. It was not intended as a substitute for the Liturgy, and to use it as such is a palpable absurdity.

I am aware that it was primitive practice to use a service corresponding to the ante-communion for the Station Days, called the Mass of the Catechumens; and that a similar service was used on Good Friday and Easter Even, to which the Mass of the Pre-Sanctified was afterward grafted; and also that the old pre-anaphoral service continued throughout the middle ages as an alternative for Mass under exceptional circumstances. But these manifest exceptions only serve to heighten the normal obligation of the priest to celebrate the Holy Communion on all Sundays and Holy Days, except there be no communicants.

ROBERT S. GILL.

Spokane, Wash., September 6, 1911.

SOCIALISM.

To the Editor of *The Living Church*:

YOU have allowed generous space (none too much) to a Bishop on the subject of Socialism. Give a bit to a humble priest. I wish first to thank Bishop Spalding for his carefully written, lucid, and logical letter, and in this public way. I could write to him privately to thank him; but I believe I will voice the sentiments of thousands of Socialists who are also Christians, by this public expression of thanks.

When I first avowed myself a Socialist and acknowledged I voted the ticket, I was called crazy, a crank, an anarchist. That was over a decade ago. The epithets have been toned down, but ignorance, prejudice, and bigotry still flourish. Dr. Spalding is right when he says the reason well-meaning men who are Christians, who attempt to address Socialist meetings are hooted down, is because of their ignorance of the subject. Before the breaking down of my health I addressed many meetings with acceptability. But I had mastered Marx and was in touch with the movement. It is a pity that Christian men do not increasingly attach themselves to this movement, which is profound in its philosophy and scientific in expression. It is a wonder to me why so many laymen stay in the Church who are active in the Socialist party, when they get such hard knocks, absolutely unfair, mistaken, and sometimes vicious. The movement has outstripped the Christian Church in the first hundred years of her existence. It is destined to succeed because its principles call for human justice, not material charity. I say, Christian men, study it, advocate it, and become a part of it if possible, not leaving it to Jews, infidels, atheists, and agnostics to monopolize!

A. L. BYRON-CURTISS.

Rome, N. Y.

To the Editor of *The Living Church*:

IF the Bishop of Utah, and other Socialists writing for your columns desire to make converts to their cause, I think it will be necessary for them to show how the Coöperative Commonwealth is to remedy the ills of our present social state. I, as well as many others, oppose such commonwealth, not merely on account of the initial robbery of capitalists necessary to start it, but because it seems to us that it is utterly *unworkable*—would dreadfully impoverish the country, demoralize the great mass of people, and result in intolerable misery to multitudes. It seems preposterous to us to expect the world's drudgery to go on satisfactorily as now—toil in the fields and factories and mines, railroad building and repairs, earth digging for pipe laying, etc., all this hard, unwelcome toil, which nothing but the lash of poverty induces men to do now, when you remove that incentive as proposed by the Coöperative Commonwealth. Men are to be relieved of the burden of supporting their families and other dependents; all women and children, infirm, sick, and aged persons are to be comfortably maintained by the State. These are not to be permitted to suffer, as now, the evil consequences of lack of energy or thrift on the part of husband or father or son or brother. Such is the first principle of the Socialist state. All the classes I have mentioned are to be well cared for by the State without the exaction of hard, productive labor. That is to be reserved, for strong, healthy men from 18 to 45 years of age. Thus is to be removed the incentive which now keeps a great multitude of men at hard, unwelcome toil—the necessity of keeping their loved ones from starvation. That incentive removed, great numbers, on easily trumped up excuses, will evade much of their assigned work, and will live off the supplies furnished their dependent families by the state. This shirking soon must cause serious diminution in production of the necessities of life. Then will the State be compelled to employ a vast army of taskmasters, armed with gun or

whip, to keep unwilling labor at its tasks. That will be slavery, to which the present so-called wage slavery is as nothing. Then must come revolt, anarchy, misery, and the ultimate reestablishing of the present order of things, in place of the unworkable and misery-bringing Coöperative Commonwealth. Until Socialists can satisfactorily answer the above and other objections as to the practical working of their proposed commonwealth, I think most people will prefer to keep our present commonwealth, under our present constitution—will conclude "Tis better to bear the evils that we have, than to fly to others that we know not of."

CUSTIS P. JONES.

To the Editor of *The Living Church*:

WILL you permit one who has already occupied more than his share of your columns lately, to express how happy some of us Chicago Socialists are over your editorial last week on Socialism? The frank admission of Socialism's claims to honest and careful consideration, in view of our rapidly changing social conditions, is what most of us, I think, desire more than anything else, for we believe that the Marxian system has within it the power to convince any impartial man who examines it.

There is much excuse for your severe strictures of the party in this country. But one should not forget that had it not been for this possibly faulty party, the Marxian principles would never have become nearly so well known as they are now. We of the party have sown the seed. It may be there have been tares with the wheat. But the wheat has been sown. And, after all, can there ever be any proper division between economic Socialism and political Socialism? Is there any division, in the long run, between economics and politics? Is not politics the means of expressing economic endeavor? Economic Socialism must find expression in political Socialism, if ever it is to be anything but an academic movement. Possibly our party may not be the party which finally will see the consummation of our hopes. But until the Socialist sentiment can change the old parties, force them to become socialistic, there is a legitimate place for the Socialist party.

And is it fair, Mr. Editor, to say that the Socialist party must be judged solely by performance and not at all by profession? Suppose we were to judge the Christian religion that way. If we did, good-bye to all hope of converting the unchurched! Suppose some of the comrades have been bitter, and hateful, and even immoral. Are not some Christians even so? We are fond of pleading with those unchurched who object to Christian hypocrisy, to come into the Church and make the average a little higher. May we not well plead with all Socialists not members of the party to do the same thing? But let us be assured of this, at any rate, that the Socialist party is the means, and practically the only means at present, by which the Socialist economics is being given publicity; and let us not forget that Socialism, as an economic movement divorced from politics, is about on a plane with Christian faith divorced from practice, concerning which St. James is telling us these Sunday evenings.

And now, if I may trespass just a bit more on your space, I should like to say a word to Mr. Wilson, who wrote in your last issue. He doubts that the Socialist programme of public ownership of land, means of production, and means of distribution, and that only, would accomplish much in ameliorating social conditions. If he will read again the records of the land enclosures in the time of Edward III. and Richard II., the history of what followed economically the diversion of semi-public monastic lands into private channels in the time of the arch-robber, Henry VIII., and the history of what followed the introduction of the privately owned steam-machine in the nineteenth century, he may not be so sure that simple transfers of the ownership of land and tools make little difference in people's lives.

Finally, I should hate to believe that the only way of getting rid of the capitalist is by violence, as Mr. Hitchcock thinks. Mr. Hitchcock gives a new definition of capital, one not in use among economists. I have tried in vain to find one of any prominence who defines it as he does. Is it too much to ask that people use scientific, technical terms scientifically? Mr. Hitchcock also says that one cannot do away with the capitalist, that is the private owner of capital, without doing away with capital, too. To put it concretely, will Mr. Hitchcock maintain that a town cannot take over its street car plant and equipment, thus in this instance eliminating the capitalist, without destroying the tracks, cars, and power-generating machinery, which in this instance is the capital?

Thanking you for your space, and assuring you that my "sophomoric," like that of Mr. Wilson, is for the present done, I am
Yours for God-and-Man, BERNARD IDDINGS BELL.

Oak Park, Ill., September 9, 1911.

A CORRECTION.

To the Editor of *The Living Church*:

IN a late number of your estimable paper, it was stated that the writer held services at Onondaga Valley in 1870. It should read in 1876 and 1877. And it was in connection with my work at Onondaga Castle.
Faithfully yours,
Syracuse, N. Y., September, 1911. W. S. HAYWARD.

Literary

THEOLOGICAL.

Truth in Religion. Studies in the Nature of Christian Certainty. By Dugald Macfadyen, M.A. London: Macmillan & Co., 1911. Price, \$1.50 net.

The general aim of the book is to reconcile one modern tendency in religious thought, which seeks to generalize particular religious experience and emphasize only the broad fundamentals of religion, with another, which analyzes and defines the particular verities of the specific Christian experience and tries to obtain as accurate knowledge as possible of the historical facts with which the peculiar experience originated. The method employed is to show that each throws light on the other. The author indicates certain facts which occupy a fundamental place in all spiritual religion; and brings them into relation with the specific truths contributed to religion by Jesus Christ, after these, in their turn, have been exactly measured and defined.

The book is divided into three sections: The Historical Method in Religion, Facts and Factors in Religion, and The Gospel is Jesus Christ. The first two parts are really one, as far as they treat "undogmatically" of the consciousness of God in the race. The object is to bring to Jesus Christ an outline of categories into which His life may fit; which, we have suggested, is, generally, an impossible method, because many of those categories cannot be wide enough to include the Christ, if His own experience is a factor left out in their formation. The Lord does not only explain the religious experience of men; but He adds new experience to that of men, formerly outside of Him, and gives a completer revelation of God than men in sin could possess of themselves. Our Lord does fulfil revelation, but revelation is not fulfilled until then, i.e., it is not complete; so that truth in religion is not true, unless it is representative of all the facts relevant. We do not mean that truth in general religious experience is not true unless it is complete as far as the human understanding may potentially go; but complete in the sum of all the facts of the whole human experience in spiritual relation with God. Of course, the complete understanding may progress indefinitely. Jesus Christ possesses all the religious experience of mankind, and therefore is the only criterion of religious truth.

The third part deals exclusively with the Gospel as it is identical with the person of Jesus Christ Himself. The treatment is valuable, in that estimates of His person and work are made in the setting of the history of religion. It is perfectly right to examine the historical Christ with a correct historical method, and to make comparative estimates of other religions and religious leaders, similarly treated; but it seems fallacious to compare a philosophy of religion, of the highest generalizations, with another philosophy of the Christian religion, because there can only be one philosophy of religion, and that must take cognizance of all the facts of religious experience which humanity possesses; and this is obviously inclusive of the Incarnation.

The emphasis all through the book that we must deal with man as he is found, with the God consciousness, and with the spiritual realities of life, is a great charm. It is pleasing to meet frank and broad rationalism combined with abundant reverence and a spirit of devotion. The work is thoroughly apologetic, and testifies to the author's zeal to make men "aware of the spiritual relationships which permeate the universe." HOWARD C. ACKERMAN.

METHODISTS AND SOCIAL SERVICE.

The Social Engineer. By Edwin L. Earp. New York: Eaton & Mains. Price, \$1.50.

Social Ministry. Edited by Harry F. Ward. New York: Eaton & Mains.

Social Solutions. By Thomas C. Hall. New York: Eaton & Mains. Price, \$1.50.

The Methodist Episcopal Church may have been late in getting into the field of social endeavor, but it is rapidly making up for lost time. As a denomination the Methodists formally stand for advanced principles in sociology.

The Social Engineer, which has been prepared by Professor Earp, of the Drew Theological Seminary, may be briefly described as an effort to supply the mechanics of the Methodist movement. Social engineering, in the professor's view, means not merely charities and philanthropies that care for the victims of vice and poverty, but also intelligent, organized efforts to eliminate the causes that make these philanthropies necessary; and it means also an attempt at a readjustment of our economic and industrial system by wise statesmanship through social control, so that the profits of social production may be more equitably distributed to all the legitimate factors in society. This volume is an interesting and suggestive discussion of the problem confronting the modern Christian, but it can hardly be said to furnish the ways and means for the accomplishment of the ends which the author so well sets forth. It is doubtful whether such a book can yet be written. It is a gain, however, to have so

strong a presentation. Social machinery is classified by Professor Earp as follows: Civic, military, educational, religious, industrial and commercial, charities and philanthropies, and correctional agencies.

Social Ministry is intended as an introduction to the study and practice of social service. It has been prepared by the Methodist Federation for Social Service, which has made substantial progress since its organization in the issuance of literature, the perfection of its machinery, cooperation with similar bodies in other denominations in bringing to pass certain reforms, and becoming, with the representatives of those denominations, the channel for expression and for work of the Federal Council of the Churches of Christ in America. It was resolved at its last conference (held in Chicago) that the time had come for the enlargement of the budget so as to include the pay of a general secretary, who would devote all his time to the prosecution of the work. This volume, prepared by the educational secretary, affords a series of "glimpses" into the social service movement. The broad outlines of the historic basis of that movement are briefly presented, together with some of its practical aspects. Each chapter opens an inviting field for further reading or practical work. "Their suggestions are worth the thoughtful consideration of all who are accustomed to pray, 'Thy kingdom come.'" to use the words of the editor.

Professor Hall's *Social Solution* is really not a Methodist book, because he is a son of the famous John Hall and a member of the faculty of the Union Theological Seminary in New York. The book, however, is issued by Eaton & Mains, the official publishers of the General Methodist Conference, and so may be considered a Methodist contribution, or at least as having Methodist sanction. It is certainly the strongest of the three volumes. The author, as a writer in *The Survey* points out, takes the position that while the Church cannot commit itself to any specific political and social programme, its mission lies in the examination and interpretation of all such programmes in the light of the teachings of our Blessed Lord. The social order which Christ taught was one organized upon the basis of the family, in which all men were brothers, and love, with a desire for unselfish service, was the impelling motive for action. With this ideal in the foreground, a brief and careful survey is made of various political and social programmes which have been advanced from time to time as solutions for our disorders. This survey is unbiased by the personal views of the writer, and leaves the reader to make his own conclusions as to the prospect they offer of a nearer approach to ideal relations among men. The aim has been to present from first-hand sources the various proposals that have been made from time to time to solve the pressing problems of our time. Dr. Hall has not quoted "what men say Henry George taught or Karl Marx believed, but what they themselves actually wrote."

Although all three volumes are written from the Protestant view-point, they are instinct with sincerity and a keen desire to obey in spirit and truth the second great commandment, and as such worthy of the Churchman's thoughtful attention.

CLINTON ROGERS WOODRUFF.

The Steel Workers. By John A. Fitch. New York: Charities Publication Committee. Price, \$1.50.

This is one of the "Pittsburgh Survey" series published by the Russell Sage Foundation. It is very aptly designated "a study of the men who make steel, by one who lived among them." It is a moving, graphic tale of the everyday goings in and out of those who furnish one of the most important of modern industrial products and who constitute one of the largest branches of industry. "A basic industry," the editor of the volume calls it, because "its products enter into every tool and structure and means of traffic in civilization." With a favorable public policy and an almost untrammelled control, what has this, one of the largest of employers, done in the way of solving the problems of an industrial democracy? The Pittsburgh Survey is an attempt to answer this searching, fundamental question, and Mr. Fitch's volume is a part of the answer. It deals with the work and relationship of the men and it has already aroused thinking men.

Some idea of the difficulties encountered in making such a report as this book makes is to be found in the chapter on repression. The facts therein set forth explain the apparent acquiescence of the steel workers in existing conditions, for as Mr. Fitch says in another chapter, "A repressive regime that makes it impossible for men to protest against conditions that are inimical to their welfare, serves now, and has served since the destruction of unionism, to keep the employers in the saddle." The profit sharing plan of the corporation, which appears so fair upon its face, has been utilized to these ends and completes the domination of the company over the employes. Moreover, the stock issue is oftentimes more in the nature of "the kindly meant gifts distributed by a benevolent overlord," than a real effort to solve the problem of a juster distribution of profits.

CLINTON ROGERS WOODRUFF.

AH! IF MEN but knew in what a small dwelling Joy can live, and how little it costs to furnish it.—*Sauvestre*.

Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

Communications intended for the Editor of this Department should be sent to his new address, 1532 Park Avenue, Indianapolis, Indiana.

A RECENT President of Norwich University, in speaking of the number of different subjects now taught in the schools, said that many of them were like gold leaf. They were valuable as gold is; but because they were taught so slightly, were, like gold leaf, beaten out so thin that they served no practical value.

There is a distinct danger that such a criticism may rightly rest against much of our modern Sunday school teaching. There are so many subjects required that it is impossible to do justice to them all. Some of our readers may recall Dr. Butler's strictures on this subject in his address at the time of the General Convention in Boston. But the fact remains that there is a large number of subjects that in the course of years, Church children ought to know; or, at least, know something about. The practical problem for most Sunday schools is the correlation of these subjects.

TWO BROAD DIVISIONS are commonly recognized. On the one hand we have the biblical material upon which stress has been laid in recent years, which holds so large a place in all the modern schedules of study. On the other hand we have the ecclesiastical, or doctrinal, or catechetical material which is equally important and which held the leading place in the older schedules.

Most clergymen solve the problem by having this biblical material taught in the class work and the other they teach themselves in the closing—or opening catechising. In some cases, some parts of the latter are taught by the teachers. The difficulty of this last method is the uncertainty of the character of the teaching. The majority of teachers are probably not sufficiently instructed in the doctrinal aspects of the Church to teach properly and there is always the question whether the teachers' viewpoint and the rector's are the same.

IN ST. JOHN'S CHURCH Sunday school, Detroit, they seem to have hit upon a solution of the difficulty that is not only excellent but, so far as we know, exceptional. The school is large. There are forty teachers and 300 scholars. In consequence there are several classes in the different grades. Evidently the grades are separated from each other so that each grade is in a room by itself. This enables the superintendent to place over each grade a principal, and to have a supervisor of grades. These are all trained teachers, working in the day schools, and so, at the outset, know how to carry out the plan of the work.

THE SCHOOL is in session from 9:30 to 10:50 A. M. There are two main periods for instruction. The first is thirty-two minutes' duration and is the teachers' period. During this time the classes are taught the biblical section of the material, and by the individual teachers, in classes. These are carefully graded and use the New York Sunday School Commission text books, in the main and high school divisions. The first four grades are of primary classes. Grade 5 studies *Old Testament Stories*; Grade 6, the *Junior Life of Christ*; Grade 7, *Christian Ethics*; Grade 8, *Old Testament Times*; Grade 9, with which the high school classes begin, uses the *Senior Life of Christ*; Grade 10, the *Teachings About the Kingdom*, and Grade 11, *St. Paul and the First Christian Missionaries*. All this work is done after the best method or use for teaching such subjects.

THE SECOND PERIOD of the session is the principal's period; during which the principal of each grade instructs her, or his, grade from the platform, in that body of material which, for lack of a better name, we may call the Church teaching. This period lasts for twenty-five minutes, and is taken up by this teaching in the mass, though the children are required to do certain individual work in connection with it. The detail of this principals' instruction is left to the individual principal. There is, however, a carefully graded outline of what he is

expected to teach. This is worked out in some detail for a period of twenty lessons, that in turn should be expanded to fill the year. This syllabus is largely based on the Indianapolis Course of Instruction (*The Church and the Bible*, The Young Churchman Co.), and is an excellent outline of the chief things which a Christian child should be taught. There is a good deal of memory work, not only of facts but of canticles, and hymns and prayers. There is distinct and definite doctrinal instruction, and a brief outline of the history of the Church.

The topics are arranged, in their chief heads, as follows:

GRADE V.—The Church Catechism.

GRADE VI.—The Church Year.

GRADE VII.—The Prayer Book.

GRADE VIII.—The Collects, Epistles, and Gospels. (This is based on the Trinity Course).

GRADE IX.—Reasons and Authority for Baptism, Confirmation, and the Holy Communion; The Church Building and Furniture.

GRADE X.—History of the Church, and Anglican Orders.

GRADE XI.—The Main Topics of the Books of the Bible.

THE THOROUGHNESS of the work of this Sunday school is evidenced still further by the requirement that at least twice each month the pupils of each grade are to be taken to the Church service, and taught there not only the use of the Prayer Book, but to understand the service and follow it devoutly. The teachers, or other persons appointed for this special duty, are to see that this is well done.

Here is a suggestion that might well be followed by many other schools, and would do more, in our judgment, to secure the intelligent attendance at Church services by the Sunday school scholars than anything else.

Still further we note the warning to the principals that the whole life of the children committed to their care must be developed. The instruction of the mind must be accompanied by service to their fellow children, and by a life of personal devotion. They are to be taught to say their prayers, brought to Confirmation, and, when confirmed, are helped to be regular in receiving the Holy Communion.

IT IS INSPIRING to read of this thorough work with the children; and to see how in this school, among many others no doubt, the ideal of training the children into devout Churchmen and women is never lost to sight. It recalls the comment of Father Dolling in *Ten Years in a Portsmouth Slum* on the instruction of a soldier lad:

"He knew nothing about the Bible. Old or New Testaments, but he knew what repentance meant, what prayer meant, what communion meant. He knew it so thoroughly that neither the temptations of the street, nor of the barrack room had robbed him of it.

"Surely this is what we ought to teach every child. Let us recognize that some children are born religious. I mean they love the Bible and the lives of the saints; they have a power of expressing much fervor. I do not know that they are always the best children, and they will certainly acquire all the unnecessary parts of religion. But every child has the capacity for acquiring the necessary part, and surely it is the duty of the Church to see that all children have the chance for its acquirement."

THIS DETROIT PLAN cannot be carried out in detail by many schools. Few have the rooms in which each grade can be separated from the others. Most schools have not pupils enough nor teachers enough to have numerous classes in each grade. But the principle can certainly be followed. The two divisions of what we Church people must teach our schools must have their proper proportion of time. The careful grading of the "ecclesiastical" or "catechetical" side is as necessary as that of the Biblical side. To make it most effective we would commend the suggestion of Mr. George Swift of the Michigan Sunday School Commission, to whose kindness we owe the information about St. John's School, that a course covering four years be arranged for the main school, and another for the high school, and that these be gone over in order, year by year. This could be done by the rector giving half the teaching period to the former and the other half to the latter division of the school, making the periods as follows:

MAIN SCHOOL	HIGH SCHOOL
25 minutes—Rector	Teachers
25 minutes—Teachers	Rector

This may entail considerable work upon the rector, but it is well worth while; and can be managed so far as time and

place are concerned in every school where there are at least a primary room and a main school room, for the rector's period could well be taken in church. The five minutes' intermission for changing scholars would not mean disorder and would serve as a welcome break.

THE DETROIT PLAN is one that we commend to the consideration of the Sunday schools in this opening of the winter's work with much confidence, urging the adoption of the fulness of its principles and the adaptation, so far as necessary of the detail.

New Methods in the Junior Sunday School, based on Froebelian Principles, by Hetty Lee, M.A. Third Edition, revised. London: National Society's Depository. Miss Lee is the organizer of Sunday school work for the (English) National Society, and in this small volume has given us a useful book on what corresponds to the primary grade in our American nomenclature of classes. It is in two divisions. The first fifty-eight pages are devoted to a study of methods, with such topics as Childish Characteristics, Stories, A Typical Sunday Afternoon's Programme, The Beginners' Class, and The Teachers and the Training Class. Then follow fifty-two lessons on the Life of our Lord, Great Missionaries, Giving, Early Bible Stories, Special Festivals, and The Saints. They are excellently conceived and well worked out. Each lesson gives the key-thought; the lesson material under three heads, with suggestions for teaching it, and expression work. There is added to each lesson also a brief outline for a beginners' class, i.e., kindergarten, or children under six years of age. For these same children there is an outline of a course of lessons for a year in the first appendix, which is valuable.

The volume will well repay the study of it by primary teachers, and prove a useful addition to a library of Sunday school lesson books.

WEBSTER'S THREE TEACHERS.

By ROLAND RINGWALT.

FROM the highest authority comes the saying, "Other men have labored and ye have entered into their labors." This is nowhere more evident than in our mental life. If the Western settler is a debtor to Columbus, and Cecil John Rhodes was a legatee of Vasco da Gama, nearer debts should be acknowledged. The books a clever boy reads strengthen or limber his mental muscles, and the forgotten pedagogue or schoolmistress may live again in a pupil of world-wide fame. Probably there are many obligations never acknowledged and rarely suspected, yet Stanley paid a tribute to Arnold, Jefferson felt what Maury had done for him; and the good example of Dr. Adam lingered in the minds of Walter Scott and Henry Brougham. "Thine eyes shall see thy teachers," is a saying that appeals to the mature rather than the young, and years may come upon us before we understand what a teacher has done to graft or to prune, as the case demanded.

Three teachers of very different types helped to make and form Daniel Webster. In childhood, Daniel, too sickly to work on the farm, was left to ramble in the woods, to fish in the streams, to hunt for berries and flowers. Many an hour was passed in a boat with Robert Wise, an old Yorkshireman, who marveled at the infant genius who actually read newspapers aloud to him. Robert Wise had been in the British army and navy; had deserted and felt the cruel discipline of the time, had passed through countless adventures, had again deserted to join the Americans and serve with them to the end of the Revolution. The veteran wept with pride as he told of England's ships and their triumphs over the French. He was intensely, though perhaps illogically, English, his pride in his native land and his admiration for the British service blending oddly with his desertion and rebellion. Webster's father had served in two wars, but he had not led so adventurous a life as Robert Wise, and the small boy looked on the old soldier as a truthful Sindbad. Mental reciprocity was the bond of union, for the boy could read the history of the present to the man, and the man poured the history of the past into the ears of the boy. Can it be that the first germ of that wonderful speech about the morning drumbeat and the British flag came from Robert Wise?

In course of time Daniel Webster was sent to Exeter Academy, and there he began Latin. Hundreds have studied that language more closely than he, but no one in the last two hundred years has quoted it more effectively. At Exeter he was under the tuition of Joseph Stevens Buckminster, a lad slightly younger than himself, and Buckminster,

half scholar and half saint, showed a tenderness rare among youthful preceptors. Daniel Webster, raw from the farm, was laughed at for his homespun garb, his uncouthness, and his rustic shyness. Other boys could rise and repeat a selection from Chatham or some lines from Pope, but the bashful Daniel sat at his desk, nervous, blushing, hopelessly confused. Buckminster would patiently ask him to make an effort, console him as best he could, and never failed to make a cheering prophecy of final success. Webster would go to his room, weep bitterly, resolve to do better the next time, and then repeat the scene of country sheepishness before schoolmates in new and fashionable clothes. He never forgot Buckminster's unwearied forbearance, and indeed Buckminster's prophecies were verified, for bashfulness did not hamper the lawyer who pleaded for Dartmouth College or the senator who replied to Hayne.

As a young lawyer, Webster was sometimes discourteous, and often pompous. He liked ornate sentences, and long Latin phrases. Some of his early affectations startle a present day reader. But a schoolmaster far different from the old soldier and the kindly tutor was at hand. Webster for nine years of his life was often in conflict with Jeremiah Mason, the leader of the New Hampshire bar. Mason's giant frame might impress even the jurymen who looked on Webster's stately head. Plain speech was Mason's deadly weapon. He argued every point so that the dullest jurymen could understand him. Nothing artificial, no airs of scholarship, no flowery sentences marred his addresses, nor did he spare an opponent who ventured to use such tactics. A friendship grew up between these tall counsellors. Mason saw the growing power of his junior, and Webster, after Mason's death, said, "I must have been unintelligent, indeed, not to have learned something from the constant displays of that power which I had so much occasion to see and to feel." Under the severe training of Mason, the gaudy style of Webster was changed for the stately diction of his riper years. No reading and no private study could have done for him what was done by the man whom he pronounced "not frothy or petulant, but cool and vitriolic."

Calhoun's eloquence is still talked of by old men, and Clay's is a memory with thousands; but few read their words. Webster and Webster alone, since Burke, has given the English-speaking world political speeches that are memorable as literature. Lincoln's inaugurals and the Gettysburg address may be placed in the same class, though his longer speeches cannot be. The great orators of the sixties and since the war do not push Webster on to a dusty shelf; rather they own his unique place and urge us to read him. While he lasts, and that will be while the English tongue endures, may there be some to give due honor to the old soldier who showed him the glow of history, to the patient tutor who guided him into the mazes of Latin, and to the grim opponent who tore away the fripperies of his youth.

THE KING'S THREAD.

Upon a time there reigned a powerful king
Who gave command, that every woven thing
Should, in the meshes of its warp or woof,
Contain a certain thread, to be a valid proof
That in his kingdom it was truly made;
And so it was, the olden legend said,
The king's bright thread through all his vast realm o'er
Gleamed in the garments that his subjects wore.
Entwined it was in every rope's strong strand
That rigged his ships, that to every land
And all the islands of the farthest sea;
"The great king's thread," it soon was known to be.

Only a thread in raiment and in sail?
No foes the men or ships might dare assail.
Only a thread? Yet, through the whole world's length,
It stood for honor, power, for valor, strength.

London, Ohio.

MARGARET DOORIS.

A MAN WHO lives right and is right has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched, accidentally even, resound with sweet music.—*Phillips Brooks.*

NEVER REST is the price paid for our greatness. Could we rest, we must become smaller in soul. Whosoever is satisfied with what he does has reached his culminating point—he will progress no more. Man's destiny is to be not dissatisfied, but forever unsatisfied.—*F. W. Robertson.*

Church Calendar



- Sept. 3—Twelfth Sunday after Trinity.
 " 10—Thirteenth Sunday after Trinity.
 " 20—Wednesday. Ember Day. Fast.
 " 21—Thursday. St. Matthew, Evangelist.
 " 22—Friday. Ember Day. Fast.
 " 23—Saturday. Ember Day. Fast.
 " 24—Fifteenth Sunday after Trinity.
 " 29—Friday. St. Michael and All Angels.

CALENDAR OF COMING EVENTS.

- Sept. 18-22—Holy Cross Retreat for Clergy, West Park, N. Y.
 " 25-29—Training School for S. S. Teachers, Ch. Tr. and Deaconess House, Philadelphia.
 " 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.
 " 18—Consecration Dr. Davies, Worcester, Mass.
 " 18-23—B. S. A. International Convention, Buffalo.
 " 24-26—Second Dept. Miss. Council, Newark, N. J.
 " 25-29—Eighth Department Miss. Council, Sacramento, Cal.
 " 26—House of Bishops, New York.
 " 28—Consecration Drs. Rhineland and Garland, Memorial Ch. of Advocate, Philadelphia.
 Nov. 8, 9—Third Dept. Missionary Council, Baltimore.
 " 14-16—Fourth Dept. Miss. Council, Knoxville, Tenn.

Personal Mention

THE REV. W. H. BALL returned from his European trip by the SS. *Lusitania* and is again in residence. Address The Rectory, Concord, N. C.

THE REV. GEORGE A. BARROW, lately in charge of missions at Milford and Hopkinton, Mass., has accepted a call to St. Luke's Church, Chelsea, Mass., which has been without a rector since the retirement of the Rev. H. H. Ryder in the spring. Mr. Barrow will begin his new duties on October 1st.

THE REV. JOHN G. CURRIER, rector of Trinity Church, Milton, Vermont, will become assistant minister at Grace Church, Plainfield, N. J. (the Rev. E. Vears Stevenson, rector) on October 8th. He succeeds the Rev. Elroy G. Bowers, now rector of St. Stephen's Church, Plainfield, N. J.

THE REV. HENRY E. EDENBERG is in charge of St. Ann's mission, Revere, Mass.

THE REV. WILLIS D. ENGLE, for nearly nine years vicar of Trinity Church, Lawrenceburg, Ind., during which time a new church has been built, pipe organ installed, and the number of communicants doubled, has resigned the charge.

THE permanent address of the Rev. LAURENCE H. GRANT is 615 Fourth street, Wausau, Wis.

THE REV. F. J. HALL, D.D., having returned to Chicago, should again be addressed at 2731 Park Avenue.

THE REV. R. R. HARRIS having left the diocese of Alabama, all communications to the Social Service Commission should be addressed to the Rev. HORACE WEEKS JONES, Demopolis, Ala.

THE address of the Rev. GEORGE W. KNAPP is 98 Liberty Place, Weehawken, N. J.

THE REV. DANIEL G. MACKINNON has been placed in charge of St. Bartholomew's mission, Twenty-fifth street and Lehigh avenue, Philadelphia, in succession to the Rev. Waldemar Jansen, now rector of the Free Church of St. John.

THE REV. R. H. MCGINNIS, formerly of Kyoto, Japan, and now rector of the Church of the Holy Communion, Tacoma, Washington, has moved into the rectory, 1604 South I street, Tacoma, Wash., where all his mail should be addressed.

THE REV. CHARLES W. NAUMANN, rector of St. James' Church, Lafayette avenue and St. James' Place, Brooklyn, returned by SS. *Martha Washington* last week after having spent the summer abroad.

THE REV. J. M. ROBERTSON of the diocese of Pittsburgh has accepted the rectorship of St. Thomas' Church, Amenia Union, Dutchess Co., N. Y., and entered upon his new duties September 1st.

THE REV. HENRY CHARLES ROBINSON, priest in charge of St. Paul's, Mount Vernon, Washing-

ton, has accepted the position of assistant minister of Trinity Church, Columbus, Ohio, and enters upon his charge October 1st.

THE REV. W. M. WARLOW, rector of Grace Church, Sheldon, Vt., has accepted a call to St. James' Church, Arlington, Vt., and will enter upon charge of same on November 1st.

THE REV. R. P. WILLIAMS has resigned the rectorship of Trinity parish, Washington, D. C., and on October 1st will become a member of the cathedral staff of clergy.

DIED.

ARTHUR WENIG.—By lightning, near Cedar Rapids, Iowa, September 6, 1911, PAUL SESSIONS ARTHUR, second son of the Rev. John and Charlotte B. Arthur, aged 17 years and 11 months; and his friend, CARLETON VALENTINE WENIG, son of Mr. and Mrs. George K. Wenig, aged 18 years and 10 months.

BORMAN.—Entered into life eternal at Philadelphia, Sunday morning, September 3, 1911, aged 71 years, EMMA CONSTANCE, widow of Henry M. BORMAN, deceased.

"Lord, all pitying Jesu blest,
Grant her thine eternal rest."

CARTER.—At rest Monday evening, August 28, 1911, at her residence, No. 180 Washington avenue, Albany, N. Y., SUSAN MARIA COWMAN, wife of the late George Galen CARTER, S.T.D., aged 70 years. The Office for the Burial of the Dead was held at the Cathedral of All Saints' Albany, N. Y., on Thursday afternoon, August 31st. The interment was at Hyde Park, N. Y.

ELMORE.—In Dorchester, Mass., August 22, 1911, CECILIA LOUISA, widow of the late H. F. H. ELMORE. Funeral services from All Saints' Church, Ashmont, Dorchester, Mass., August 24th, at 12 o'clock noon.

FLOWER.—Entered into rest, at St. Joseph, Mo., on September 4th, the Rev. EDWARD WEST FLOWER, aged 69 years, missionary in charge of St. Oswald's Church, Atchison County, and St. Matthias' (negro) Church, St. Joseph (Diocese of Kansas City).

"Lord, all-pitying Jesu blest,
Grant him Thine eternal rest."

QUINTARD.—Suddenly, at Intervale, N. H., on August 31st, MARY SKIDDY QUINTARD, widow of Edward A. Quintard. Funeral from St. Agnes' Chapel, Ninety-second street, near Columbus avenue, New York, Sunday, September 3rd, at 1 o'clock. Interment at Kensico.

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

REED.—On August 31st, aged 51 years, Mrs. CLARA H. REED, of Buffalo, N. Y., lately of Burlington, Vt., widow of Henry L. Reed.

WARDLOW.—In Burlington, Vt., on August 29th, MISS MARY J. WARDLOW, a life-long and devoted member of the Church, formerly of the Church of England.

MEMORIALS.

ELIZABETH COLEMAN HALL BOUDINOT.

On August the 4th, at Munich, Germany, the soul of ELIZABETH COLEMAN HALL BOUDINOT passed into eternity. Suddenly and without warning came the call, but when it came she was "found watching." Born seventy-eight years ago, the daughter of Robert Coleman Hall and Sarah Ann Watts, at the family estate at Muncy, Pa., she was sent as a young girl to St. Mary's School in Burlington, N. J., then under the control of Bishop George W. Doane.

Those were times of great searchings of heart. The Oxford Revival was beginning to make itself felt in this country, and into that movement Miss Hall threw herself with all the force and power of a keenly intellectual mind and a deeply religious nature. As light came she fully corresponded to it, and as the years went by she received in all its completion the full development of the Catholic and Apostolic Faith. To her that faith was an earnest reality. It was to her the Mass that mattered, and for many years it was her custom to begin each day at the Altar of God. Like a true child of Holy Church she was ever jealous for the honor and devotion due to the Mother of God, whose protection and intercession she sought at all times.

A Catholic in life, she was one in death, and in her will she provides for a chapel to be built and endowed at St. Clement's Church, Philadelphia, which had been her parish for well nigh half a century. In honor of Our Lady, in which a certain number of Masses shall be said each year for the repose of her soul and that of her late husband, Elias Louis Boudinot. Jesu mercy. May she rest in peace. G. A. H.

Philadelphia, September 4, 1911.

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. Re-

treatants 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.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITION OFFERED—CLERGY.

A SMALL Catholic parish, Suburban to Philadelphia, seeks rector, preferably unmarried. M. H., THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS.

COMPETENT CHOIRMASTER wanted for men's and boys' choir. Catholic services. Salary \$25.00 per month. Mission church; unusual opening in local schools for competent man; city of 70,000 people; field not worked; immediate engagement. Write at once. FATHER ROBERTSON, Christ Church Tower, Chattanooga, Tenn.

POSITIONS WANTED—CLERGY.

THE REV. E. ROBERT BENNETT, until September 1st Archdeacon of Colored Work in the Diocese of Florida, is desirous of securing parish or mission work in the North or Middle West. Address 1361 Calhoun street, Baltimore, Md.

PRIEST, 31, single, ordained nearly five years, seeks either parish or good curacy. Catholic, fair preacher and reader. Write fully. R., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS.

PARISH WORKER, a graduate of the Deaconess Training School, St. Paul, Minn., desires position in parish. Address 116 11th street, North, Minneapolis, Minn.

MATRON—HOUSEKEEPER—PRACTICAL NURSE desires position. Palms-taking, reliable, Churchwoman. Thoroughly understands children. Middle-aged. Address: "WAREHAM," care LIVING CHURCH, Milwaukee.

A LADY of refinement wishes a position as secretary, companion, or any position of trust. Address P. M., Oak Lane, Philadelphia, Pa.

YOUNG MAN, Catholic Churchman, with several years' experience as organist and choir-master in different churches, seeking holy orders, would like to correspond with a priest who would prepare him for holy orders in return for assistance at organ and training of choir and in general work of the parish. Would require small remuneration. M. K., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER seeks position with well established church where good services will receive adequate living remuneration. Expert with boys' voices and large mixed choirs. Best references. Good organ and teaching field essential. Address "X," care LIVING CHURCH, Milwaukee.

A LADY engaged at present in a New York institution desires a position by October 1st in a small institution or school, or as Parish Visitor. Miss G., LIVING CHURCH, Milwaukee.

ORGANISTS FOR CHURCHES.

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

UNLEAVENED BREAD—INCENSE.

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

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

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

PARISH AND CHURCH.

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

POST CARDS: Views of the exterior and of the interior of All Saints' Cathedral, Milwaukee, and of the Bosworth Memorial Hall adjoining the Cathedral. The three cards, 10 cents postpaid, and larger quantities at the rate of 2½ cents each. Address Mrs. C. G. HINSDALE, 309 Farwell avenue, Milwaukee, Wis.

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

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

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

BOARDING HOUSE FOR GIRLS—
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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.

BOOKS IN FINE BINDINGS.

I have ready as memorials, or gifts, beautifully bound Altar Service Books and Prayer Books and Hymnals, of different sizes—beautifully illuminated and plain—bound at The Ann E. H. Schermerhorn Memorial Work Shop, Denver, Colo. Also, a selection of beautifully bound books, all hand work and original designs.

I shall be glad to submit them for inspection.
REV. FREDERICK W. OAKES,
"The Home," Denver, Colo.

THANKSGIVING OR HARVEST HOME.

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

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

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Every dollar and every dime aids

THE BOARD OF MISSIONS.

to do the work entrusted to it as the agent of the Church.

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

A postal card request will bring a savings box free.

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

THE SECRETARY,
281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—\$1.00 a year.

NOTICES.

THE PENSION AND RELIEF OF THE CLERGY,
WIDOWS, AND ORPHANS.

During the past year, the Trustees, under the insistent pressure and appeal of numerous Bishops, Clergy, Widows, and Orphans and beneficiaries needing more help because of the increased cost of living, have largely increased the list of pensioners and the amount of pension.

By reason of the diversion of offerings to other lines of clergy relief, not so immediately pressing and the falling off of legacies, etc., the receipts of the General Clergy Relief Fund have not increased as they should and as the Trustees had a right to expect, and unless a goodly amount is received during this summer season the Trustees will approach the quarterly payment to beneficiaries October 1st, with a deficit. It will be necessary to reduce payments, refuse grants, and cut some off entirely. This will be nothing short of a calamity to between five and six hundred worthy people.

Our July quarterly payment to beneficiaries amounted to nearly \$27,000. The October payment will be about the same. We therefore appeal with great earnestness for an offering from you and as large as you can make it.

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

THE AMERICAN CHURCH UNION.

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

APEALS.

CHURCH WORK AMONG DEAF MUTES.

Prayers and offerings to aid the Church Work among Deaf Mutes are desired on the Twelfth Sunday after Trinity, which falls this year on September 3d. REV. GEORGE F. FLICK, General Missionary to Deaf Mutes, 204 East Fifty-fifth Street, Chicago, Ill.

INFORMATION AND PURCHASING
BUREAU.

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

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

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CHURCH PEWS EDITION.
Size, 5½ x 3¼ inches.

- No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.
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- No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.
- No. 10301—Hymnal to match, \$26.00 per hundred.
- No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.
- No. 10302—Hymnal to match, \$30.00 per hundred.

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

THE SERVER'S HANDBOOK.

"THE SERVER'S HANDBOOK," by the Rev. Percy Dearmer, M.A., is a guide to the duties of a server at a plain celebration of the Holy Communion, and at other offices in the Book of Common Prayer, where he may be called upon to assist the priest. It contains the text of the English Liturgy and private prayers. This is the second edition revised and enlarged. While the book is English, it may readily be adapted to American use. The book is bound in red with gold stamping, and very attractive. Price, 40 cents; by mail 44 cents. The American publishers are THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

CHURCH HYMNALS AND CHANT BOOKS,
WITH MUSIC

HUTCHINS' HYMNAL.

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

Edition A. Cloth bound, size 7 x 4¼ inches. List price, 1.00. Net price, .80; by mail .93.
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BOOKS RECEIVED.

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

WORLD PEACE FOUNDATION. Boston.

Papers on Inter-Racial Problems. Communicated to the First Universal Races Congress held at the University of London, July 26-29, 1911. Edited, for the Congress Executive, by G. Spiller, Hon. Organizer of the Congress. Price, \$2.40.

THE TUTTLE, MOREHOUSE & TAYLOR CO. New Haven, Conn.

Three Gifts and Other Poems. By Keith St. John, author of "Interior Views."

DODD, MEAD & CO. New York.

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CLARK QUICK PRINTING CO. Denver.

Prophecies Relating to Christ and Some of Their Fulfillments. Arranged by Cinderella Thomas Carter, 1911.

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get the habit of buying THE LIVING CHURCH on Friday or Saturday wherever you may be. In order to facilitate such purchases a partial list of places where it may regularly be purchased is published week by week in THE LIVING CHURCH. Some of these places are printed below; but it is impossible to supply a complete list. Ask for it wherever you may be.

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G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:

R. C. Hawkins.

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SHERMAN FRENCH & CO. Boston.

The Discontented Clam and Other Stories. By Francis T. Hazlewood. Illustrated by his daughter, Charlotte Hazlewood. Price, \$1.10 net.

The Stunted Saplings. By John Carleton Sherman. Price, 60 cents net.

The Gospel for Both Worlds. Ten sermons preached in Our Father's House (Memorial Church), Worcester. By Edward Eells, author of "Christlike Christianity," "A Mission to Hell." Price, 60 cents net.

GEORGE H. DORAN CO. New York.

Social Aspects of the Cross. By Henry Sloane Coffin, minister in the Madison Avenue Presbyterian Church and Associate Professor of Homiletics in Union Theological Seminary, New York City.

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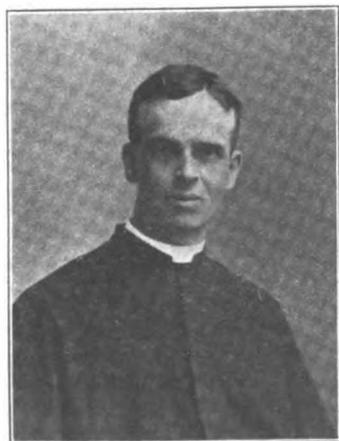
B. W. HUEBSCH. New York.

Legal Doctrine and Social Progress. By Dr. Frank Parsons.

PAPER COVERED BOOKS.

Proceedings of the Nineteenth Conference of Church Clubs of the United States. Held at Philadelphia, Pa., May 2nd and 3rd, 1911.

The Church at Work



THE LATE REV. A. L. WOOD.

INTRODUCTIONS OF COLLEGE STUDENTS.

IT IS A HAPPY indication of thoughtfulness and pastoral care within the Church that, more and more, requests are received in the autumn from those who have arranged to extend Churchly care to college students. A general letter asking that information as to male students be sent to the national office of the Brotherhood of St. Andrew is published in this issue. Specific requests concerning students at particular colleges have already been printed. New requests are now at hand that information concerning students at the University of Chicago be sent to the Rev. John Henry Hopkins, D.D., rector of the Church of the Redeemer, address 5701 Washington avenue, Chicago; and that girls entering Syracuse University be made known to Miss Martha J. Reed, 718 Irving avenue.

Syracuse, on behalf of the local chapter of Daughters of the King at the university.

THE LIVING CHURCH will gladly publish other notices of like nature from those who are prepared to extend the good offices of the Church to students in any college towns.

FIFTY YEARS IN HOLY ORDERS.

THE REV. ALEXANDER H. ROGERS, D.D., rector of St. Thomas' parish, Hamilton, N. Y., celebrated last month the fiftieth anniversary of his admission to holy orders. On the feast of the Transfiguration he preached a sermon appropriate to the event and the following week the people of the village tendered him a reception. Dr. Rogers was ordained in St. John's Church, Oneida, early in 1861. A very gracious act of the corporation of Colgate University, a reputable Baptist institution in the village, ere the close of the

college year, was to confer upon this venerable priest of the Church the degree of Doctor of Divinity. He is, with the exception of the Rev. Dr. J. H. Egar, D.D., the oldest priest connected with the diocese, from the standpoint of admission to orders.

ENGLISH CONGREGATIONALIST ON AMERICAN CHURCH GROWTH.

AN ENGLISH Congregational minister, the Rev. W. Major Scott, has just concluded a trip in this country, to which he came as a delegate to the Congregational congress. He also lectured at the Northfield conferences and preached at the Fifth avenue Presbyterian church in New York, being a special friend of its pastor, Dr. Jowett. According to the Boston *Herald*, "Mr. Scott professes himself disappointed at the slowness of the free churches in America in coming into line with the New Theology, inaugurated by the Rev. R. W. Campbell at the City Temple, London, which, he says, practically amounts to a restatement of Revelation in terms that will be acceptable to the modern mind. He is astonished at the progress which the Episcopal Church is making in America. He thinks the change due to a new spirit of spiritual dependency and mysticism invading the English-speaking world side by side with advanced thought, finding expression in such manifestations as Christian Science, psychical culture, and palmistry."

FIFTY-ONE BISHOPS WILL ATTEND.

THE PRESIDING BISHOP has promised from fifty-one Bishops to attend the called meeting of the House of Bishops in New York City, October 28th. The necessary quorum is forty-nine. Therefore the meeting (D.V.) will be held.

CHANGES AT SEABURY DIVINITY SCHOOL.

THE WARDEN, the Rev. Frank A. McIlwain, having become Dean of the Cathedral at Faribault, has been asked by the trustees to serve as acting warden until the vacancy be filled. The Rev. E. B. Young becomes instructor in Old Testament and Hebrew.

ANGLICAN RELATIONS WITH OLD CATHOLICS.

ARCHDEACON ROGERS of Fond du Lac has returned from Europe, having recently had an interview with Archbishop Gul of Utrecht, while the Rev. A. A. Müller has gone to Russia, on the advice of the Swiss and Dutch Old Catholic Bishops, to interview certain Old Catholics who are in Russia and Poland. They were a unit Church in connection with Rome, but about two years ago they left to the number of about 200,000 and have united themselves with the Old Catholic body, who have given them three Bishops.

IMPROVEMENTS AT ST. PAUL'S, BROOKLYN.

DURING THE past summer, numerous improvements have been made in St. Paul's Church, Brooklyn (the Rev. Andrew Chalmers Wilson, rector). The entire church and parish house have been thoroughly cleaned, the plumbing put in order, and the floors refinished. The chancel has been artistically decorated in gold, a great variety of conventional ornament being used, and the details beautifully worked out in several tones of gold. The whole makes a most effective setting for the beautiful reredos which was put in place last November.

Through the generosity of one member of the parish, the Lady chapel has been decorated and beautified by the vaulting of the roof, in a style to harmonize with the archi-

ture of the rest of the church. Additional electric lights have been installed, a window has been cut in the side wall, and the whole elaborately decorated in tones of blue, with bands of ornament whose motive is a conventionalized lily.

In July ground was broken on the Carroll street side of the land belonging to the parish for a four-story clergy house, to cost \$21,000. It is to be built of brick, will contain accommodations for four clergy, and is expected to be finished by St. Andrew's day.

VENETIAN MOSAIC ERECTED IN IOWA CHURCH.

ON SUNDAY, September 10th, St. John's Church, Clinton, Iowa (the Rev. F. H. Burrell, Ph.D., rector), was reopened after being entirely redecorated, and the new Italian mosaic in memory of Matilda Locke Brewer and Isaac Pierce Brewer was unveiled and dedicated. The mosaic was given by the three surviving children who, with their parents, were former communicants of St. John's Church.

The mosaic is made of Venetian glass by an artist sent from Italy for the purpose.



NEW MOSAIC IN ST. JOHN'S CHURCH, CLINTON, IOWA.

Its subject was inspired by one of a series of frescoes by Giotto in a small church called "Madonna dell' Arena" in Padua, Italy, dating 1303. The mosaic occupies the entire space of the altar wall in the apse. The composition, though simple and dignified, is grand and imposing, being treated with reference to the character of the space to be filled, and influenced by the Gothic architecture of the church.

Upon a rich golden background is represented the enthroned Christ, while below, lightly supported on clouds of greyish white, are four angels in the attitude of adoration, two standing with gaze uplifted, two seated slightly in the background at the foot of the throne. A cruciform nimbus encircles the head of the Saviour. The countenance is of singular beauty, sweetness, and dignity, with a touch of sadness in the expression. The right hand is raised in benediction, the left holds a book inscribed, "Ego Sum Lux." The robe, wrought out in rich tones of blue, falls in graceful folds to the foot of the throne. The entire figure is replete with gentle dignity and evinces the conception and expression of intense religious feeling. The flowing drapery of the angels, executed in blue, green, and mauve in exquisite gradation of tints: the gracefulness in pose, and the beauty of the faces, show much breadth and freedom

of treatment. The remarkable dignity of the design, the richness and wealth of color, and the delicacy displayed in the execution of details combine in producing an effect of wondrous harmony—an incomparable picture.

PRIZE FOR ARBITRATION ESSAY.

THE LAKE MOHONK CONFERENCE on International Arbitration offers a prize of \$100 for the best essay on "International Arbitration" by an undergraduate man student of any college or university in the United States or Canada. The donor of the prize is Chester Dewitt Pugsley of Peekskill, N. Y., Harvard '09. The contest closes March 15, 1912. A similar prize in 1910-11 brought out sixty-one essays from colleges in all parts of the United States. The prize was won by Harry Posner, of West Point, Miss., a student in the Mississippi Agricultural and Mechanical College.

TWO NEGROES COMMEMORATED IN DETROIT.

A NOTABLE service was recently held in St. Matthew's (colored) Church, Detroit (Rev. R. W. Bagnall, rector), in memory of the late Bishop Holly and of an earlier priest, first rector of the parish, the Rev. William C. Munro. Addresses were made by the Rev. Paul Ziegler and the Rev. Dr. Faber.

In the years immediately preceding the civil war in Detroit, the Rev. William C. Munro was a leader in the "underground railway" and the abolition movement. He was the friend and fellow-laborer of John Brown. He presided at the famous Chatham convention, over the border in Canada, where plans were first laid which led to the Harper's Ferry raid. "Elder" Munro left St. Matthew's to become a missionary in Liberia, where he died. But he had had under training a young convert from Romanism, James Theodore Holly, superintendent of the Sunday school and student for holy orders. Mr. Holly was ordained deacon by Bishop McCoskry in St. Paul's church, Detroit, and then, already dreaming of significant work for his own people and race elsewhere, he became rector of St. Luke's Church, New Haven. The story of his visit to Haiti and consecration as Bishop has already been told.

A daughter of "Elder" Munro was present at the memorial service.

RESULTS OF THE CHARLESTON HURRICANE.

WE ARE in a position now to give a reasonably fair estimate of the damage done by the late hurricane. In Charleston and immediate vicinity the loss of life will not exceed thirty-five. The loss by way of the rice and cotton crops is overwhelming. The Church work will be seriously crippled in the coast regions. Our rice and cotton planters are generally quite generous in their support of the Church, but they are largely dependent on the annual crops for their ability to carry out their good intentions. The really serious condition touching both races is the virtual necessity for advances for the past year, which can only be partially paid and the need for advances for the coming year. The provision crops are not totally lost. We have no information as to the injuries to the rural churches.

In Charleston, the damage has been general but not so extensive as the storm conditions might have led us to expect. St. Philip's, the oldest parish, but not with the oldest edifice, has suffered chiefly in the injury to the memorial window in the sanctuary. This was erected as a memorial of the founding of the parish and likewise of the establishment of the Church in the colony of South Carolina. St. Michael's, with the second oldest edifice for divine worship in the city, was extensively injured on the roof, though none

of the very fine memorial windows were hurt. The ceiling in the northeast corner was damaged by the rain. The weather vane in some mysterious way was twisted out of plumb. St. Luke's was not injured. St. John's chapel and parish house were damaged to the extent of about \$400. This chapel is the fourth oldest center of Church work here. It ministers to a large population of rather poor people. Any help that may be given them would be wisely extended, as the congregation is in no condition to pay for the losses. Grace church suffered only in the damage to the roof, several of the small turrets from which rises the fine Gothic spire having been blown off. There was no harm done to the interior of the building. The Church of the Holy Communion was injured slightly. Christ church, Rutledge avenue, was probably damaged to the extent of \$100, chiefly, however, in the injury to the Sunday school building. St. Paul's, the largest of our church edifices, suffered very seriously, the roof being widely damaged and consequently resulting in much leaking. This church is, in some respects, our most impressive building. The edifice had just been put into fine condition both inside and outside. There is a fine apsidal chancel, with converging semi-circular dome, plainly but richly frescoed. One whole side of this is gone, while the pulpit stairs and choir floor are also much injured. The damage will probably not be less than \$1,500. The loss at the two churches for colored people, St. Mark's and Calvary, is not large. In all the churches services were held as usual, with the possible exception of St. Paul's, on last Sunday.

METHODIST MINISTER CONFORMS.

ON THE EVENING of the first Sunday in September, the Rev. Chester Hill preached at the Methodist church in Boyne Falls, Mich., a sermon concluding his ministry in that congregation, and in the Methodist denomination, and stating that he had determined to apply for orders in the American Church, and explaining the reasons for that determination. He goes October 1st to Traverse City, where he will take up work under the direction of the Rev. D. W. Curran until the time of his ordination.

LEGACIES AND BEQUESTS.

BY THE WILL of Miss Margaret Prescott Stoughton, just admitted to probate, a large number of bequests to religious and charitable enterprises are made. St. John's Church, Salem, N. J., receives trust funds for "a Stoughton free pew," care of a burial plot, and general expenses. A gift of \$1,000 provides for a new brass pulpit. The Sunday school Christmas entertainments are also provided for, as well as the care of the poor of the town. The Howard Hospital, Philadelphia, gets \$5,000 for a free bed. A valuable collection of letters, historical books, and rare pictures, goes to the Salem County Historical Society.

MEMORIALS AND OTHER GIFTS.

TWO HANDSOME memorial windows, executed by the Tiffany studios of New York, have been placed in St. John's church, Huntington, N. Y. They picture the story of the Saviour's visit to the house of Mary and Martha. A panel under the windows reads: "Dedicated to the Glory of God and in Loving Memory of May E. Ray (1853-1909), by Her Children."

A HANDSOME white marble reredos of Romanesque design with carving in panels of wheat and grapes, has just been erected in Christ Church, Montpelier, Vt. It is the gift of Mrs. A. J. Phillips of that city in memory of her mother, Mrs. T. P. Redfield, and her husband. Mrs. Redfield was the widow of Judge Timothy P. Redfield, one of the found-

ders of Christ Church parish, and for many years a judge of the Supreme Court of Vermont. His widow was for fifty-eight years a devoted communicant of the parish and had given a handsome marble altar to the memory of her husband in this same church. Mr. Phillips was for twenty years leader of the choir of Christ Church, and was also for several years leader of the choirs of Trinity and St. Mark's churches in Chicago. The reredos was dedicated at the Solemn Eucharist on Sunday, September 3rd, by the rector, the Rev. Dr. Flint. The sermon was preached by the Rev. W. T. Forsythe, rector of St. Ann's Church, Richford, Vt.

PECTORAL CROSS FOR THE BISHOP OF QUINCY.

A PECTORAL CROSS for the Bishop of Quincy has lately been made by the boys of Jubilee School. The cross, which is a little over six inches long, is fashioned of silver and gold. The foundation is silver which has been treated so as to give it a dull grey tone. At the extremities of the upright and cross-piece are clusters of three roses of gold under



PECTORAL CROSS
PRESENTED TO THE BISHOP OF QUINCY.

a canopy of the same material. The woven stems of the roses meet at the crossing of the two parts of the cross, forming a crown of thorns, in the centre of which is a large and beautiful amethyst. The jewel was a highly prized antique, a gift to the Bishop from a member of the Cathedral congregation. The design and execution are the work of Mr. Frederick Charles Clayter, who has been in charge of the manual training department of Jubilee College.

ENGLISH CHURCH LEADER A GUEST.

A DINNER was given to George A. King of London, vice-president of the Brotherhood of St. Andrew in England, by the Boston assembly of that organization at the Boston City Club on the evening of September 6th.

Mr. King is a member of a distinguished English family of lawyers, having been admitted to the British bar shortly after his graduation from Oxford University, and in 1902 he was made a master of the Supreme Court. He long has been a leading figure of religious life in England. Early in the eighties he was a useful worker in the slums of London, and he has been intimately associated with the work of the Church Missionary Society, and is in close touch with numerous other Church organizations. Mr. King was in this country in 1904 as a delegate to the International Convention held at Philadelphia, on which occasion he made a stirring address before 4,000 delegates and Philadelphia Churchmen.

Other guests at the Boston dinner were Edward H. Bonsall of Philadelphia, national president of the Brotherhood; Benjamin F. Finney of Savannah, Ga., field secretary of the South for the Brotherhood; Fayette G.

Dayton and J. Arthur Provost, officers of the local assembly; E. W. Peirce, religious work director of the Boston Y. M. C. A. William E. Battles, president of the local assembly, presided.

Mr. King made a most helpful address. Montgomery, were Married September 5th, in director of the Boston Y. M. C. A.; William and several others also spoke. On Sunday afternoon Mr. King made a special address to men and boys at a service held at 4 o'clock at St. Paul's church, Boston. The middle of the following week Mr. King sailed for home, after an enjoyable and helpful trip in this country, which included Northwestern Canada.

DEATH OF REV. E. W. FLOWER.

THE REV. EDWARD W. FLOWER, missionary in charge of St. Oswald's Church, Atchison county, and St. Matthias' Church, for colored people, St. Joseph, Mo., in the diocese of Kansas City, passed to his rest from his home in St. Joseph, at the age of 69 years, on Monday morning, September 4th, and was buried from Christ Church on September 7th, after a mortuary Eucharist. Mr. Flower died of Bright's disease, and had been in failing health for a year, but continued to officiate in his missions until two months ago. Notwithstanding his loss of a leg in the Civil war, which was shortly prior to his taking holy orders, Mr. Flower had a remarkable record for long and energetic service as an organizer of new work, a builder of churches, a pastor of congregations, and an indefatigable itinerant missionary. Prior to the disabilities of advancing age he gave several years of diligent work as Archdeacon of Northwest Missouri, often braving long journeys exposed to unfavorable weathers. The principal fields of his ministry were in the dioceses of Michigan, Western Michigan, Albany, Los Angeles, and Kansas City. At the time of his death, Mr. Flower was the chaplain-general of the G. A. R. in the state of Missouri. He leaves a wife and three married children.

The clergy officiating at his funeral were the Rev. Edward Henry Eckel and the Rev. Giles Herbert Sharpley, of Christ Church parish, St. Joseph, and the Rev. James Stewart-Smith, the Rev. Dr. J. D. Ritchey, and the Ven. E. C. Johnson, of Kansas City. The G. A. R. and the missions of which Mr. Flower was pastor were largely represented at the funeral.

NEW CHURCH FOR ST. MARK'S, MILWAUKEE.

AT THE CLOSE of the morning service last Sunday, the rector and other members of St. Mark's Church, Milwaukee, broke ground for the new church building that is to be erected immediately. It will be necessary to tear down the present church building, though the new edifice will, for the most part, occupy the corner of Bellevue Place and Hackett avenue that is now vacant. Services will be maintained in the parish house. The new edifice, of which a cut was printed in THE LIVING CHURCH some months ago, will be built of Bedford stone, and will cost about \$40,000. It is hoped that the corner stone may be laid about November 1st, and that the church will be ready for occupancy next spring.

OPENING OF ST. MARTHA'S SCHOOL FOR YOUNGER GIRLS.

THE FORMAL opening of St. Martha's School for Younger Girls at Knoxville, Ill., took place on Thursday, September 7th. The Bishop of Quincy, the Rt. Rev. Dr. Fawcett, delivered an impressive address, in which he spoke of the need of a school of just the type of St. Martha's, and the good such a school

could accomplish. The Rev. Mr. Peck, rector of Grace Church, Galesburg, Ill., officiated at the High Celebration. St. Martha's School starts out under the happiest auspices, and seems destined not merely to fill a practical need, but to establish an ideal of inestimable value to each community contributing a student to the new institution.

BISHOP ROWE IN SEATTLE.

BISHOP ROWE has taken a house in Seattle, Wash., where his family will reside for the next year or more, and he will be with them as opportunity may permit. For fourteen years Mrs. Rowe lived in Sitka with only an invalid son, and with the Bishop away at least ten months of each year, the second son being at school in California. Their residence has now been fixed in Seattle as being much more pleasant for the family, while the Bishop will probably have as much time with them in that city as he has been accustomed to give them in past years in Sitka. Their address is 945 Twenty-first avenue, North.

DEATH OF CHANCELLOR HODGSON.

A DISTINGUISHED LAYMAN who has just passed to his rest in Charlottetown is Mr. Justice Hodgson. He was a son of the late Daniel Hodgson, Esq., Prothonotary, and was educated in Charlottetown, and afterward in England, and was admitted to the bar in Prince Edward Island in 1862. In 1879 he was created Queen's counsel by the Marquis of Lorne, and in 1890 he received the degree of LL.D. from Laval University. Subsequently he was honored with the degree of D.C.L. by the University of King's College, of which he was for many years chancellor. In 1891 he was appointed to be master of the Rolls and assistant judge of the Supreme Court.

As a Churchman, Mr. Hodgson was among the most prominent on the island and in the diocese of Nova Scotia, of which the island is a part. He was a brother of the Rev. Geo. W. Hodgson, and, with his brother, was largely instrumental in promoting the work of St. Peter's Cathedral, Charlottetown. For a number of years he taught political and constitutional history in the boys' school connected with the Cathedral, and in all Church work he had an important part.

At the burial service there was a choral requiem celebration of Holy Communion, at which the Rev. Canon Simpson was celebrant, assisted by the Rev. Dr. Hunt.

DEATH OF REV. A. J. CRESSWELL.

THERE HAS lately died at his home in Amherst, Nova Scotia, the Rev. A. J. Cresswell, who was rector emeritus of the Amherst parish. A native of Ceylon, he was educated and ordained in England, but had served most of his ministry in Canada, and was rector of the parish at Amherst for some ten years. There was a requiem Eucharist at an early hour of the day of the funeral, the vicar being celebrant, assisted by the Rev. Canon Hanington of Hampton, and Rural Dean Andrew of Pictou. The burial service was conducted by Rev. G. Q. Warner, vicar of the parish, assisted by the Rev. Canon Cowie, of Fredericton, and the rector of Sackville. Several of the clergy were pall bearers.

DEATH OF REV. GILBERT HIGGS, D.D.

THE REV. GILBERT HIGGS, D.D., a canon of the Cathedral at Atlanta, Ga., died in that city on September 7th. Dr. Higgs has been failing in health for the past three years. The burial office was read at the Cathedral, the clergy of the city being in the chancel, and Dean C. T. A. Pise officiating, assisted by the Rev. John D. Wing and the Rev. C. B. Wilmer, D.D. The body was taken to Key West, Fla., for interment.

Dr. Higgs received his education at the

University of the South, and was ordained to the priesthood by Bishop Clarkson in 1876. He served parishes in Nebraska and the Dakotas for a few years after his ordination, removing then to the diocese of North Carolina, where he was rector of two prominent parishes in the space of thirteen years. From 1886 to 1898 he served as a deputy to the General Conventions of the Church. Before his coming to Atlanta, Dr. Higgs was engaged in work in the Bermudas and at Key West, Fla. During the past few years he has been in charge of several of the small missions in the vicinity of Atlanta.

DEATH OF REV. J. N. RIPPEY, M.D.

THE REV. JOHN NEWTON RIPPEY, M.D., for many years a priest of the Church, died suddenly at his home in Elkhart, Ind., September 10th. He was canonically connected with the diocese of Western Michigan, in which he served as rector of Muskegon for six years, and as general missionary for three years. He retired from the active ministry in 1901 and has since resided at Elkhart, and carried on the practice of medicine.

ALABAMA.

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

Marriage of the Rev. Wyatt Brown.

THE REV. WYATT BROWN of All Saints' Church, Mobile, and Miss Laura Little, of Montgomery, were married September 5th, in Atlanta, Ga. The Rev. Dr. Edmonds Bennett of Trinity, Mobile, performed the ceremony.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Dean of Cathedral Resigns.

THE REV. WALTER D. BUCKNER, who recently resigned as Dean of Trinity Cathedral, Little Rock, will remain there until Tuesday, October 10th, after which date he will assume his duties as rector of Calvary Church, Memphis, Tenn. At a recent meeting of the chapter of Trinity Cathedral very complimentary resolutions were passed on the work done by Dean Buckner.

BETHLEHEM.

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

Improvements at Lebanon.

THE RECTOR of St. Luke's, Lebanon, the Rev. John Mitchel Page, has returned after a sojourn in New England, spent partly at the Cambridge Conference and partly in charge of St. Andrew's by Lake Sunapee in New Hampshire. During his absence, the parish enjoyed the faithful care of the Rev. Sydney H. Dickson of South River, N. J. Everything promises well for an active winter at St. Luke's.

A two-story brick dwelling is being built on the Church property as a permanent home for the sexton and plans are under consideration for the erection of a Men's Club house in the large yard back of the parish house. This club now numbers some fifty members and is full of activity.

After passing through a period of vicissitude and change, the choir has been put in the hands of Mr. Charles W. Reed, a former choir boy, who promises to keep up its high standards.

CALIFORNIA.

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

The Bishop's Return—Priest's Golden Wedding—Work Among Negroes in Oakland.

ON THURSDAY, August 24th, the Bishop of the diocese, with his wife and daughter, reached San Francisco at the end of their trip around the world, which had been made possible as a part of the celebration of the Bishop's twentieth anniversary on the Feast of St. John Baptist, 1910. The Bishop and his family are in excellent health, and he has

plunged into the work of the diocese with renewed vigor.

On Thursday, August 31st, a reception was tendered him by the Church people of the diocese, under the leadership of what is known as the Churchmen's Conference, with Mr. George E. Butler as chairman. It was given in the ball room of the Palace Hotel, San Francisco; and accounts and estimates vary from 1,000 to 2,000 as to the number present. In any event, there was a multitude of Church people from all parts of the diocese present; and everybody was rejoicing over the safe return of a Bishop who has earned and won not only the respect but the love of all the diocese and of the city of San Francisco and the state of California. The whole gathering was full of hope and encouragement for the doing of great things for God and the Church and humanity.

ON TUESDAY, August 22d, many friends gathered with the Rev. and Mrs. John Godfrey Gasmann to celebrate the fiftieth anniversary of their marriage. Among the messages of congratulation was one from the old Norwegian home of Mr. Gasmann, signed by nearly a dozen of the townsmen of his parents. Men and women whom he had baptized and presented for Confirmation in the course of his long ministry, the greater part of which has been spent in this state and diocese, gathered with brother clergy and the friends of to-day in their quiet home in Alameda, to wish them God's peace in the beautiful afternoon of their lives. Mrs. Gasmann is the niece of the late Rt. Rev. R. H. Clarkson, first Bishop of Nebraska.

ST. AUGUSTINE'S MISSION, Oakland, is a mission of St. John's parish, and is a new work among the colored people of Oakland. At the date of writing this mission is celebrating its first annual patronal festival under the leadership of the Rev. David R. Wallace, who has recently come from a curacy at St. Thomas' Church, Chicago. On the eve of St. Augustine's Day, August 27, at 6 p. m., the Rev. Charles N. Lathrop, of the Church of the Advent, San Francisco, was the preacher, and the Rev. E. F. Gee, the rector of the parish, was present and assisted at Evensong. On Monday morning, at 9:30 o'clock, Mr. Gee was celebrant and preacher at a Choral Eucharist, which was largely attended. In the afternoon the members and friends of the mission assembled at Piedmont Park for the first annual outing. At the service on Monday morning, white Eucharistic vestments made and embroidered by women of the mission were blessed; and on Friday and Sunday in the octave they were used at celebrations. A building fund has been started to which contributions have already been made by a band of women workers. The mission intends to continue free from narrow parochialism, giving evidence of the fact by contributing for the year just closed (though having no apportionment placed upon it) to both diocesan and general missions.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Priest Undergoes Operation.

THE REV. J. WINSLOW CLARK, rector of St. Andrew's parish, Utica, underwent another serious operation at the hands of physicians last week. He is resting comfortably, and reports are favorable. But his health has been poor for years and doubts are expressed as to his recovery.

COLORADO.

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

Denver Notes.

SISTER HANNAH's friends in the parish of St. Mark's, Denver, where she has been parish visitor for eighteen years, gave her a pleasant reception on her birthday, July 20th, in the Sunday school room. A large number came to greet her and many beautiful flowers

and other tokens of regard were sent. The occasion was made still more memorable by the gift from another friend of a check for \$500 to be added to the "Sisterhood Fund," for the purchase of a Home for Church Workers in the diocese, an object for which the Sisters have been working for about three years.

EVERY DEPARTMENT of the building of St. John's Cathedral is being pushed with the greatest activity: nearly all the organ pipes are in place and the ends of the choir stalls are being carved in Oberammergau by Peter Rendl, who has already finished the work on a prie-dieu presented by Mrs. Symes. The glass for the windows will be here by the time this is in print and the scaffolding will be at once removed, so that although a great Thanksgiving Day service is anticipated, there is good reason for thinking that public worship will be held in the magnificent Cathedral long before that date.

THE REV. CHARLES HUGHES MARSHALL, rector of St. Barnabas' Church, Denver, who observed his "jubilee," has exercised his ministerial office for thirty-seven years in the state of Colorado and in that time has united 3,400 persons in Holy Matrimony and baptized 5,000 babies. Also he has officiated at 7,000 burial services and comes as near knowing and being known to everybody as anyone in Denver, neither is any man more loved or respected. The fiftieth anniversary of his arrival in Denver, which was on a Sunday, was kept recently by his parishioners.

FOND DU LAC.

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

Labor Sunday at Rhinelander—Diocesan Securities Examined—Sister Professed.

"LABOR SUNDAY" was observed at St. Augustine's Church, Rhinelander, on Sunday, September 3d, in accordance with requests from the American Federation of Labor, and the Church Association for the Improvement of Labor. The various trades' unions attended in a body, and a large attendance of St. Augustine's congregation helped to fill the church. Special music had been prepared by the vested choir, and the visitors took active part in the service in a hearty and reverent manner. The vicar, in his address, avoided anything of a partisan nature, but urged a larger meaning of brotherhood through the Fatherhood of God, and Redemption through our Lord Jesus Christ. Many of the union men expressed gratitude for the explanation of the mission of the Church, and employers and employees who were present in the congregation seemed drawn much closer together as a result of the service. The fact that St. Augustine's congregation is composed of both workingmen and employers in large numbers gave point to the statement that the "laboring classes" need not, and do not, hold aloof from the Church.

AT A MEETING of the trustees of the diocese, the securities, to the amount of \$104,000, were examined and found to be intact, and were turned over to the new treasurer, Major E. R. Herren.

AT THE Sisterhood of the Holy Nativity, on Friday, September 8th, the Feast of the Nativity of the Blessed Virgin Mary, Sister Clare Margaret was professed by Bishop Grafton. Bishop Weller celebrated the Holy Eucharist, Dean Delany read the Litany, and Archdeacon Rogers assisted in the service. Sister Clare Margaret had formerly worked at the Cathedral in Milwaukee.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.
Gift to Muncie Rector.

THE REV. EDMUND A. NEVILLE, rector of Grace Church, Muncie, has been made the recipient of a solid silver chalice and paten for

use at private celebrations. The present came from the congregation of Christ Church, Gananoque, Ont., Canada, where Mr. Neville has been *locum tenens* during July and August, and is a token of appreciation of his services. The presentation was made on behalf of the congregation, by Charles Macdonald, Esq., at his beautiful home, "Blinkbonnie," after Evensong, Sunday, August 27th.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Honored by Masonic Body—Funeral of Major Albert A. Day—Notes.

THE REV. CHARLES A. BROWN, rector of St. Timothy's Church, Brooklyn, has been appointed chaplain to the Grand Lodge of the State of New York. He was presented with a handsome apron by his fellow Masons of Sterling Lodge at a recent session. There was a good attendance of prominent officers and members at the presentation.

FUNERAL SERVICES were held on Monday afternoon, September 4th, for Major Albert A. Day in St. Michael's Church, Brooklyn, the Rev. William S. Watson officiating. Mr. Day had been for more than thirty years general agent and secretary of the Association for Improving the Condition of the Poor. President A. A. Low of this society and many well known officers of charitable organizations attended the funeral. The interment was made in Greenwood Cemetery. Major Day was a long-time member of St. Michael's parish. He leaves a widow and three children.

THE CORNERSTONE of a parish house for St. John's Church, Huntington, Long Island, will be laid on Thursday morning, September 14th, by Bishop Burgess. Invitations have been accepted by a large number of clergymen and laymen from neighboring parishes.

MARYLAND.

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

Anniversary of Bishop Claggett's Consecration to be Observed—Mission is Held at Phoenix.

ON SUNDAY, September 17th, Bishop Murray will deliver a memorial address at the 119th anniversary of the consecration of the Rt. Rev. Thomas J. Claggett, first Bishop of Maryland, and the first Bishop consecrated in America, at St. Thomas' church, Croome, where Bishop Claggett officiated for many years, and which is now undergoing restoration and improvement.

A VERY HELPFUL mission was held in the little chapel at Phoenix, Baltimore County, from August 27th to September 3rd. The Rev. James F. Plummer, rector of St. James' Church, held the mission, which was well attended and productive of much interest. Mr. Plummer, who has recently taken charge of the chapel at Phoenix, and the parish at Glencoe, has been presented with a buggy and a harness by the ladies of St. James' and Emmanuel parishes.

MASSACHUSETTS.

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

Conference at Point Allerton—Notes.

THE BROTHERHOOD OF ST. ANDREW and the Lindsay Bible Class of St. Paul's Church held a conference at Point Allerton, from Saturday through until Tuesday morning. The purpose of the conference was to gather together a number of the leaders from these two organizations for recreation, meditation, and for the formulation of definite plans for work during the coming year. Through the kindness of the committee which has had charge of St. Paul's summer work, the Atlas Cottage at Point Allerton, the hospitality of this home was given to the men who had a part in the conference. Quite a number of men seized the opportunity of taking part in the conference and there was an attractive programme during the several days. The executive committee in charge of the programme consisted of Messrs. G. H. Randall, Charles F. Huntley, George E. Irving, E. Healy, J. G. Corey, Bertram A. Wilson, Edwin Phillips, R. L. Phelps.

THE REV. THOMAS C. CAMPBELL, rector of St. John's Church, Jamaica Plain, has returned to his duties after summering at Chester, Nova Scotia.

BY THE WILL of Miss Cornelia Frances Forbes, late of Westwood, the Rev. William F. Cheney, of the Church of the Good Shepherd at Dedham, a neighboring town, receives a gift of \$500.

THE REV. HENRY H. SMYTHIE, rector of St. Barnabas' Church, Falmouth, has gone abroad for a few weeks, and during his absence the services of this parish will be taken by the Rev. W. S. Packer, formerly of St. Mary's Church for Sailors in East Boston.

THE REV. SAMUEL G. BABCOCK, Archdeacon of the diocese, has returned from his vacation at Watch Hill, R. I. Mr. Babcock came up to Boston at intervals to keep his office hours at the Diocesan House. In the middle of August Mr. Babcock accompanied Bishop Lawrence on a trip along the Cape, confirmations being held, and St. Andrew's church at Hyannisport being consecrated. They report that the summer services at the resorts have been better attended this year than for several years past, and that this work gives hope of much improvement.

MILWAUKEE.

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

Woman's Auxiliary Holds Diocesan Meeting.

THE DIOCESAN BRANCH of the Woman's Auxiliary held its session on Tuesday of last week at All Saints' Cathedral, when Miss Julia Emery of New York was an honored guest and chief speaker. Dean Delany also gave an uplifting spiritual address. The officers chosen were as follows: President, Mrs. Laura Litchfield; First Vice-President, Mrs. George W. Moore; Second Vice-President, Mrs. F. M. Clarkson; Corresponding Secre-

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tary, Mrs. G. Murphy; Recording Secretary, Mrs. S. Player; Treasurer, Mrs. H. P. Reynolds.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.
Sunday School Association.

THE ANNUAL Institute of the Sunday School Association will be held in Holy Trinity Church, Minneapolis, on Wednesday, September 20th. It will be preceded by the meetings of the diocesan Board of Missions and the Church Club on September 19th, and followed by the annual meeting of the Woman's Auxiliary on September 21st.

NEWARK.

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

Sixtieth Anniversary of St. Mary's Church, Jersey City.

THE SIXTIETH ANNIVERSARY of St. Mary's Church, Jersey City, N. J., formerly known as Holy Trinity Church, Hudson City, was appropriately observed on Sunday, September 10th, under the direction of the rector, the Rev. Thomas A. Hyde. The Ven. William R. Jenvey, Archdeacon of Jersey City, preached in the morning, and an historical sermon was delivered by the secretary of the diocese, the Rev. John Keller, at evensong. Church services were begun at Hudson City on August 31, 1851; incorporation was made exactly sixty years before the anniversary celebration. There is now a large and interesting congregation.

NEW HAMPSHIRE.

Wm. W. NILES, D.D., Bishop.
EDWARD M. PARKER, D.D., Bp. Coadj.
Summer Chapel for Hampton Beach.

LAND has been bought, and it is planned to raise funds to build a summer church at Hampton Beach before next autumn. Services have been held in the Casino for three summers and considerable interest has been shown.

NORTH CAROLINA.

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

New Buildings for Raleigh Parish—Notes.

CHRIST CHURCH, Raleigh, will soon build a new chapel and parish house in the place of the old wooden structure now used. Mr. Hobart B. Upjohn, the grandson of the noted Richard Upjohn, who built the parish church, will plan the buildings. A handsome window has recently been placed in Christ Church by the Gorham Company in memory of the late Edmund Burke Haywood, M.D., LL.D. (1825-1894), for many years a vestryman of the parish.

DURING a recent meeting of the Mecklenburg District of the convocation of Charlotte, held in Monroe, Archdeacon Osborne laid the cornerstone of a new brick church, which is being erected to take the place of the present inadequate frame structure.

AT THE last annual convention of the Woman's Auxiliary the women pledged themselves to pay half the support of Miss Robina Tillinghast in order that she might give half her time to work among deaf mutes throughout the diocese, and St. Philip's Church, Durham, pledged the balance in order to retain her services among the class of unfortunates who live in Durham. The effort is realizing the greatest hopes of its supporters. In Durham the deaf mute colony numbers forty and thirty-three of these are communicants of the Church. Similar work has been started at other points and in Charlotte a class of negro deaf mutes has

been organized. It is said that the colored deaf mutes in that place outnumber the whites of this class. Miss Tillinghast's peculiar fitness for this work, apart from her own personal gifts, lies in the fact that she is the hearing and speaking child of a deaf-mute father, who for nearly forty years was teacher of the deaf mutes in the State School, and she herself has been similarly engaged for a short time.

MISS KATE CHESHIRE, secretary of the Woman's Auxiliary, has given a good deal of her time during the past six months in going from town to town in the diocese and training the local talent to present the mystery play, "The Little Pilgrims and the Book Beloved." The Auxiliary hopes soon to assume the entire support of Miss Anne Cheshire, who was sent by the General Board of Missions to Wusih, China.

OHIO.

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

Addresses Given on "Great Hymn Writers."

A COURSE of lectures on the "Great Hymn Writers of the Church" is being delivered after the Wednesday evening litany in Trinity Church, Tiffin, of which the Rev. J. H. Young is rector. The addresses, of which the first was on "Bishop Ken," are reported to be of unusual interest.

OREGON.

CHARLES SCADDING, D.D., Bishop.

New Stone Church is Begun at Oregon City.

AS YEARS go on they mark the passing away of the little wooden church building in Oregon. On Wednesday, September 6th, there was held in St. Paul's church, Oregon City, and on the lot adjoining the church, a short service to mark the laying of the lines and the turning of the first sod for the building of a new stone church. Brief addresses were made by the Bishop of the diocese, the Rt. Rev. Dr. Scadding, and the rector of the parish, the Rev. Charles W. Robinson, late of Philadelphia. The present building has been in use since 1851, for St. Paul's is the second oldest parish in the state—Trinity of Portland ante-dating it by one week. Under the leadership of the present rector, fresh life has been infused into St. Paul's. Immediately upon taking up the work, the rector introduced a daily celebration of the Holy Communion and daily Morning and Evening Prayer. Recently at the request of the vestry he began the use of colored vestments. His enthusiasm and zeal stir his people to attempt any work. One of the most interesting and encouraging features in the raising of money for the new church is the fact that probably half of the contributors are prominent business men who are not connected with the Episcopal Church. To the people of eastern parishes, where lines are defined by metes and bounds, it will be a surprise to know that the rector of St. Paul's Church, Oregon City, is the only Church clergyman in his whole county, an area more than once and a half as large as Rhode Island. Would that the knowledge of this might influence other godly priests to help with this western work in answer to the many loving prayers offered by the Bishop of the diocese.

RHODE ISLAND.

JAMES DEW. PERRY, JR., Bishop.

Pending Improvements.

SEVERAL PARISHES in the diocese have improvements and alterations well under way with the hope of completing the outside work before the cold weather sets in. St. Michael's Church, Bristol, has broken ground for the new choir room given by Col. Samuel P. Colt,

to be built of brown stone in keeping with the church. It is expected that it will be ready for use by Christmas. At Grace Church, Providence, the old chapel and chancel have been removed and work is progressing on the foundations of the new chancel and parish house. It is impossible to use the church for services at present and permission has been obtained to use the Matthewson Street M. E. church near by for the celebration of the Holy Communion at 9:45 A. M., Sunday school at 3 P. M., and Evensong at 4 P. M. In the evening at 7:30 P. M. a service will be held in the Providence Opera House. It is probable that the church will not be available for services before December, and the new chancel and parish rooms will not be done before next spring or later.

ST. JOHN'S CHURCH, Providence (Rev. Lester Bradner, Jr., Ph.D., rector), has maintained its usual services during the summer, holding the evening service each Sunday in the open air in the churchyard. These services have been well attended. St. Stephen's was in charge of the new curate, the Rev. Father McCoy, throughout the summer. The music on Sunday evenings at this church has been rendered by a male adult choir singing Gregorian tones. This has been a very pleasing change from the usual Anglican chant and anthem music usually heard at its best in this church. St. Stephen's is noted throughout New England for its good music at all times, the result of the careful and scholarly training of Mr. William Harkness Arnold, Mus.D.

SOUTH CAROLINA.

WM. A. GUERRY, D.D., Bishop.

Bishop at Flat Rock During September—Notes.

THE BISHOP is taking the services at St. John's-in-the-Wilderness, Flat Rock, N. C., for September. He comes to Charleston on the 12th to hold the annual council for the colored congregations of the diocese on the 13th and 14th, in Calvary Church. Dr. Kershaw has returned to his work. Mr. Wood is expected very soon, though all the clergy will not be back until October 1st. Mr. Harding will return next week.

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SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

Associate Mission to be Established.

ABOUT October 1st the Rev. A. M. Hildebrand will go to Fort Myers, which will make the center of rather an extensive mission field. As soon as practicable it is hoped to associate another priest with him, and establish an Associate Mission, from which also priestly administrations will be supplied for Dr. Godden and the Seminoles. Mr. Hildebrand has for some time past been Archdeacon of the colored work in Tennessee, where he has done excellent work. He is a man of untiring energy and push, and will be welcome to the corps of Southern Florida clergy.

THE REV. W. S. LITTLE, who, for the past year, up to the time of his ordination, has been in the Everglades as lay worker, associated with Dr. Godden, our medical missionary to the Indians, will go in October to Ocala. At present there are three counties under the rector of Grace Church, Ocala, in which, besides Ocala, there are seven mission points to which he ministers. There is work for two men but merely support for one. The problem has been solved by enlarging the field and adding new points to it. It is believed that two men working together can do more than three working separately. Mr. Little will live with the rector, assisting him in Ocala as well as in the enlarged mission field.

A NEW MISSION has been established at St. Cloud, with a dozen communicants, and as soon as possible regular services will be held there.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Bishop Hall Names Standing Committee as Ecclesiastical Authority.

BISHOP HALL has so far recovered from his illness that he was able on September 5th to leave Burlington for Newcastle, Maine. The Bishop's plans for the future are uncertain, but he will probably be unable to resume his work for several months. In a recent pastoral letter he announces that the Standing Committee, of which the Rev. W. F. Weeks of Shelburne is president, has been requested to act as ecclesiastical authority until such time as he can again take up his work. Bishop Codman of Maine will spend a fortnight in Vermont at the beginning of October and will visit several parishes for purposes of Confirmation.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Church at Tenallytown Re-opened—Repairs at St. Stephen's Church Nearly Completed.

ST. COLUMBA'S CHURCH, Tenallytown, after being closed for the summer in order that extensive improvements might be made, was opened again for services on Sunday, September 10th.

THE NEW and enlarged St. Stephen's Church will be ready for occupancy about November 1st, though the services of dedication will not be held until about Thanksgiving Day. Notwithstanding the work going on in making the repairs and improvements, the rector, the Rev. George F. Dudley, has held services every Sunday without interruption.

WESTERN COLORADO.

BENJAMIN BREWSTER, Miss. Bp.

Work at Marble.

THE REV. VINCENT VAN MARGER BEEDE has been transferred to the mission of St. Paul the Apostle, Marble, Pitkin County, where on St. Bartholomew's Day the Bishop

blessed the altar lately donated to the mission, together with sanctuary furnishings, by Mrs. Mortimer Matthews of Glendale, Ohio. James Gorham, a son of the well-known New York publisher, Edwin S. Gorham, has been serving as lay reader at Marble this summer, and after receiving his B.A. at Princeton, will study for the priesthood.

CANADA.

News of the Dioceses.

Diocese of Toronto.

AMONG the handsome donations to the Church of St. Martin's-in-the-Fields, Toronto, was a beautiful brass lectern, in memory of the first rector of the parish, the Rev. Isaac Middleton, who was also a canon of St. Alban's Cathedral. It was dedicated August 27th, by the present rector, the Rev. S. Sweatman. At the early celebration of the Eucharist on the same day a beautiful pyx was consecrated, a gift from some of the congregation.—THE REV. CANON CAYLEY, rector emeritus of St. George's Church, Toronto, and Canon and Precentor of St. Alban's Cathedral, died at his summer home, August 20th. The funeral service was held in St. George's Church on the 23rd. Both Bishop Sweeney and the Assistant Bishop took part in the service. Canon Cayley was rector of St. George's for thirty-seven years. He had many gifts, among which may be mentioned

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his Biblical scholarship and his knowledge of music. He was especially interested in Sunday school work. He was graduated from Trinity College, and ordained deacon by Bishop Strachan. He received priest's orders from the Bishop of Chichester, in England.

BISHOP DUNN, of Quebec, took part in the service in St. Luke's Church, Toronto, September 3rd. His youngest son, the Rev. H. Hunter Dunn, preached in the morning, and in the evening the Rev. A. Hamilton Dicker, rector of the parish, Bishop Dunn's son-in-law, preached.—THE REV. CANON MORLEY, financial secretary of St. Alban's Cathedral building fund, preaching in the Cathedral, September 3rd, on behalf of the fund, said \$300,000 would be needed and they expected to have it in view by next Easter. A strong effort is to be made to collect the needed funds, the city and county being divided into districts and an individual appeal made to every Church member. It is hoped that the ground for the building of the main portion of the Cathedral will be broken this autumn and that the new Governor General, H. R. H. the Duke of Connaught, may perform the ceremony.—THE REV. CANON BROUGHALL, rector for over fifty years of St. Stephen's Church, Toronto, has tendered his resignation and is retiring from active work. The Bishop has offered the position to the Rev. A. W. Mackay, rector of All Saints', Ottawa.

Diocese of Keewatin.

A RESOLUTION was passed at the diocesan synod, which met in St. Alban's schoolroom, Kenora, the second week in August, authorizing the formation of a Sunday School Association for the diocese. Another resolution was also passed, which reads as follows: "That a recommendation be sent to each parish in the diocese suggesting that an annual vacation of three weeks be granted to the rector and incumbent of the parish, and that the people provide for services during his absence."

Diocese of Algoma.

BISHOP THORNLOE, in his charge at the recent meeting of the diocesan synod, touched upon the subject of free seats in the churches in the diocese. He mentioned the fact that when he was elected there was not a church in the whole diocese that was not proclaimed free and open for all comers. While that was still the case, he feared that, in some of the larger churches a system was growing up by which people appropriated, or had assigned to them, particular seats, and began to speak of these as their own. The Bishop protested against such a selfish practice. Referring to Prayer Book revision, Bishop Thornloe advised that caution and humility should be used in handling such a precious heritage as the Book of Common Prayer, which embodies the wisdom of all ages in its forms and principles of devotion.

BISHOP THORNLOE returned from what he calls his "annual holiday," some time ago;

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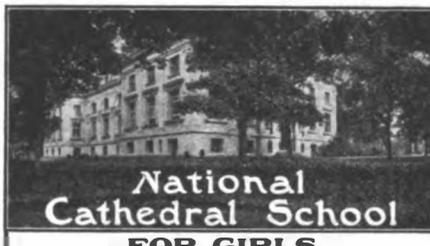
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during the course of it he preached seven times in six days, and was never idle from 7 A. M. till 11 P. M. He travelled in the mission boat, the *Mary Ellen Williamson*, given by the Toronto Woman's Auxiliary in memory of their beloved president, visiting a number of the missions to the Indians on Lake Nepigon.

Diocese of Calgary.

A NEW CHURCH is about to be built at Grassy Lake. The nearest church is twenty miles distant. The new church will have a porch with tower and belfry.

Diocese of New Westminster.

THE NEW church opened at Fort George, in August, was an instance of what can be done when earnest desire is translated into action. Within an hour sufficient funds were promised, and the church was built in ten days. Fort George is a new but rapidly growing place, and this is the first church building to be put up.—BISHOP DE PENCIER has visited nearly all the parishes in the diocese of Kootenay during the month of August and returned to New Westminster on the 22nd.—THE MISSION clergy sent out by the parish of St. John the Divine, Kennington, England, are doing excellent work in the large district assigned to them. The church building at Quesnel, owing to their exertions, will soon be ready for use.

Diocese of Quebec.

PROSPECTS for the coming year for Bishop's College School, Lennoxville, are very good, and it seems likely that there will be a large entry of new boys. The school reopens September 14th. The headmaster, Mr. J. Tyson Williams, B.A., will be assisted by nearly the same staff as last year.—THE GIRLS' SCHOOL at Compton has also prospered very much, and it is now proposed to move the institution to a more central town, erecting new and more suitable buildings. The present are neither suitable nor large enough.

Diocese of Montreal.

DR. PATERSON SMYTH has returned from his summer vacation, and preached in St. George's Church at both services on Sunday, September 3rd.—THE CHOIR and congregation of St. Martin's Church, Montreal, have presented their organist, Mr. H. H. St. L. Troop, son of the rector, Canon Troop, with a very handsome travelling bag and pocket book. Mr. Troop is leaving St. Martin's in order to go to London for two years' study at the Royal College of Music. Mr. C. M. Brewer, of Trinity Church, has been appointed to succeed him.

Diocese of Huron.

THE RECTOR of St. John's Church, Sarnia, the Rev. T. G. A. Wright, has been appointed Professor of Divinity in Huron College, London. He had a brilliant career as student at Trinity College, Toronto, where he was graduated in 1886. He has held many positions of importance in the diocese. His successor at St. John's is the Rev. F. G. Newton.

Diocese of Moosonee.

RESPONSES are slowly coming in to the appeal of Bishop Anderson of Moosonee for aid in the great disaster of destruction by fire of the churches at Cochrane and Porcupine.

Diocese of Ottawa.

A NEW FORM of service for use on Children's Day, has been prepared by Archbishop Hamilton, assisted by Bishop Farthing of Montreal and Principal Rexford of the Montreal diocesan college. It will be used on the days of intercession for Sunday schools, October 15th and 16th, in all the churches in the diocese.

Diocese of Qu'Appelle.

BISHOP HARDING, preaching on the occasion of his enthronement in St. Peter's cathedral, South Qu'Appelle, commended

very earnestly to the support of the diocese the new scheme for a group of buildings, especially a theological college in Regina. He said "The history of the diocese of Qu'Appelle is an inspiration," and he spoke of the need of stimulating vocations to the ministry among Canada's own sons.

The Magazines

MR. HILAIN BELLOC, writing in the *Catholic World* on the Middle Ages, speaks of St. Thomas Aquinas as "surely the highest and most virile intellect which our blood has given to the world." And he promises a paper on "The Reformation" wherein he will show "how that storm might have ravaged no more than those outlying parts newly incorporated—never sufficiently penetrated perhaps with the Faith and proper habits of ordered men—the outer Germanies and Scandinavia. . . . Europe might quickly have righted herself after the gust had passed, had not one exception of capital moment marked the intensest crisis of the storm, to wit: the defection of Britain."

AN ARTICLE in the August *Blackwood's* on "Copts and Moslems in Egypt" enumerates five grievances which the Copts have against the British administration, among which are the unwillingness of those in the government employ to work on Sunday, which at present they are obliged to do, since Friday is the Mohammedan sabbath, and their objection to paying taxes for the support of schools where in the religious teaching is solely Mohammedan. The article is a somewhat severe arraignment of the Copts, yet the impression persists that the English government might have been somewhat more sympathetic toward this ancient Christian community.

MR. SYDNEY BROOKS, writing in the *Fortnightly* on "Some Talks With Mr. Roosevelt," says: "On pretty nearly every important issue Mr. Roosevelt, I should judge, is in closer sympathy with Mr. Wilson than with Mr. Taft. . . . In the event of Mr. Wilson being brought forward as the Democratic nominee, I am convinced that many thousands of Republicans, and among them those who were, and are, and will remain, Mr. Roosevelt's most ardent followers would vote for him in preference to Mr. Taft, even though the ex-President himself were to sacrifice his personal predilections to his sense of party loyalty."

AN INTERESTING ARTICLE on "Gothic and Renaissance Architecture," by W. G. Waters in the *Quarterly Review* is significant of the present-day anti-Gothic tendency. Mr. Herbert A. L. Fisher in the same review writes with great learning and with consummate literary skill of "The Historical Work of Lord Acton."

IN THE *Edinburg Review*, two important articles are "The English Church of To-day," and "The Mind of Pascal."

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