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WISCONSIN
The YOUNG CHURCHMAN
SOCIETY

The Living Church

VOL. XLV.

MILWAUKEE, WISCONSIN.—SEPTEMBER 2, 1911.

NO. 18

416 LAFAYETTE ST., NEW YORK



Entered as Second Class Mail Matter at the Postoffice in Milwaukee.



19 S. LA SALLE ST., CHICAGO

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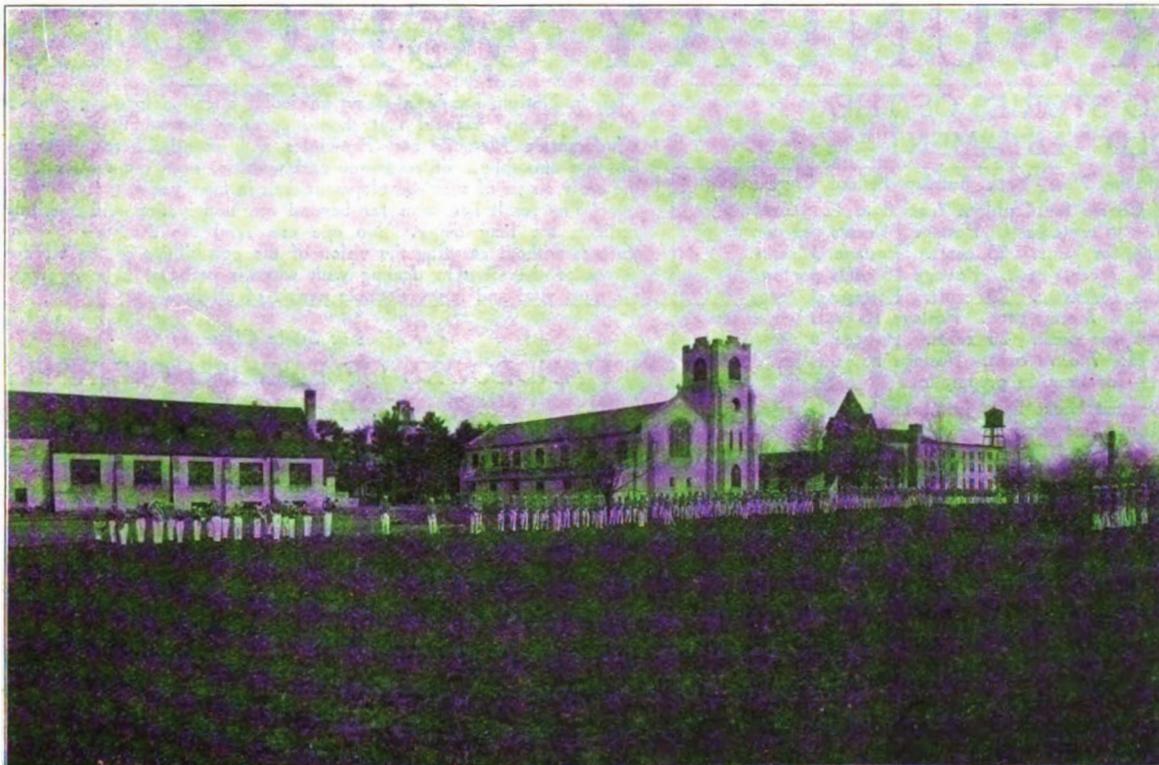
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A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).
 Chicago: 19 S. La Salle Street (Advertising headquarters).
 New York: Sunday School Commission, 416 Lafayette Street.
 London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS.

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year.

CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

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DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free.

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THE BLESSED VIRGIN MARY.

FOR THE NATIVITY B. V. M. (SEPTEMBER 8TH.)

CHAT the Church of England has retained this feast, which originated in Syria in the fifth century and was not introduced into Italy until the ninth century, in her kalendar witnesses to the fact that she did not desire to separate herself from the reverence that increasingly attached itself to the Mother of our Lord; just as, we may say, the hesitation of our fathers to include this festival in the American kalendar signifies the caution with which they would have us observe the commemoration of the Virgin in public worship.

The development of "the doctrine of Mary" is eloquent of the dangers that inhere in the exaggeration of the secondary elements of our faith. Theological speculation, impatient under the unmistakable restrictions that Scripture imposes upon it and the victim of a purely human logic in a sphere wherein logic is not the only guide, has been fruitful of an extravagance that weakens the apologetic so capable of defending the essential truths of Christianity and reacts upon individuals by lessening their hold on the moral life which those great truths necessarily imply.

Beyond witnessing to the extraordinary blessedness, proclaimed by the angel, in her being chosen for the mother of Jesus, and the beauty and goodness with which God was pleased to adorn her, Holy Scripture has little to say of Mary. Indeed the next most significant remark is that of Christ Himself, who on the occasion of an enthusiastic disciple exclaiming, "Blessed is the womb that bare thee, and the paps which thou hast sucked," replied, "Yea, rather blessed are they that hear the word of God and keep it" (St. Luke 11:27).

Christian piety naturally has revered the beauty and goodness of the Virgin, and in honor of her has repeated from the earliest times the Angelic Salutation. We must turn to the Apocryphal Gospels, documents without historic value, to derive the source of the ideas that have resulted in a reverence for Mary other than this. In the Roman Church that reverence has developed into a worship that imagines her immaculate conception, her bodily assumption at death, and her rôle as a mediatrix in the economy of salvation, reaching its culmination, possibly, in 1784, in *The Glories of Mary* (by Alphonso Ligouri), wherein Christ is represented as the font of Divine Justice and Mary as the font of Divine Mercy. "God grants no grace save through the intercession of Mary," is defended by modern Roman theologians, who write with the approval of authority; and she has sometimes held to be present in the Eucharist. It scarcely remains for her deification to be pronounced.

The contrast is complete. Just as there is a Little Office of the B. V. M. to correspond with the Divine Office, there is a "doctrine of Mary" alongside of and corresponding to the doctrine of Christ. We have a growing representation of Mary and the Saints, whose glory was their conformation to the Divine Will, as opposing it because more compassionate.

It is a movement within Christendom scarcely less disintegrating to faith than are the attacks of unbelief without. With the developing Catholic consciousness and practice of our Communion there is need to keep ourselves in line with revelation. The logic of *a priori* considerations is as weak in the development of Catholic dogma as it is in the defense of Liberal tenets or thorough-going skepticism.

The observance of the festivals of the Blessed Virgin Mary should recall to us her beauty, her goodness, her humility, her glorious privilege as the mother of our Saviour; but they should as well make us jealous of His honor, of the worship due to God alone; very fearful of the too-human elements of faith which are ever ready to exalt the creature at the expense of the Creator.

L. G.

LABORING MEN AND THE CHURCH.

AT the Toronto convention of the American Federation of Labor, a resolution was passed strongly urging that organized labor throughout the country should coöperate with the churches in the observance of Labor Sunday—the first Sunday in September. In an increasing degree the attempt is being made, especially by the social service commissions of the Church, to bring wage workers into the church on that day especially and to treat of subjects especially appropriate to them in the day's sermons.

It is an extremely happy indication that the Church and the laboring man have begun to feel the need of each other. Very likely neither has been blameless for the long-continued apathy of each toward the other. Modern Protestantism has made of the modern church a club house, to be used for the spiritual edification of its subscribers. There never has been a time when that view was officially propounded, and there never has been a time when organized Christianity lacked men with souls big enough to rise far above such a narrow conception. Yet few who were familiar with the average nineteenth century Protestant churches will question that this conception did, in fact, animate very many of the church members. Their church was their Sunday club house and was treated accordingly.

We should not dare to say that our own Anglican churches were free from the same abuse. We have been very largely influenced by the Protestant thought about us. A century ago it was felt quite proper to sell pews in the churches with the same sort of deed to secure perpetual ownership with which houses and barns were held. A half century ago we had almost ceased that pernicious practice but the renting of pews was almost universal. The poor man was not intentionally excluded, but he was made to feel that his tenure of occupancy was different from that of the man whom St. James identified by means of his gold ring, and the modern usher identified by means of his leasehold on his pew. Happily we have expanded beyond the narrow conceptions of those days. Only in a small minority of churches that have inherited the prejudices of by-gone generations are pews rented to-day; and though here and there, in churches that date from colonial days, there may be found isolated cases where the private ownership of pews has been tenaciously retained in spite of efforts to buy them back for common use, yet the archaic custom survives only as a local curiosity. Practically, the American Episcopal Church has outgrown the club-house conception of the Christian religion. Not only are our churches free to all comers, for the most part, but the most cordial welcome awaits the new comer. He enters, not by courtesy, but by right, into the door of his Father's house.

Of course the transition to this broader conception of the function of the church building has not been reached without serious perplexities. It costs more to maintain the modern church, with its hive of industries centered in its parish house and its larger realization of the world-mission that devolves upon each local church, than it cost to maintain the few services and little social work of the church of fifty years ago. And with the decadence of the club-house idea it has not been easy to secure the free-will offerings from the many that are necessary to finance the modern church. So far from a free church making less financial call upon its members than is made by the pewed church, it really makes greater calls. A free church is not a cheap church. It rightly makes greater demands upon the man of means than does the pewed church. Its freedom consists in the fact that rich and poor fare absolutely alike in what they *get* from the Church; but in what they are called upon to *give*, the fiscal rule is "Of whom much is given, shall much be required." Possibly that may explain why rich men prefer the pew system. Be that as it may, it is easier upon their pocketbooks than the free church system, and any man of fair income who desires to obtain his religion with the least possible demand upon his bank account, is not likely to be an advocate of free churches.

Yet the free church system has won out. It prevails in all but a small minority of our churches. It has not as yet converted men from the club-house idea that free churches are cheap churches, but even there it is making progress. Happily God and the broader spirit of the day are on its side, and few are the places in which a stranger, entering the church doors, will be repelled by the feeling that he is not wanted—or even that he is received only as a guest. The workingman, like any

other man, may walk into the church, take his proper place in worship, contribute according to his means for church support, and feel as thoroughly at home there, in his Father's house, as he does in his own house; and that, not because he is a wage-worker, but because he is a MAN. The Church hates class distinctions. She has suffered from them in years past and has thrown them off wherever she has been able to.

BUT THE FACT that this attitude of the Church is, in a sense, a re-development of the past two generations must lead us to recognize that if the workingman has not yet taken his rightful place in his Father's house, it is not altogether his own fault. Those who are outside of organized Christianity are prone to exaggerate the evils that did exist—and that were bad enough without any exaggeration—and they fail to realize how largely the face of the "Churches," and particularly of "the Church," has changed in our generation. With the bursting of the fetters of Protestantism which so long bound the Church, the workingman may once more feel at home within its portals. Happy will it be when he finds it out.

But if the Church has been at fault in her attitude to the laboring man, as we frankly admit, so has the laboring man been at fault in his attitude toward the Church.

Organized labor is a means to an end. Wherever its votaries have made it an end in itself they have defeated the very purpose for which organized labor is worth while.

Organized labor is of value as a means to the enjoyment of a broader, richer life on the part of its members. It supplies the means of collective bargaining and so releases the individual from the economic slavery that was his when he had no voice that his employer would hear concerning the terms and conditions of his own labor. It provides a channel whereby effective protest may be made against unreasonable shop practices. It gives a means whereby proper legislation for the protection of laboring men may be promoted. In short, its value is that of giving a voice to the wage worker, powerful enough so that it will reach the ear of whomsoever it wills to address. But organized labor is not a substitute for the spiritual life of its members. Man cannot live by bread alone, and no abundance of things material can take the place of the religion of Jesus Christ. Now the religion of Jesus Christ in a man's life will impel him to be honest, to be pure, to be temperate, to be kind; but it does not exhaust itself in so doing. The religion of Jesus Christ brings man into touch with God, and so doing, infinitely expands his own life. It teaches him to be a social being. It binds him to the person of Jesus Christ, and makes brethren of all the world, but "especially of those who are of the household of faith." The Church derives its importance, not from any sermon that may be preached within the walls of its temples, but because it is the "communion of saints," the common ground of humanity, the place where God especially dwells and where He gives His spiritual food to His children. Laboring men can never find the realization of their deepest longings until they give themselves in answer to His loving invitation: "Come unto Me all ye that travail (labor) and are heavy laden and I will give you rest."

Too largely has this need, this longing for the Christian religion, been stifled in the interest of mere material gain. We do not, for a moment, under-estimate the importance of the latter; we only urge how inadequate it is, viewed as the expression of the fullest aspirations of the soul. And here is the test of it. When, after a night of watching and of alternate fears and hopes, one's dearest loved one has finally breathed the last human breath and the tired body has relaxed as the soul is freed, what will give comfort to the bereaved one kneeling at the bedside? Is it the thought of shorter work hours or increased pay or improved drains? Or is it the thought that a loving Father is smiling through the clouds that engulf us now, and that *He* has called to one whom we love, to enter into *rest*? Ah, the rainbow ends at the Father's home, and the colors that form the arch merge into the perfect Light only at His Throne; but one cannot, at the moment of trial, enter into the spiritual ecstasy of faith, unless he has been living with God day by day, so that the earthly House of God has been the matter-of-course entry to the heavenly house of many mansions. The religion that stands by one in the day of adversity is the every-day religion that one practises seven days in the week. If he does not practise it then, he has little of it to fall back upon in the hour of trial.

AFTER ALL, the Church only *seems* formidable from the outside. Yes, no doubt there is plenty of hypocrisy within it, just as there is without. There are repellent persons within, just as there are without. *And that is the test of the value of the Church for us.* It is not an exclusive club-house for saints; most of us would be excluded if it were. It is a training school for sinners; why, then, should it seem strange that sinners are to be found within?

Laboring men are asked into the Church simply because they are MEN. Agitators prate about increasing "class consciousness." The Church has no interest in this. For it she substitutes "man consciousness." The Church has suffered from class control; she is emancipating herself from it, not by setting class against class, but by uniting man with man and all with God.

Labor Sunday gives an opportunity for the Church to express sympathy with those who, like the Church's Founder and her Head, know what it is to earn their living by manual toil. Perhaps a word of caution to the reverend clergy may be in place. The laboring man comes to church to obtain spiritual food; not to listen to an essay on workingmen's compensation or on accident insurance. It is an insult to him to treat him, through a sermon, as though his presence in the church demanded a cessation of the spiritual in the preaching or in the manner of worship. We should not suggest this did we not sometimes find that a contrary impression seems to prevail. Happily, the Church, through her social service commissions, is doing some measure of what she can to obtain better labor conditions and labor laws. This she must do in increasing degree, but not much of it is done by preaching.

If in fact we *have* a real sympathy with the laboring man and his problems we shall not lack for opportunities to show it. And if the laboring man will more largely use the spiritual privileges which the Church offers him, he will find a larger and fuller life; and he will see for himself that despite many blemishes in her members, the Church is really an effective force for righteousness in the world, and will be more so if he will help her to be.

The Toronto convention of the American Federation of Labor sought, as we have said, to bring workingmen back into the Church, at least on one Sunday of the year. The Church is ready for them; will they come to her?

CHANK God, the pensioning of the aged clergy has now begun. Notice has been given by the trustees of the General Clergy Relief Fund that they will, on October 1st, make an equal distribution among all clergymen of this Church 64 years of age and older, of their respective portions of \$4,640.39. This amount comprises the interest accrued on an investment of \$135,168.18 contributed toward the Five Million Dollar Fund, and on investments of the automatic pension fund previously gathered.

Precisely how far this will go, and how much will be received by each pensioner, cannot yet be said, in the absence of any statistics showing the age of the clergy. The total number of clergy reported in 1910 was 5,543. If we assume that ten per cent of these are 64 years of age or older, the amount payable to each will be about \$8.50. Viewed as an annual pension, this, obviously, is painfully inadequate. Our present step is only a beginning.

But it is a beginning. It is the first grant that the Church has officially made to all her clergy of eligible age, regardless of particular circumstances. It goes to them, not as a charity, but as a right. Hence, the wealth of the recipient or its absence is not considered. Bishops, priests, deacons, being 64 years of age or older, so long as they are in good standing and canonically resident in the American Church, receive equal shares. That some will promptly return their shares to the fund goes without saying; it will not be necessary to ask them to do so when it is not needed. Yet the only way to distinguish between "charity" grants and pensions is to treat all alike, on the basis merely of age. The trustees are right in determining to begin this work of distribution at once, however small the pensions must be, and thus show the Church, in concrete manner, what degree of success has already been reached, and how necessary it is that a greater degree be attained. We cannot stop until the automatic pensions will be sufficient to protect the aged clergy from at least actual want.

Thanks be to God! This is the happiest forward step we have been able to chronicle for a long time.

BUT there is another phase to the matter, and we must present it very frankly.

Though the distributing of automatic pensions to all clergy of eligible age only begins this coming fall, the General Clergy Relief Fund has long been engaged in a very important work of relief of destitute clergymen and of widows and orphans of clergymen. This relief work requires the distribution of something in excess of \$100,000 a year. For the most part this sum is received, not from invested endowments, but from specific contributions of individuals and offerings of churches. Annual offerings for this purpose were long since recommended by vote of General Convention, and Quinquagesima Sunday was suggested as a date for them; but it cannot be said that the response to this suggestion has ever been very general. Still, enough response has been given so that the amount stated is actually received and disbursed each year, to the great alleviation of actual suffering on the part of infirm clergymen and of widows and orphans of clergymen. And the cases of distress that are presented to the authorities of the fund are pitiful in the extreme. They must, obviously, be treated as confidential; they could not fail to move the Church to greatly increased liberality in the matter, could they be made known generally.

The difficulty has arisen that offerings that have commonly been made or would be made to this relief fund have, in some instances, been diverted by the customary donors to the fund for investment on behalf of automatic pensions—that fund which, in going by the name of the Five Million Dollar Fund, represents hopes and aspirations rather than actual facts, consisting, as it now does, of only a little more than \$135,000.

This diversion of contributions from a current relief fund to a permanent investment fund has caused no little embarrassment to the trustees. The relief fund can only be kept up to the necessary amount by means of current offerings. To divert one dollar or one thousand dollars from that fund and invest it, in order that the interest earned may be used annually for automatic pensions, means that the infirm, the widows, and the orphans are, to that extent, left destitute. Obviously the current relief fund represents the prior demand upon the Church, and the invested pension fund must not be permitted to grow at the expense of the relief fund. Since there has been some degree of misunderstanding in this matter, and consequently of diverting gifts from the one fund to the other by their donors, it will be seen that the anxiety of the trustees is one that is founded on actual, present difficulties.

All of which means simply that the pension fund must be accumulated without lessening contributions to the relief fund.

But let us be truly thankful for the beginning that has been made toward automatic pensions. The necessity for individual relief will be greatly diminished when a really adequate pension can be given. It will not wholly cease, for pensions will not be extended to widows and orphans but only to the clergy themselves. There will still be a need for the relief fund, under any circumstances.

Let us, this autumn, make a really vigorous fight to increase both these funds.

OUR good friends in Canada are suffering the throes of a political election which appears to turn very largely upon the question of whether Americans wish to annex them to the United States. One would suppose that their good sense would show them that the question of annexation is one that they will always settle for themselves, so that it is wholly immaterial to them whether Uncle Sam favors it or not. The wildest Fourth-of-July orator on our side never suggested that Canada should ever be annexed forcibly. The only thing that could ever bring about annexation would be the cordial wish of both parties to live under one flag. If that time should ever come, and if Great Britain should smile a benediction upon the marriage, no doubt it would take place. Apart from that contingency it is forever impossible.

Canadians ought not to compel Uncle Sam to say roughly, "We don't want you; we wouldn't have you at any price." Gentlemen, accused of wishing to marry ladies, do not answer in that way. If any Americans seriously favor annexation, Canadians ought to consider themselves complimented. But certainly no Jingoism can make Canadians believe that America contemplates annexing them against their will. Annexation

And a Difficulty Involved

Reciprocity, Not Annexation

will always be a question (if it be a question at all) that they must and will determine for themselves.

And so, dear Miss Canada, decide the reciprocity question without reference to any fear that Uncle Sam may wish to possess you, for better, for worse, for richer, for poorer. Nobody can take from you the right to say No to him, whatever his desires or his intentions, reciprocity or no reciprocity.

ALAS, poor Mona Lisa—sister to the sphinx. "I knew her well, Horatio."

If it be true that she has been abducted by a lover, then has a new chapter been written in world romance; then does the hypnotism of Trilby by the portrait of Svengali find a counterpart in real life.

ANSWERS TO CORRESPONDENTS.

C. J. B.—The terms are intended to classify festivals according to their rank. "Doubles" are so called because in the old office books the antiphon for the day was doubled or repeated, while for "semi-doubles" the antiphon was not doubled at Lauds and Vespers, though it was at the other hours, or one half of it was repeated. "Doubles of the First Class" are feasts of the highest dignity, "Doubles of the Second Class" the lesser feasts in the life of our Lord and most of the saints' days, "Semi-Doubles" days within octaves, "Greater Sundays of the First Class" include those "Doubles of the First Class" that fall on Sundays, with a few others. "Greater Sundays of the Second Class" are the ordinary Sundays of ecclesiastical seasons that do not commemorate specific events. "Ferias" (more properly "Feriae") are ordinary week-days, the "Greater Feriae" being those in Advent and Lent and Ember and Rogation days.

L.—Where no offerings are collected it is usual to omit the word *almis* in the prayer for Christ's Church Militant but to retain the word *oblations* as referring to the elements for consecration that have just been brought to the altar. It is proper to say that there are those who challenge the historical accuracy of that interpretation of the term *oblations*, though our judgment is in favor of the continuance of the practice stated.

N.—(1) One cannot give directions as to what a priest should do "in the midst of a train wreck where several are wounded and dying." Help to the living, absolution to the dying, etc., will suggest themselves.—(2) The bridal party proceed from the chancel step to the altar rail at the conclusion of the service of Betrothal; i.e., after the woman's hand has been given, by her father or guardian, into the hands of the groom.

PERPLEXED.—If a Churchman formally joins a sectarian body, he commits a formal act of schism. If, afterward, he becomes penitent and seeks restoration, he should go to the parish priest, tell the facts, and perform such penance as may be suggested. Very much would depend upon the precise circumstances.

H. G. P.—We are asked to say further, in response to your recent query, that the Guild of the Iron Cross still lives and is shortly to be re-organized as a religious fraternity. Fuller information concerning the re-organization will be printed later.

A. W.—The Gogorza-Eames wedding solemnized by a Roman priest in Paris seems, on the face of it, to involve a gross scandal, but we have too little information as to the actual facts to warrant the expression of an opinion.

S. H.—Where the choir arch and roof in a church building are lower than those of the nave, it is intended to adapt the proportion of height to the narrower and shorter lines of the choir.

B. A. G.—There is no authority for using the *Gloria in Excelsis* in place of *Te Deum* and no discretion in the matter is vested in the officiating minister.

"THERE IS no music in a rest, but there is the making of music in it." In our whole life melody the music is broken off here and there by rests, and some of us think foolishly we have come to the end of the tune. God sends a time of forced leisure, in sickness, disappointed plans, frustrated efforts. He makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the offerings of active service we bring to our Creator. But how does the musician use the rest? See him beat time with unvarying count, and catch up the next note true and steady, as if no breaking place had come between. Not without design does God write the music of our lives. Be it ours to learn the time and make true use of the rests. Worship may so come into our lives of service as to help our active obedience. We pause in doing good to pray for daily bread to nourish us to better do it. We rest from work for the kingdom to pray for it. How many pause for the noon-day prayer for missions! We halt even in the daily conflict of the Christian soldier to pray for forgiveness where we have fallen and against temptation and for deliverance from the evil. We use well, if we are wise, one day in seven for restful worship, and guard it from transactions of earthly business; to help thus our life harmonizes.—RUSKIN.

JUDGE NO MAN by his relations, whatever criticism you pass upon his companions. Relations, like creatures, are thrust upon us; companions, like clothes, are more or less our own selection.—GAIL HAMILTON.

SUMMER HOLIDAYS IN PARIS

The Assumption and St. Fiacre Lead in Popular Observance

MULTIPLICATION OF THE HISTORIC BUST OF ST. MARTIN

PARIS, August 10, 1911.

ONCE more the number of religious fête days has been restricted by order of the Pope. In olden days these great popular holidays when business houses are closed and workshops and factories deserted, were so numerous in all Roman Catholic countries as to interfere seriously with the machinery of a work-a-day life. In France, however, for long past, four or five such festivals only have been publicly kept. In Spain, Italy, and some other parts of continental Europe, although their number has been curtailed from time to time, numerous holidays have continued to be fêted both ecclesiastically and secularly. Henceforward eight religious fête days only are to be publicly kept.

Of these holidays the fête of the Assumption, August 15th, is one of the most marked and most popular. To begin with, it is the great summer holiday of the year.

The Assumption in Paris

It falls when days are long and the weather warm, and corresponds in this respect to the August Bank holiday of England. It is also the fête day of all the Marys. The coronation present to the British Queen has shown how numerous are the Marys of the British Isles; they are far more numerous still in all Roman Catholic countries and the name is still often borne by men as well as by women. Here in Paris on the eve of the morning of the Assumption the city is one immense flower market. Every Mary must receive a bouquet. The more fortunate receive many bouquets. At every street corner and along all the avenues and boulevards flowers are offered for sale by itinerant vendors. The florists' shops, beautiful always in Paris, are more beautiful, more sumptuously supplied than usual. The flower markets themselves are gorgeous. In the Roman kalendar each day of the year is a saint's day and in a certain sense all these saints' days are kept, for it is the name-day rather than the birthday of a person that is usually fêted in Roman Catholic countries. The florist makes good profit out of this custom. In the older quarters of Paris, even in the very poorest quarters, the humble flower vendors often put up a board among their pots and bouquets, with, chalked upon it, the name of the saint to be honored in the person of the man, woman, or child who may bear that name to-day.

The 15th of August is memorable also as the day on which Ignatius Loyola founded the Order of Jesus. On that day, 377 years ago, seven enthusiastic young men met in the little underground chapel which had been built by the early Christians on the heights of Montmartre, on the spot where Saint Denis and his two companions had been put to death. The Spanish student Loyola was the head of the band. He had been a courtier and a soldier, had been wounded, operated on, left lame. During the time of his enforced inactivity he had read the life of Christ and had determined to be thenceforward a soldier in the cause of religion. To become a religious he must also become a scholar. Soldiers, whatever their rank, were an unlettered class in those times. Leaving his native land he had come to study at the widely renowned University of Paris. In the old crypt at Montmartre, before a statue of the Virgin, the seven young men bound themselves by a solemn oath to observe certain rules of life and conduct. This little band was the nucleus of the fraternity of the Jesuits. Six years later (1540) the order was publicly stamped with the papal seal. The first director of the first Jesuit college—*Collegium Clarum Montanum Societatis Jesu*—was a Scot—Edmond Hay. The ancient crypt is now surmounted by the Church of Le Sacré-Coeur. Beneath the great dome of this modern basilica, gleaming white and dazzling in the summer sunshine, a prominent point for miles round, the festival of the Assumption is more especially glorified.

August 30th is also for many people a fête day in France. The kalendar marks the date with the name St. Fiacre. No, he is not the French coachman's patron saint, nor yet that of the coach builder. Saint Fiacre is the patron saint of gardeners, and he, like Edmond Hay, was a Scot. It was about the year 640 that Sir Fiacre, a man of noble, perhaps even of royal birth in an indirect line, crossed the sea to France. He

How St. Fiacre Became Famous

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was a fervent Christian. Fired with religious enthusiasm, he believed it his duty to renounce the worldly honors to which his parentage entitled him, to sacrifice his wealth, and take the vows of a monk. He came to France seeking seclusion. The Bishop of Meaux gave him a plot of land in the forest of Brie. He set himself to clear his holding. The good Scot did his work thoroughly; ere long a well cultivated garden surrounded the wooden cabin he had built. By and by, with the timber felled in the forest he erected another and vaster construction, and there he received all travellers, sick or infirm or overtired who found their way to his corner of the great forest. He treated them with the herbs he cultivated, healing the sick, restoring the weak and weary.

The fame of Brother Fiacre spread; other brothers gathered round him; in the course of time other communities of Frères Fiacres were founded. They all busied themselves with gardening and with healing. Men alone were received and cared for; the rule of the order forbade the approach of women to within a wide circuit of the domain. The Queen of France herself was bound to keep at a due distance. The Scotsman's fame as a gardener settled the particular rôle of the dead monk when canonized. He became the gardener's patron saint. In this agricultural land of France the patron saint of gardeners was always to the fore, and his image hung over the door of the well-known coach builder at Amiens who, in the year 1640, conceived the daring project of letting out his coaches on hire. The coach builder's name was Nicolas Sauvage. That counted for little; it was the figure of St. Fiacre that settled the name of these new hired vehicles. When they were set going in Paris, not the coaches only but their drivers, their horses, everything connected with the novel and astonishing mode of getting about the city went by the name of the saint. "Take a *fiacre!*" "Call the *fiacre!*" "I would speak with *Monsieur Fiacre!*" were the cries of the *tout Paris* of those old days. The name of the saint was invoked at every turn. Very difficult was it to know whether the vehicle, the driver, or the coach builder were intended. The pious old Scot in his garden in the forest of Brie had been far from dreaming of the use his name would one day be put to.

Those days are long past, and the glory of the *fiacre* has faded. Motor cars replace horse vehicles and the light little *fiacre*, which in course of time superseded the cumbrous, rickety coaches of the seventeenth century, is fast disappearing in its turn, and is more commonly known as a taxicab from the modern mode of reckoning fares than by its old familiar name. The good saint's sponsorship will soon cease altogether. It has lasted close upon three hundred years. But the gardeners of France still decorate their parish churches and say their prayers there on the 30th of August, imploring the protection of St. Fiacre and propitious weather for their crops and their flowers. The services over, the inhabitants of country places join in festive gatherings on the fête day of the old Scotsman and the faithful believe he still interests himself in heaven in the plants he loved on earth.

There was a bitter outcry a year or two ago when the bust of St. Martin, a precious and much prized relic, the glory of an ancient village church in the Limousin, was taken from its place and sold, so it was said, to the great collector of art treasures, Mr. J. Pierpont Morgan. There was unbounded satisfaction and gratitude when Mr. Morgan, instead of taking his treasure across the ocean, generously gave it to the Louvre. Now, lo and behold, a second head of the saint has been bought, not this time by the generous American art collector, but by a Belgian who, having paid a high price, is indignant on hearing that his head is not the genuine one. Yet it resembles in every particular that at present in the Louvre, and the two could not be told apart. A strange explanation is given. It is declared that neither of the two heads is genuine; that the real ancient bust of the saint, the figure that, year by year during centuries was carried before the people in the great procession on St. Martin's day, is in safe keeping somewhere; we are assured it has never been sold but was secretly taken away from the reach of sacrilegious hands. Meanwhile the two substitutes have brought gold to the coffers of the municipal authorities of the Limousine Commune. It is said, moreover, that as a result of the inventories made by the State of the treasures of the Church, many falsifications of this kind have been accomplished.

The historical Hôtel Biron, here in Paris, for so long the

well-known educational convent of the Sacre-Coeur, which was shut up in consequence of the Separation Act, has, after much hesitation, been bought by the State. So the fine old building and the beautiful grounds are to be preserved and will probably be utilized as a girls' lycée. Roman Catholics from many lands passed some years of their school life at this convent school, no few coming from across the ocean, and every one rejoices that its walls are not to be knocked down, nor its grounds used as building land for modern lightly constructed dwelling houses, as in the case of so many other French convents. What one regrets is the emphatically secular system of education that will be followed within the walls where so long the name of God was honored. The beautiful convent chapel will probably be turned into a dining hall or a playground for rainy days.

It has been proposed that France, like England and America, should have her Boy Scouts. Such an organization, if intelligently worked out, would undoubtedly be a splendid thing for the country. Nowhere is there such a crying need as here in France to occupy and interest young men and boys, save them from the evil influences of the streets and boulevards, and band them together under strong, wise guidance.

I. S. WOLFF.

CANADIAN BISHOP WILL BE SUFFRAGAN TO THE BISHOP OF LONDON

New Suffragan Bishopric Created for the Bishop of Columbia

GENUINE SHEPHERD'S CROOK MADE INTO A BISHOP'S STAFF

The Living Church News Bureau
London, August 15, 1911

THE Bishop of London has secured the appointment of the Bishop of Columbia, Dr. W. W. Perrin, as Bishop of Willesden, which makes a fourth Suffragan for the diocese of London. He will have the oversight of the Rural Deaneries of Hampstead, Hornsey, St. Pancras, and Willesden. Dr. Perrin was formerly a priest in Southampton, and on Lady Day, 1893, was consecrated Bishop of Columbia. Although he is practically a stranger to London Churchmen, he is well-known to his new ecclesiastical superior through their association together in the British Columbia Church Aid Society, of which the Bishop of London is president.

I am sending a picture of the Bishop of Nyasaland, which appeared in a recent number of *Central Africa*, representing him with a real Sussex shepherd's crook for his pastoral staff. To quote from the article accompanying the illustration, the Bishop of Nyasaland is probably the only Christian Bishop who possesses and uses as a pastoral staff a genuine shepherd's crook—a crook, moreover, which was, until last summer, in use on the South Downs. The story of it is this:

After his consecration, one of his commissaries asked the Bishop to be allowed to give him a parting gift; the difficulty was, what form the gift should take. Finally Dr. Fisher himself suggested a pastoral staff, which he could also use as a walking stick as he went about the diocese. The commissary appealed to a friend of the U. M. C. A. to help with suggestions, or a design. The friend appealed to, who resides within sight of the South Downs, suggested that a Sussex shepherd's crook should be gotten and given to the Bishop. The shepherd's crooks of Sussex, which are, it should be said, specially beautiful and unique in form, are not easy to come by, but in a few weeks a Sussex shepherd was induced to sell his crook; the metal head black and soiled with use, and its staff an ordinary stick of hazel.



THE BISHOP OF NYASALAND, WITH PASTORAL STAFF MADE FROM A SHEPHERD'S CROOK.

The metal was cleaned, the stick straightened, a screw-joint fixed in the middle of it, and a ferrule on its end, like the ferrule of an alpinstock. Then came the question of a suitable inscription. There were many suggestions; finally the suggestion of another commissary of the Bishop's was accepted, and the head of the staff now bears these words from the Twenty-third Psalm (in the Vulgate version):

"Si ambulavero in medio umbræ mortis, non timebo mala; Virgatus, et baculus tuus ipsa me consolata sunt." ("Though I walk through the valley of the shadow of death, I will fear no evil: Thy rod and Thy staff shall comfort me.")

There is a special fitness, it is pointed out, not merely in the words themselves, but in the fact that a quotation from the "Good Shepherd" Psalm should be engraved on this genuine shepherd's crook. And another happy feature is, that the crook is a Sussex one, for Dr. Fisher has a special link with that county. "So away in Central Africa the Bishop of Nyasaland is linked closely to England by the memories of his South Downs shepherd's crook."

The *Church Times* states that the action of the Bishop of Winchester (Dr. Talbot), in withdrawing the license held from him by the Rev. J. M. Thompson as Dean of Divinity at Magdalen College, Oxford, has been by no means unexpected in Oxford. Even among those who sympathize intellectually with Mr. Thompson the opinion has been freely expressed that the teaching of his book is inconsistent with his position as an authorized teacher of the English Church:

"It may be said without fear of contradiction that, although Mr. Thompson has endeared himself to many friends, he has no following among the younger Churchmen in Oxford, and while his sincerity and good faith are recognized on all hands, yet his recent conclusions and his methods of reaching them do not inspire conviction. While sorrow and regret are felt that Mr. Thompson should have provoked such censure, yet the action of the Bishop is recognized as inevitable and right."

Canon Scott Holland, the new Regius Professor of Divinity in Oxford University, is dealing with the rationalism of Mr. Thompson's book on our Lord's Miracles in no unsparing manner in a series of articles that he is contributing to the *Guardian*.

It is announced that the Rev. Stephen Gladstone, formerly rector of Hawarden, has tendered his resignation of the rectory of Barrowby, Lincolnshire, and will proceed to India for the winter.

J. G. HALL.

THE OLD RECTOR.

IF THERE is one more than another to whom the heart of each true Churchman should go out in keenest sympathy, it is the old rector. And without hesitation we say that in deed and in truth this venerable and faithful man has by his lifelong devotion to the cause of the Church not only earned but won the esteem and in many instances the affection of those who love and honor their Church. And the cause is not far to seek. He has been the human instrument, honored of God, at whose hands have been received by hundreds, aye thousands, of Churchmen and women, the means of grace. He has been their spiritual leader throughout the years of conscious life. He has shared their joys and sorrows, by precept and example has taught and shown them the good way, and through all their chequered years, from the solemn hour when as a good shepherd he took in his arms the little one and signed it with the sign of the cross, until with trembling voice, but firm, unshaken faith he spoke the words of eternal hope beside the open grave of the dear one lost for a little while, he has been their spiritual guide, counsellor, and friend. Of such an one the wisest of men could well say that the hoary head is a crown of glory when found in the way of righteousness. And happy indeed should the parishioners be who have as their rector a man whose pure and saintly character speaks to them more powerfully than could the tones of rarest eloquence—of the certainty of the Christian hope; the unworldliness of the Christian life; and the noble, gentle, devout character of the true man of God.—*Canadian Churchman*.

ECONOMY in Federal expenditure is not an alluring subject, but it is being forced upon the attention of the country, as is pointed out by the *New York Sun*. In considering it statistics are not essential; everybody knows that the Government manages badly and wastes money. The Government is not well served, round pegs are thrust into square holes, and little attention is given to efficiency. Political influence is strong enough to prevent dismissals for incompetence and indifference. Gradually political indifference should be eliminated. This can not be brought about in a day. Finally, the people should never cease to insist upon economy, and the party in power should be held rigidly responsible for excessive appropriations and waste in expenditure.

PRESIDENT TAFT WILL SPEAK IN NEW YORK CATHEDRAL

Great Missionary Service Planned as Conclusion
of Diocesan Convention

DEATH OF THE REV. DR. FLAGG

Appreciation Expressed by "Zion's Herald"

OTHER LATE NEWS OF THE METROPOLIS

Branch Office of The Living Church }
416 Lafayette St.
New York, August 30, 1911 }

THE President of the United States, on invitation of Bishop Greer, will speak in the Cathedral of St. John the Divine on Sunday evening, November 12th, at a special missionary service. The meeting is in the interests of the Church Institute for Negroes. The Bishop of New York will preside and preparations will be made for a large attendance of interested laymen and women. It will be observed that this meeting follows immediately upon the annual diocesan convention.

The Rev. Dr. Edward Octavius Flagg, a retired priest of the diocese of New York, died in this city on Wednesday, August 23d, at his home, No. 113 East Ninety-fifth street. He was born in Charleston, S. C., eighty-six years ago.

He was graduated from Trinity College, Hartford, in 1848; made deacon, 1848, and ordained priest, 1849, by Bishop Brownell. The University of the City of New York gave him the degree of D.D. in 1866; St. John's College, Annapolis, that of LL.D. in 1898. Portions of his ministry were spent in Norwich, Conn.; Baltimore, Md.; and Paterson, N. J. He was received into this diocese September 29, 1858, and became rector of All Saints' Church, this city. Resigning here, he became assistant minister at Grace Church, Broadway and Tenth street, and served fifteen years. Later he was rector of St. Mark's Church, Tarrytown. The funeral was held at St. Bartholomew's church, Madison avenue and Forty-fourth street, on Friday morning, August 25th. Besides his widow, Dr. Flagg leaves two daughters.

Dr. Flagg's poetical contributions have several times appeared in the columns of THE LIVING CHURCH.

Zion's Herald, an unofficial Methodist paper published in Boston, had some appreciative words concerning the work of Trinity and St. Bartholomew's Churches in a recent issue, both in the nature of reviews of what is contained in the respective year books of the two parishes. Of the year book of Trinity Church it says:

"It is a marvelous record of the use of money and consistent endeavor to improve the condition and enrich the life of the people down town. It is a master book on Socialism. It is the only Socialism that counts. The parish or corporation owns property valued at \$13,693,500. The total receipts last year were \$863,718, of which \$751,226 came from rents. All this money is carefully and wisely used in providing comfortable homes or rents for the people and for their moral and religious needs. Nearly \$100,000 were contributed by the church-goers, while the collections of the parish amounted to \$93,900.02. The work done covers every field of human need and help. The criticisms that Trinity parish is a rich corporation are silly; it is not criticism, it is ignorant fault-finding. The people get the full benefit of every dollar. The facts in the case give the lie to the persistent rumors that the church cares nothing for the laboring classes and the poor."

While of the work of St. Bartholomew's it says:

"One thing, of the many, that strikes one is the thorough, business-like way of running this great church. Not only is the report of each department's work printed, but the treasurer's report also. Every penny is accounted for, and to complete the record the report of the auditing committee appears, and their names are given. This is one of the secrets of the church's success. People have confidence in the business methods, and they cheerfully give their money. They know where the money goes. There is no secrecy or under cover about it. What a lesson for some other churches we could name! When will our people see and know how to use and account for the people's money, in complete annual reports? Millions of money are being spent in New York yearly for the spiritual and social betterment of the masses. London excepted, New York leads the world in this respect."

Few of our churches in New York have greater and more highly cherished historic associations for Catholic-minded Churchmen than the Church of the Transfiguration, on East Twenty-ninth street, a few steps from Fifth avenue. The building is rich in beautiful memorials and other works of art. Additional enrich-

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RELIGIOUS BEQUESTS OF TWO PHILADELPHIA WOMEN

St. Clement's Church to Receive \$36,000 for the Erection of a Lady Chapel

BEQUESTS FOR A MAINE PARISH AND FOR CHURCH OF ST. JAMES THE LESS

The Living Church News Bureau Philadelphia, August 20, 1911

ST. CLEMENT'S CHURCH is a considerable beneficiary under the will of Mrs. Elizabeth Coleman Hall Boudinot, whose death occurred on August 4th at Munich, Germany, and whose body has been brought to Philadelphia for interment. The funeral service was held last week at St. Clement's Church.

Her will contains a bequest of \$36,000 for the erection of a lady chapel in connection with St. Clement's Church, as a memorial to her deceased husband, Elias Louis Boudinot. Within this chapel shall be placed the inscription: "Erected to the Glory of God and in Loving Memory of Elias Louis Boudinot, sometime vestryman of this parish, by his wife."

The executors are also to take \$3,000 and convert it into an endowment fund for the repair and maintenance of the chapel. The testament stipulates that Masses for the repose of the souls of the testatrix and her husband be celebrated in the chapel on certain dates. These include January 26, April 16, September 8, October 2, November 2, and August 4 of each year. These dates, except November 2d, All Souls' day, mark deaths in the family, the last mentioned being her own.

The income from the remainder of the estate is to be used by Norman and Charles Hall, brothers of the decedent, during their lives. The principal is to go to various private and charitable bequests after the death of both brothers.

These bequests include \$500 to the Female Benevolent Society of Carlisle, Pa., an organization founded by Juliana Watts, grandmother of the decedent; \$500 to All Saints' Sisters of the Poor; and \$1,000 to St. John's Church, Carlisle, Pa., in memory of Sarah Ann Watts Hall, mother of the testatrix.

The will names as executors Sarah C. Brock, John Penn Brock, and Henry C. Brock, who are a niece and nephews of the decedent.

Another will that has lately been probated in Philadelphia is that of Mrs. Rebecca Biddle Dunlap, who resided at 1701 Spruce street, and who died on August 14th at her summer home, "Cragmere," in Maine. Mrs. Dunlap leaves an estate of \$20,000, one-half of which goes to her sister, Nannie D. Conarroe, widow of George M. Conarroe; and of the remainder, \$5,000 is bequeathed to St. Peter's Church, Bald Head Cliff, Maine; \$2,500 to the Church of St. James the Less, Falls of Schuylkill, Philadelphia; and the remainder is to be used for the care of the family lot in St. James' churchyard.

THE LATE MOTHER MARY MARGARET, C.A.A.

BY THE REV. H. H. P. ROCHE.

IT may be that some of the friends of the late Rev. Mother Mary Margaret, C.A.A., do not know that this Sister of Charity went to her rest at the home of a devoted family, that of Mrs. M. S. S. Cowell, in West Philadelphia, on Eastern morn, 1911, having succumbed to a disease of the heart from which she had been suffering for the past four years.

Owing to the death of the late Canon Body of Durham Cathedral, her life-time friend and adviser of many years, and who, until a few weeks prior to her death, was in frequent correspondence with her, and who died almost at the same time, her long life of faithful service both in this country and in England must be, largely, an unwritten story.

Mother Mary Margaret was the youngest daughter of Edward Russel Selks, Esq., and was born in Chester, England, on February 7th, 1844.

In early girlhood she found her first field of service as a teacher in the parochial Sunday schools. This led up to an appointment as parish visitor, which, in turn, suggested the nursing profession, the training for which began in Charing Cross Hospital. From there she went in 1878 to the University Hospital, Gower street, London, and finishing her training, was placed as lady superintendent in York Hospital. At this time, under the advice of Canon Body, she relinquished her beloved avocation, and, going to North Ormsby in 1881, was professed

in 1884 in the Community of the Holy Rood, and in time took her place in the Holy Rood Sisters' Hospital in Middlesborough.

In 1890 she was sent to Canada to take up work in Halifax under Bishop Courtney, which she did, and later came to Philadelphia to take charge of the House of St. Michael and All Angels. This work she relinquished later to become the head of the Community of All Angels, established in Wilmington, Del., under Bishop Coleman in 1895. The latter part of her life was spent in singular retirement in the parish of the Church of the Transfiguration, Philadelphia, where, like St. Catherine, having no convent home, she "made her cell in her heart."

The self-denying life of this Sister here had a blessed bearing upon her life hereafter. The account of the hours spent at office and before the tabernacle, and the hours spent in the world, did not rebuke her when the books were opened.

Hers was a life of unflinching obedience to the faith in a happy, childlike service, loving all those with whom she had to do, cheerfully filling the place to which God's providence called her, and yet having a desire to depart, and to be with Christ, which is far better:

"For ah! the Master is so fair,
His smile so sweet to banished men,
That they who meet it unaware,
Can never rest on earth again."

PRESIDENT TAFT WILL SPEAK IN NEW YORK CATHEDRAL.

[Continued from Page 600.]

ment is under way. Two stained glass windows are being made in Munich, and the extensive reconstruction of the organ is in progress. All will be finished by October 1st.

During the summer the regular schedule of Sunday and work-day services has been maintained under the direct oversight of the Rev. Dr. George Clarke Houghton. The same broad-minded generosity that characterized the ministrations of the founder of this parish, the senior Dr. Houghton, its first rector (and which prompted the historic appellation of "The Little Church Around the Corner"), is practised to-day by the rector and his staff of clergy and lay workers. All the services are well attended, and visitors from remote parts of this country and from foreign lands frequently come to worship here.

The Church of the Incarnation, Madison avenue and Thirty-fifth street, Manhattan, will soon have several changes in the parochial clergy list. The retiring rector, the Rev. Dr. William M. Grosvenor, becomes Dean of the Cathedral of St. John the Divine.

To fill this vacancy the Rev. Howard E. Robbins has resigned the rectorship of St. Paul's, Englewood (diocese of Newark), N. J., and has accepted a call to the rectorship of the Incarnation parish, entering upon his duties in a few weeks. The chapel of the Incarnation, a parochial mission under the rector and vestry of the Madison avenue church, will lose its vicar, the Rev. Philip Cook, in November. This chapel is located in East Thirty-first street and has about 2,000 baptized persons on its rolls; the registered communicants number 550; the Sunday school has 500 pupils.

For three years the present vicar has had immediate charge of the chapel work, and has been assisted by the Rev. Joseph P. Robinson. Mr. Cook has accepted the rectorship of St. Mark's Church, San Antonio, Texas.

Edwin Asa Dix, the author, a former literary editor of the *Churchman*, fell dead in front of the National Arts Club building in Manhattan, Thursday evening, August 24th. Mr. Dix was born on June 25, 1860.

He was graduated from Princeton, and later was educated for the law at Columbia University. Though his residence was in East Orange, N. J., he had resided for several weeks at the National Arts Club.

The Rev. William Austin Smith was the special preacher in Grace Church, Broadway and Tenth street, on Sunday morning,

August 27th. Mr. Smith was formerly rector of St. Paul's Church, Milwaukee, and is now rector-elect of Christ Church, Springfield, Mass., in succession to the Rev. Dr. Slattery, rector of Grace Church

A Brotherhood field day will be given to the members of the Junior department of that organization in New York, on September 9th, by Mrs. Elizabeth Eriesson Nichols

of Grymes Hill, Concord, Staten Island, at her home. Mrs. Nichols is very much interested in the work of boys, and especially in the Junior Department of the Brotherhood, and is a regular contributor towards the work.

"I AM NOT bound to win, but I am bound to be true."

Gothic Architecture in France

A LETTER BY THE REV. WYTHE L. KINSOLVING

AMIENS, FRANCE, August 1.

ONE reads with interest the article "What is Gothic?" in THE LIVING CHURCH of July 8th, especially here in France where Tours, Poitiers, Rheims, and Amiens await inspection.

Remi clothed in stone music and was habilitated in the sculptured concepts of those that would fain reproduce the grace of great saints. Adoration, such as vanquished the paganism of Clovis, embodied in turrets, aspiring arches of dim illumined



THE NAVE OF AMIENS CATHEDRAL.

It is not difficult to agree with Mr. Cram that the whole essence of Gothic is an indefinable quantity, an "x" in an insoluble equation.

At Rheims one might say: Here is the real art of the Goth; here was the spirit that ultimately left the body of St.

windows, pillar fluted with dream-fancies of perfection unattainable: these are but marks of the elusive spirit that is expressed but in outline in the Gothic lines and lights and shadows of Rheims.

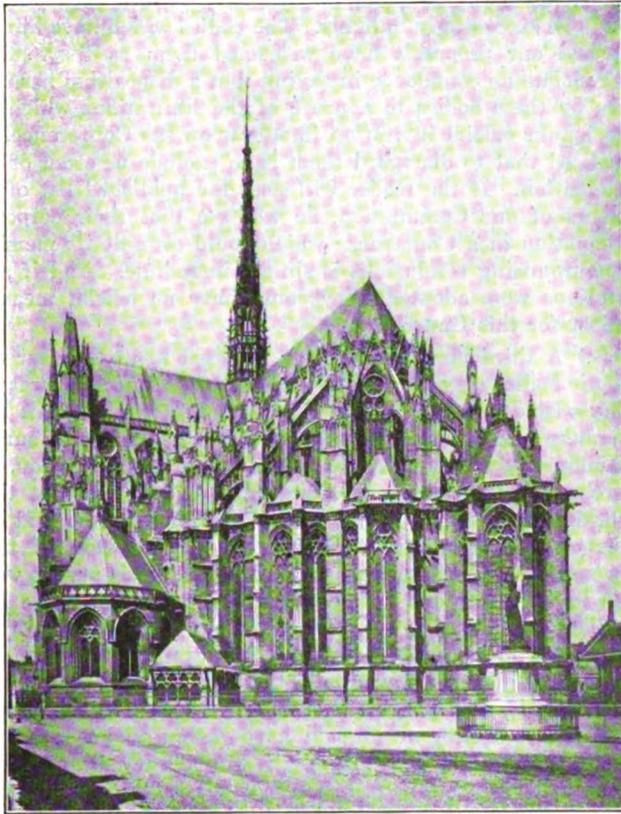
At Tours one notes the perfect towers, the unrivalled glass,

the rose-windows filled with "dim religious light." At Tours one feels the gracious adoration that pours forth the beauty of holiness to all whose esthetic souls have any consonant chords that shiver to its one note. At Tours one revels in the worship that inhabits the place. Why can we Americans not catch this exquisite, Catholic, frozen music? Perhaps we shall when we are ready to cease from selfish sectarian bickerings and multi-form denominational terminology. Till then, alas! forms will

ages as the soul-life, the body, the expression of spiritual enthusiasm, aspiration, holy adoration, worship, of the unlimited glory of the Eternal Trinity; a type such that none can excel it, and few can attain to its lovely intrinsic beauty.

Pyramidal masses may overwhelm a Napoleon, the Giralda's towering splendor may cause a shudder of surprise at Moslem skill; Pallas Athene may charm and entice by her supernal creations in portal, Doric, Ionic, and Corinthian column and superb pediment: but, as Mr. Cram so truly wrote, when the soul of the Christian religion in its full aspiring faith returns, man will find again in the lofty spire, the light, airy structure; the almost fragile, slender, spirituelle perfection of tower and arch; the slim, slight flying buttress; the tapering, majestic, high, and stately window; the elevated clerestory, the soaring nave, the wide expanse of forest-like pillars, and the sweet, companionable vistas through the aisles and back into dim-lit chapels, a fitting out-pouring of our souls' love, and passionate longing for God, even the Living God, and shall voice in them the cry: "When shall I appear before the presence of the Lord my God?" No other form can fill every soul with such a sense of worship, and at the same time the exquisite feeling of peace.

One other note, then, of the Gothic is this: Peace, clothed



AMIENS CATHEDRAL—THE APSE.

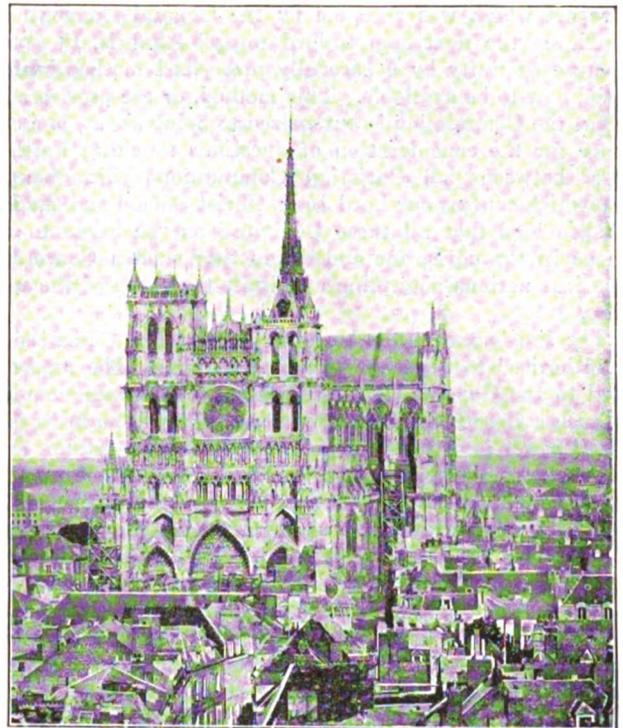
express spirit even as Emerson indicated and Ruskin taught. Our varieties of Christian experience give us doggerel architecture, and—what for music?

Poitiers, the place of the conquest by the Black Prince, the place, long ere this victory, of the defeat of the Arab, has a signal, individual beauty, the art of simple naturalness. Nothing can be more full of peace, love, power, and holiness than its noble west façade, or its narrow nave within. Even Bordeaux has its own ethereal charms. A fine, narrow, high nave, aisles as straight and slim as a well made arrow, fine light, not over much, but let through windows of graceful Gothic: one cannot forget Bordeaux even after Poitiers, Tours, Rheims, and Amiens.

What is Gothic? After seeing these and many English and Spanish types, after comparing the five Norman or Roman arches with the perpendicular, after setting Durham's massive majesty over against the semi-pagan might and pomp of multi-columned Cordova Cathedral, after placing St. Paul's rather Byzantine features in juxtaposition to Granada's remarkable gilded interior, one finally concludes that whatever Gothic is, it is as beautiful a form as man has achieved; no matter if the Orientals build kiosks, mosques, or what not, or the Greeks rival the gods of Olympus with their Areopagus.

And Amiens! What can one say fitly of Amiens? Glorious towers, but not as grand as Tours; magnificent windows, perhaps not so delicate as Rheims; exquisite harmony of sculptured angels; saints unnumbered, perhaps not so many angels as Rheims, nor more skilfully sculptured figures than Poitiers, yet in their united force of beauty, their massed power of conquering loveliness, a veritable treasure palace of enchanting visions and of mystic, sacred influence. It would be beyond any but a Ruskin to describe the chiseled scenes of St. John Baptist's life on either side of the choir. It were an Herculean task to mention the innumerable marks of beauty upon this wonderful west front. One hangs upon the dream of lovely designs, the picture of portals, saint adorned, and turrets carved with every variety of ornamentation, until one cries "How manifold are the works of the hands of man who is made in the Image of God!"

Gothic will live, revive, be immortal, be glorified in after



AMIENS CATHEDRAL—THE FACADE.

in the garments of ecstatic praise! No other place seems to be built for eucharistic worship so definitely, so assuredly, as the Gothic church.

GUIDANCE.

Love clings divinely to our earthly days:
 The mother-love of infancy is sweet,
 A father's guiding leads our youthful feet
 And later loves, like roses, hedge our ways.
 Nor is this all. Felt music thrills the maze
 Of weary paths we tread in August heat
 And cools and cheers and calms us to repeat
 Our prayers anew or changes them to praise.

O guidance fair, through forest deeps unknown!
 So like the peaceful whirr of woodland wings,
 Unseen but soft. E'en now, a flute-note blown
 Across the silence consolation brings!
 Yon track a gleam means sunset close anear;
 Its gold breaks through the dark!—The end is here.

CAROLINE D. SWAN.

"THE TEACHING of Jesus permits in no case the sense of absolute ownership. No man can say, 'Is it not lawful for me to do what I will with mine own?' A man does not own his wealth, he owes it. Precisely as a business man says to himself, I must invest and distribute a certain sum with special scrupulousness because I administer it as a trustee, under a law which demands of me a special reckoning, so the disciple of Jesus acts in all concerns of his life as a servant who has heard the great word, 'Be ye also ready: for in an hour that ye think not the Son of man cometh.'—PEARODY.

The Problem of Unity

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

PART I.—THE WORLD CONFERENCE.

MY aim in writing this article is to do what little I can to promote a wider and more hearty interest in the movement for a World Conference on Faith and Order than has heretofore been apparent. Although I am a member of the Joint Commission appointed by the last General Convention to bring about such a Conference, and have peculiar reasons for promoting its work, I am writing wholly on my own initiative and responsibility. No official value, or "inspired" meaning, therefore, is to be attached to what I say.

THE PUBLICATION of a report by the commission seems to afford a suitable occasion for reminding the readers of THE LIVING CHURCH of the precise aim, nature, and limits of the Commission's undertaking; for clearing away certain possible misapprehensions concerning it; and for endeavoring to enlist fuller support for the movement on the part of Churchmen.

The aim of the proposed World Conference, as defined by the report which was accepted by the General Convention, is to achieve "the next step toward unity"—that is, to promote the cause of unity by a carefully prescribed method which is deemed now to be available. This method, or the precise nature of what the Commission is authorized to bring about, is a "Conference for the consideration of questions touching Faith and Order" between "all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour." It is provided that all these Communions "be asked to unite with us in arranging for and conducting such a Conference." These instructions determine and limit the scope of the undertaking.

The limits need to be borne in mind. The Commission is not authorized to negotiate terms of reunion. The report presented to the General Convention says: "It is our conviction that such a Conference for the purpose of study and discussion, *without power to legislate or to adopt resolutions* [italics mine], is the next step toward unity." Furthermore the Commission is not to manage the Conference, but to ask the participating Communions "to unite with us in arranging for and conducting" it. This limitation does not involve the slightest risk of compromise, for the Conference which our Commission is authorized to promote is to be "without power to legislate or adopt resolutions." This limitation is necessary, because the success of the Conference will depend upon its participants meeting on equal terms—that is, *so far as their relation to the Conference is concerned*. No conclusion whatever as to the respective ministerial claims of participants can be either implied or involved. These claims will no doubt be discussed in the Conference, but they can neither be prejudged nor resolved on by it.

(a) These considerations ought to remove a difficulty which I know some Churchmen have felt—that we cannot confer with non-episcopal bodies on equal terms without stultifying our belief in the peculiar claims of an episcopally ordained priesthood. The whole difficulty lies in the application of the phrase "on equal terms." If the members of the Conference were invited to come together for the purpose of exercising ministerial functions, their doing so on equal terms would plainly involve compromise of conviction on the part of Catholic ministers. And if terms of unity were to be negotiated on equal terms, the same would hold true; because such negotiations would postulate ministerial equality. But to discuss differences on equal terms, means simply with equal right to speak and to be heard. If the unlikely event were to happen that Pope Pius X. and Dr. Smyth should debate Papal and Congregational claims with each other, subject to the ordinary rules of debate, they would be conferring on equal terms; but no Roman Catholic would suppose that the Pope had compromised his claims. Equal rights in a conference can neither compromise nor prejudice the positions under debate. Neither Cardinal Gibbons, Archbishop Platon, Bishop Grafton, Dr. Roberts (the Presbyterian Moderator), nor Dr. Smyth (Congregationalist), could be compromised by talking over their differences together; and that is all that the members of the proposed Conference will do, if it is brought about.

(b) It may be objected, however, that under the terms of the appointment of our Commission the management of the whole business will escape our control before the Conference meets. When it does meet, it will not necessarily feel bound

by the limitations prescribed by our General Convention, and may adopt procedures in which we can take no part without compromise.

The objection is not important. Many direful things *can* happen; but speaking from the inside, I believe such an outcome to be exceedingly unlikely. The bodies which have already welcomed our proposals have welcomed them as they stand; and I violate no confidence in saying that a disposition has been shown by these bodies to approve of the limitations which the terms of our official invitation impose upon the Conference. It is realized that to disregard them is to exclude us from official participation. If the reader will scan the published list of the members of our Commission, he will see that their corporate participation in a Conference which could commit its members to compromising resolutions is simply incredible. And if such resolutions were adopted, they could have no official meaning or effect for this Church.

(c) A third possible objection is based upon the fear that Catholic bodies may hold aloof, and that the Conference may be wholly with Protestants. The fact that Protestant bodies have been more prompt than the Catholic in responding to our invitations may be thought to add force to this objection. If Churchmen will look ahead, however, they will see that there is nothing to alarm us in any event. We may indeed find ourselves conferring with Protestants only. But what of that? It is merely a Conference in any case; and it is surely worth while to talk over our differences with Protestants. We have very little confidence in the strength of our position, if we think it is unsafe to compare notes with Protestants unless we have Roman Catholics and Easterns in the Conference. We are aiming, of course, at a genuine World Conference; and as the published report shows, we already have reason to hope that the chief Catholic bodies will take part. But if they disappoint us, and only the Protestant bodies accept our invitation, the value of the gathering will not be destroyed. If Protestants are to share with us in the blessings of a truly Catholic unity, it must be because we have learned to understand one another, and on the basis of such understanding have grown together into a full catholicity. How can we learn to understand one another, if we fear to confer together?

I have no right to give any information which is not officially authorized. But I venture to express my personal conviction, growing out of my participation in the meetings of the Commission, that no departure from the instructions given by the General Convention is contemplated, and that the limited power given to the Commission will be exercised in a manner consistent with absolute faithfulness to the Faith and Order of this Church. I say this not because anything to the contrary has been publicly alleged, but to reassure those, if there be such, who have silently withheld their support and *their prayers* through lack of confidence in the movement.

A report of the sub-committee on Plan and Scope was accepted by the Commission on April 20th, and ordered to be published, "as embodying a preliminary outline and plan of work of the Commission." It has just been published, and its definitions of purpose and method will confirm what I have said. I venture a few brief quotations.

"The action taken by the convention contemplates 'a Conference for the purpose of study and discussion without power to legislate or adopt resolutions.'"

"The Conference will have no power to commit any participating communion upon any point."

"Resolved, That this commission undertake no formal business except to engage the cooperation of 'all Christian Communions which confess our Lord Jesus Christ as God and Saviour, in arranging for and conducting' a World Conference on questions of Faith and Order, and to act for this Church in relation to such Conference."

"Resolved, That special efforts be directed to obtain the cooperation of representative bodies of the principal Communions, both Catholic and Protestant, before undertaking the formal work of arranging for and conducting the proposed Conference."

"Resolved, That informal conferences and other interchanges of views between members of different Communions be encouraged and promoted in order to stimulate interest in the undertaking and to prepare the way for the achievement of the purpose of the proposed Conference."

Such informal interchanges of views have been taking

place, and interest is being created in both Catholic and Protestant directions.

But the Commission will need a far more open and vigorous support from the clergy and laity of this Communion than has thus far been in evidence. Its burden is quite too heavy to be carried without this support. I mean such support as the position of each Churchman enables him to give. All can pray for the Commission's undertaking, and can say a good word for it when suitable occasion arises. Prayer—prayer by countless believers—must be the main factor in obtaining results which God will bless. The clergy can preach on unity, and can engage the intelligent interest of their people in what is being done. The Bishops—the House of Bishops deliberately, and by a formal and unanimous vote, joined in imposing the task on the Commission—can give more frequent public encouragement, and can do much to create the general public sentiment upon which the success of a movement of this kind ultimately depends. Is it presumptuous for a presbyter to urge these considerations?

O Lord Jesus Christ, who saidst unto Thine Apostles, Peace I leave with you, My peace I give unto you; regard not our sins, but the faith of Thy Church; and grant her that peace and unity which is agreeable to Thy will; who livest and reignest God for ever and ever. Amen.

[To be Continued.]

THE FIRST COMMUNION SERVICE.

By ROLAND RINGWALT.

INNUMERABLE pictures of the upper room, "the mighty twelve and their mightier Master" hang on the walls of Christian households, and many a child, before learning to read, has some vague idea of what that gathering meant. There are imaginative children who feel that they would know the impetuous fisherman, the apostle who wrote "God is love," or the dark-browed traitor. It is difficult to look on these pictures without forming a more or less marked idea of the personalities grouped around the table. Unconsciously we think of the apostles as they were in later years, as they were after the message of Pentecost had given them new thought and the vision of the great sheet had broadened their sympathies. We forget the Jews who quarrelled over the first place in the kingdom, and think of the messengers of good tidings to all people.

Almost inevitably the faces in the picture suggest to the child what the apostles became: not what they were. Even to the mature, it is no light effort that accepts the plain words of Holy Writ, and recognizes the amazing fact that not one of those who had met in the upper room believed that the Founder of the feast would be crucified and rise again. They had heard it, but their minds were full of other things: of a victorious army scattering the Romans like the chaff before the wind, of magnificent services in the temple, of honors and rewards for the conquerors. Even the traitor seems to have had a vague hope that the consequences of his crime might be averted. The rest of the company had a confused idea that some evil was at hand, but there is no hint that they foresaw the brutality of the mob, the crown of thorns, the robe of mockery, the cross, the darkness, the various acts of the terrible drama to be enacted within a few hours. Humanly speaking, it is not possible that one of them could have imagined that the broken bread and the poured wine instituted a sacrament of far more importance than the Passover.

Within a brief space, all things were altered. The Shepherd was smitten, and the sheep were scattered. One whom they had looked on as the heir to David's throne suffered the death of a rebellious slave or a captured pirate. Seeming contradictions blended. He was treated as a criminal and yet a royal title appeared on the Cross. The vast majority clamored for His death, and yet one man prayed to Him. All earthly signs indicated contempt and abhorrence of the Sufferer, and yet the darkness awed many who would not have confessed their awe. He who hung on the cross like a criminal was buried as if He had been a prince. A long line of prophecies had been fulfilled, and the sorrowing, bewildered apostles did not think of any of them. In their frightened state, with all the common ties of business and society abruptly sundered, with their bodily safety by no means assured, they were in no condition to reflect on what the wise men of old had said and what our Lord had repeated. One could not to-day find twelve monks in the most sluggish of Oriental cloisters or twelve exhorters among the most ignorant negroes of the South who do not know more of

Messianic prophecy than the apostles recalled on Good Friday night.

Easter morning dawned, and we have St. John's word for it, that he and St. Peter "knew not the Scripture that He must rise from the dead." They entered the tomb, and saw the clothes folded, but the thought of the Resurrection did not dawn on them. It was out of their reach: in all probability their chief curiosity was as to the detection and fate of the person who had dared to break the seal of the Roman government. The belief in the Resurrection did not come to them: it was forced on them, verily He showed Himself alive after His Passion by many infallible proofs. The walk to Emmaus shows that a strong belief in a Messiah could exist in the minds of those who had no conception of the sufferings of Christ and the glory that should follow. We marvel that those who had listened to the Saviour could have failed to understand Him. Our wonder ceases if we recall how our school teachers spoke of the joys of intellectual exertion and how much effect their words had on the average boy. The annual display of Anti-Bribery Acts does not seem to have much effect on the citizen who regards his franchise as a salable commodity. Messianic prophecy could not take deep root in minds looking to such ideals as pomp and vengeance.

A great deal has been said of the gross superstitions of the Middle Ages. It pains a reverent mind to hear that the wine from the altar has been used in attesting legal documents, that the hallowed bread has been thrust into beehives to guarantee a swarm. But of all the ignorant priests of the darkest days and of all the still more ignorant who listened to them, of all who bought indulgences or hunted for amulets, there has not been one who had not heard of the atoning death and the glorious Resurrection. For ages there has not been in Christendom (and there never can be in Christianity), a Communion service in which the average of faith and knowledge is not far higher than it was among the apostles on the first Maundy Thursday. The leaven has worked in the meal. Even among the idlers who lounge in an Easter parade or the frivolous whose Easter dream is a new garment, there is a recognition that the day is marked by something higher and better. It is awe-inspiring to remember that of those who first received the sacred elements, to whom the command, "Do this in remembrance of Me," was given, not one believed in the death or the resurrection of the Lord.

"THE PRINCE OF PEACE."

ISAIAH IX. 6.

The Prince of Peace! O that Thy Name
Its promise might fulfil,
And o'er the stormy hearts of men
Be heard Thy "Peace, be still."

By seer beholding from afar,
The gracious Name was given,
And at His birth angelic host
Re-echoed it from heaven:

"Let glory be to God on high,
And on the earth be peace,
Good will to men who have good will" *
Begin and never cease.

The world has waited long to see
His star of empire rise,
Yet still the nations arm for war,
Engines of death devise.

But so it shall not ever be,
Bright signs of hope appear,
Nation with nation seeks for peace,
A better day draws near.

O Prince of Peace! Let now Thy name
At last its pledge attain,
Arise! Arise! and in Thy might
Ascend Thy throne and reign.

REGINALD H. HOWE.

* See R. V. m.

FOR NOWHERE either with more quiet or more freedom from trouble does a man retire than into his own soul, particularly when he has within him such thoughts that by looking into them he is immediately in perfect tranquility. And I affirm that tranquility is nothing else than the good ordering of the mind.—*Marcus Antoninus.*

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

BY VIKTOR RYDBERG.

Translated from the Swedish by Josef Fredbarj.

IV.—PRISCA AND PUDENTIANA.

THE legend which mentions St. Paul's School and the house of Martialis, refers also to the place where the Apostle Peter, the first head of the Roman congregation, is said to have resided for many years whilst performing his epoch-making work in the capital of the world. Let us make a pilgrimage to those places also.

First our steps lead towards Mount Aventine. Fronting the Tiber, it forms an impressive picture of grand and gloomy beauty. The precipitous slopes of limestone and tufa shimmer with warm tones of color, their ledges shaded by the dark green of cypress and pine, and the summit is crowned by churches and cloisters, which from below look like mediæval castles. The ascent is one of the most lonely in Rome. The high walls on both sides of the winding road obstruct the view at every point. One seldom meets a Roman, still more rarely one of those sunburnt strangers, who otherwise, with a *Baedeker* or a *Murray* in their hands, ramble everywhere in this city, rich in memories of the past. A curse has rested upon Mount Aventine for centuries. It was formerly the most populous of the hills of Rome. On it were situated, besides numerous temples, the dwellings of industrious crowds of free artisans, the democratic party of Rome. Now it is almost deserted, and the few who reside there, try if possible to get away when summer comes; for at that season the wind carries the malaria from the marshes of the Campagna up the slopes of the Aventine, and deaths from malarial fever and other diseases are the result.

It was on a warm day in April that I last went that way. A black-bearded fellow in a ragged mantle was enjoying his siesta on the grassy wayside in the shade of the wall. He was the only human being in sight till I reached the Convent of St. Sabina. A lark was singing high over my head, otherwise the silence was unbroken. In the cool colonnade of the convent slept a fat Dominican friar, and beside him a drowsy brother of the same order was taking a pinch of snuff. On the pavement at their feet lay stretched some ragged figures—men, women and children, "guests" of the convent, who lived on the alms of the institution, and had been brought up to the calling that in the long run is the weariest of all—that of idleness! In the garden of the convent I was shown an orange tree which the holy St. Dominic is said to have planted with his own hands. It seemed to me a poor compensation for the piles of wood which his monks have used in making bonfires under martyrs for freedom of thought and a reformed faith! Be that as it may, the view from the garden over the Tiber, Trastevere and the Campagna is worth seeing; but there is no time to speak of it in this place. My way led me some distance back from St. Sabina and then to the right into another street or road, if possible even more deserted, which leads over the slope above the Jewish Cemetery and the Circus Maximus to the Church of St. Prisca—the object of my walk. The only living things I saw on the way, were the lively little lizards with their beautiful markings, darting in the sunshine between the chinks of the walls or peeping out from the creeping plants. But for its solemnity the silence would have been depressing. Not a breath of air was stirring the tops of the pines and the plane trees. Not a vestige of cloud was visible in the azure sky shimmering to violet near the horizon.

In the midst of this solitude stands the ancient Church of St. Prisca. It is generally shut, but on this occasion it chanced to be open. It dates back some fifteen hundred years; but the ancient pillars, supporting its walls, and the crypt are still older. According to tradition, the floor and walls of this crypt are remains of the house formerly owned by Aquila and Prisca (also called Priscilla): a pious couple who hospitably entertained the Apostle Peter. The crypt still contains a large antique capital, scooped out to form a font, in which the Apostle is said to have administered holy baptism. The reedos of the church represents Peter baptizing Prisca and her household. Otherwise there is not much else of interest; for the ancient sanctuary has in modern times undergone repairs and alterations, which have, in this case as in many others, spoiled and ruined it by their want of taste.

Prisca and Aquila are familiar to the reader through the New Testament—"Greet Priscilla and Aquila my helpers in

Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house." Thus Paul writes in the sixteenth chapter of his Epistle to the Romans. This greeting alone is a convincing testimony to their religious zeal; but our veneration for them increases still more when we call to mind what St. Luke mentions in the Acts: that Apollos, one of the most learned and eloquent among the first preachers of Christianity, and according to some authorities the author of the Epistle to the Hebrews, had been a pupil in the house of Aquila and Prisca, and had received from them, especially from the latter, profound instruction in the doctrine of salvation. "They expounded unto him the way of God more perfectly," says the writer of the Acts of the Apostles.

We know further that Aquila and Prisca belonged to the artisan class, and in their house on Mount Aventine followed the occupation of weavers of cloth for tent-making—the craft by which the Apostle Paul also earned his livelihood.

When Claudius ordered the Jews to quit Rome, Aquila and Prisca had to depart also, for Aquila was a Jew born in Pontus. They removed to Corinth, where Paul became their guest and where they held religious meetings in their house, as they had done formerly in Rome. Subsequently they took up their abode at Ephesus, where they remained until permission was granted them to return to their house on the Aventine in Rome.

If the tradition—which a Latin inscription in the above named ancient church records—be true, the house of Aquila and Priscilla, in its turn, was built on the ruins of a temple of Diana. This temple again had previously taken the place of an altar to Hercules, which the legendary king of Arcadia, Evander, had erected hundreds of years before the time of Romulus. What a train of memories to conduct us, albeit by doubtful steps, back to the night of antiquity! And while the sun was sinking and the walls of St. Prisca's were throwing ever lengthening shadows, I stood still awhile, dreaming in the silence and solitude, and asking myself what the legends and memories would be, which should in future ages extend the chain attached by the past to this place, now so desolate and melancholy.

* * * * *

Among the Christians who had gathered round Peter and Paul in the Forum, when they invoked God to witness against Simon Thaumaturgus, was an old man whom the people saluted with reverence; for they recognized him as one of the most eminent citizens of Rome, the broad purple border of his toga denoting his senatorial dignity. His name was Pudens.

Two fair maidens, Pudentiana and Praxedes, his daughters, and his two sons, Novatius and Timotheus, had accompanied him to the Forum. After the departure of Prisca and Aquila from Rome, Pudens had given Peter a refuge in his house; for the heart of the senator had been touched by the truth of Christianity; and both he and his children had received with gladness the washing of baptism.

The Christians often met for religious worship and love-feasts in the house of Pudens, where with gladness and humility the man of noble rank welcomed poor artisans and slaves, calling them brethren and receiving the name of brother in return.

Pudens was in politics a Roman of the old school and a Republican; and in consequence of his opinions which he took no pains to conceal, he was in daily expectation of being condemned to death by order of the Emperor. But Nero, who was capricious in his cruelty, spared him. Before accepting Christianity, Pudens had realized with despair the ever deepening moral decadence of the Roman people, but he saw no possibility of a republic. The words *omnia ruunt*, everything is rushing to ruin, summed up his philosophy. Now, however, he awaited the future in confident triumph; for he had found the only sure foundation of liberty and equality: the brotherhood in Christ.

* * * * *

Not far from the large Basilica of Maria Maggiore, shining like gold, which is one of the most important and magnificent churches in modern Rome, there stands hidden in a side street, the unpretentious but remarkable little church of S. Pudentiana. It claims to be the oldest church in Rome; only the Church of S. Pietro-in-vincoli vies with it for precedence in

antiquity. It is situated in a hollow, and to reach its precincts you must descend some steps, the level of its surroundings having during the centuries been gradually raised by fresh accumulations of rubbish.

On the occasion of the author's first visit, he was greeted by the sound of a most beautiful anthem. The windows of the church were curtained over to exclude the light, and wax candles were burning on the high altar and in candelabra. Priests in festal vestments bowed, genuflected, knelt and said their office in the choir, whilst the congregation, mostly consisting of women and children, listened with delight to an anthem sung in harmony by a choir stationed in one of the side aisles, and especially to the fresh, clear treble of one of the boys, without, as far as he could see, paying the least attention to the office at the altar.

The Church of S. Pudentiana, dedicated to the senator's daughter—another church in the neighborhood being dedicated to her sister Praxedes—is built on the site where the house of Pudens stood. Part of the tessellated pavement in one of the aisles of the church formerly belonged to the atrium of the senator's palace. The walls of the crypt are remains of the hot bath which Novatius caused to be built in his father's house. On the altar of a side chapel to the left of the nave, stands a casket, which was presented to the church by the late Cardinal Wiseman. It contains the remains of the wooden table which served for an altar, when Peter the Apostle celebrated his first mass and administered the bread and wine to the faithful in the house of Pudens.

Another wooden table, still in a perfect state of preservation, which also belonged to Pudens, and was put to a similar use by Peter, is to be found in the Cathedral Church of St. John Lateran. It is still used as an altar, but the Pope alone is allowed to officiate at it—and that by special privilege, for according to the ordinances of the canon law and liturgy of the Roman Catholic Church, all altars, with this single exception, must be of stone.

If the legend be true, even the richly ornamented senatorial chair of Pudens has been handed down to posterity, although it is now hidden from view. To preserve it from decay, Pope Alexander VII. had it enclosed in the throne of gilt bronze which is to be seen in the chancel of the Cathedral of St. Peter, supported by four statues representing two teachers of the Latin and two of the Greek Church.

The mosaics in the chancel of the Church of St. Pudentiana date from the fourth century, and, as regards their bearing on the history of art, are considered some of the most remarkable in Rome. They represent Christ and His Apostles, and the two sisters, Pudentiana and Praxedes: each of the latter with a martyr's crown in her hands, for according to tradition they, too, suffered death for their faith.

[To be Continued.]

THE PASSING OF HAPPINESS.

Veil, veil thine eyes, O Happiness,
And let no mortal see
The sparkling, alchemizing light
Of thy felicity.

Where the flush stream wanders
Through the meadows wide—
When thou walkest there all slow
With joy-sprites at thy side—
Then may thy soul shine fair
From out thy beaming eyes.
But elsewhere, oh, have a care,
And pray be over-wise.

The wind flower frail,
The crawling snail
Which haunts the river nigh,
The green leaf-bud,
The feathery scud
Of cloud that swirls on high;
These weaklings of the spring are strong
To give delight. The day is long—
There's shade on yonder swelling hill,
So rest thee, Happiness, at will.

And Happiness, lest all
Should vanish at the call
Of dusk with heavy pall,
Let breathing cease—be still.

MARGARET JEANNETTE GATES.

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

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

LONG ISLAND CHURCH COMMISSION AT WORK.

THE Social Service Commission of Long Island is now divided for the purpose of more aggressive work into the following sections:

Section on the *State*, dealing with legislation, law enforcement, and other political reform; *Industrial* section, dealing with labor, capital, commercial ethics, and employment agencies; section on *Vice*, dealing with intemperance, social purity, and gambling, and substitute for the saloon; *Sunday observance* section; section on *Interdenominational Relations*, dealing with the problem of Christian unity and coöperation in works of charity; section on *Moral Recovery*, dealing with probation and other rescue work; and section on *Family*, dealing with marriage and divorce and the housing of the poor.

LONG ISLAND RECOMMENDATIONS.

There were two recommendations urged by the Long Island Social Service Commission at the last diocesan convention that are of more than local interest. The first dealt with the extension of social service through the parishes of the diocese; the second considered coöperation with the other diocesan social service committees and with the recently appointed Joint Commission on Social Service. As to the first, the Commission said:

"A beginning at parochial social service has been made during the past year, but only a beginning. About thirty-five ministers of the diocese have shown their interest in social service. What about the other eighty? Here is the chance for the diocese of Long Island to take the lead and do something aggressive in the cause of social amelioration, which is a part at least of the privilege and the responsibility of the Church of God.

"Now the problem which confronts organized religion in its organization of social service agencies, whether local or general, is twofold: It is both an urban and a rural problem. This is the day no less of the country than of the city church. Both these problems confront the Church here on Long Island; both are worthy of careful consideration. As a matter of fact, however, it is the country church which may best repay study and improvement. In the small community the church may be much more potent for righteousness and justice than in the large city, where, if the church is not hampered, she is well-nigh eclipsed, by other organizations which are working for the local weal or woe. In this diocese, then, the extension of the activity and the influence of the rural church is a pressing problem.

"To accomplish such extension of the opportunity and duty of the present-day church as is implied in social service, a central diocesan committee is obviously insufficient; there must be local captains of tens and captains of twenties. The parish must coöperate with the diocese; it must organize itself for community service in its own neighborhood. There is of course no such thing as social service in the parish—confined to the limits of the parish; but there is, or ought to be, social service for and by the parish.

"To this end, attention must be given to two things; instruction and construction. Here we have a natural division of labor; the minister may supply the instruction, but the layman must engage in construction. So shall there be two swords fighting the battles of the Lord."

Quoting a recent statement that the clergyman should be the best informed man in the community, the report declared he must read and influence his people to read, some at least, of the more significant books on the social problem, not only from the "secular" viewpoint, but also in the light of Christian ethics. To stimulate such reading by both clergy and laity, a list of selected books has been prepared and will be furnished by the committee to any who are interested in the subject.

If the priest's function is to instruct, the layman's function is to construct.

"Not only must the end and aim be clearly presented, but the method must be carefully worked out and applied. Our contemporary science of business efficiency has here a lesson for the Church. Business efficiency is just as essential to the development and operation of the necessary machinery of the Church, especially in the field of social effort, as to the running of the wheels of secular industry.

It is this kind of service—this business efficiency—which the layman is qualified to give.

"Here is an opportunity, then, for the minister and his people—especially the men of his parish—to cooperate for community service in their own neighborhood, and to do their part to see that conditions of life and work there are wholesome and conducive to the development of the spiritual life, which is so intimately related to the physical life of men and women.

"Neither the individual parish nor the diocesan committee can accomplish the desired result alone, however. Only by their cooperation can the end be achieved. The committee recommends most earnestly, therefore, that during the coming year a systematic campaign be undertaken for the extension of social service agencies through the parishes of the diocese, and urges individual ministers and laymen to cooperate with it to the best of their ability.

"There is a second point to be considered, however, in formulating a programme for another year. More than two years ago a member of this committee expressed the hope that there might be cooperation among the various diocesan social service committees. There are now eighteen of these diocesan committees in the country at large, but no cooperation has been effected.

"The committee recommends, therefore, just as earnestly as it recommends the extension of social service agencies through the parishes of the diocese, the extension of diocesan social service agencies and their coordination for a common work. So shall all profit, and the cause of the Church and of the Kingdom of God be advanced."

THE TRAMP PROBLEM.

New York's Tramp Colony law, just approved by Governor Dix, is the result of a long and effective campaign by a special committee of the New York State Conference of Charities and Corrections, aided by a long list of local bodies.

This new law provides for an unpaid board of seven managers with authority to elect their own officers, appoint employees, and make rules for the management of the colony. If any lands now owned by the state are found to be suitable for the colony they are to be transferred to it. If none are suitable, the board is authorized to select a site of not less than 500 acres and secure options for its purchase at not more than \$60,000.

Any court or magistrate may commit to the colony, when it is in readiness, any man over 21 who is adjudged a tramp or vagrant, for an indeterminate sentence not exceeding eighteen months, unless, since the age of 16, he has been committed to a penal institution, when he may be detained for two years. Any person committed may be paroled or discharged by the managers at any time. It is the intent and meaning of this act that reputable workmen, temporarily out of work and seeking employment, shall not be deemed tramps or vagrants, nor be committed as such to the said colony.

It is the hope and expectation of those who fostered the bill that the farm colony will materially lessen the number of tramps and vagrants in New York, and that their annual cost to the state in the colony will be much less than two million dollars, which the State Board of Charities estimates as the present cost without such an institution. It is believed that able-bodied, work-shy men can be compelled to produce all their own food and probably a surplus for other state institutions.

PRISON LABOR.

A National Committee on Prison Labor has been formed, the object of which shall be to study the whole problem of labor in prisons and correctional institutions, with a view to securing legislation among the states of the union, to the end that all prisoners may be so employed as to promote their welfare and at the same time to reimburse the institutions for expense of maintenance, while preventing unfair competition between prison made goods and the products of free labor, and securing to their dependent families a fair proportion of the rightful earnings of prisoners. One of its circulars reads as follows:

"WHO IS A CRIMINAL? One who has broken the laws.

"WHAT ARE THE LAWS? The lawyers don't know unless they look them up. Have you paid a lawyer to look them up, if not *Are you sure you're not a criminal?*

"CRIMINALS ARE THE PROPERTY OF THE STATE. Some states sell their convicts bodily to be worked by grasping employers. Some states sell the labor of their convicts to grasping contractors, who make big profits and punish severely. Some states keep their convicts in idleness, which is madness. Some states work their convicts themselves, making \$1.00 a day for each convict toward the state treasury.

"Under which system do you live?"

"SOME CRIMINALS HAVE FAMILIES. NONE HAVE A RIGHT TO WAGES. Some states allow their convicts, if good, a plug of tobacco. Some states allow their convicts, if good, a penny a day. Some states

allow their convicts, if good, pay for overwork. All states allow the convict's innocent children to suffer.

"Ask your boy which state he lives in.

"The state your boy lives in, you vote in. As voter, you are responsible for the laws and prison management.

"You don't know: Why don't you know?"

"It's to someone's profit that you should not know. Money is being made out of your ignorance."

A LUNCH CLUB.

ROCHESTER has a City Lunch Club which meets every Saturday "for the encouragement of better citizenship by free discussion." Says its platform:

"Everybody Agrees and Disagrees Agreeably.

"Everybody Knows Everybody Else Without Introduction.

"Members are Self-elected, and the Optional Dues are One Dollar a Year."

Here is the way the club describes itself:

"We are a large group of active, representative citizens who meet for a fifty-cent lunch every Saturday and spend an hour in the discussion of some live national or local topic, led by some speaker who knows of what he is talking. We are assemblymen, city officials, lawyers, doctors, ministers, business men of all kinds, professors, musicians, artists, members of all parties and none, members of all Churches and none."

Here is what the club has discussed: Tax levy, sewage disposal, water storage, prison conditions, civic art, commission government, corrupt practices, tenement code, employers' liability, loan sharks, industrial education, the Page bill, social centers, Rochester press, great national questions like conservation and high cost of living, great world questions like suffrage and business ethics.

"ONE QUARTER of the blind children in the blind schools of this country are unnecessarily sightless. They are doomed to life-long darkness because their eyes were not properly washed and treated at the time of their birth. There is no excuse for such negligence," Miss Caroline C. Van Blarcom of the New York Association for the Blind asserts.

"This blight of unnecessary blindness may be prevented through supplanting ignorance of causes by knowledge, neglect of eye diseases by treatment of them, and by heeding the wisdom of the old saying that 'an ounce of prevention is worth a pound of cure.'

"These measures may seem Utopian, but the proof that they are practicable is that since the public has realized that much blindness may be prevented, the interest in this appealing work has swept, wave-like, over practically all civilized countries, the approach to reform being made through publicity which paves the way for desired legislation."

Professor Crede of Leipsic has found that about 10 per cent of the infants born under his observation suffered from *ophthalmia neonatorum*, and Sidney Stephenson claims that one-third of the blindness of the world is due to this disease. Figures from the schools for the blind in this and other countries to-day still substantiate this claim. It is impossible, therefore, to estimate the value of Professor Crede's discovery in 1881, that the instillation of a drop of a 2 per cent solution of silver nitrate into the eyes of the new-born would prevent *ophthalmia neonatorum*. Although Professor Crede made this invaluable contribution to human knowledge nearly thirty years ago, the public is but just beginning to apply it effectively. Since children are constantly going blind from *ophthalmia neonatorum* in every country, it is evident that this simple prophylactic treatment is not universally employed. Human beings are being deprived of a precious birthright because of ignorance or neglect or both.

"The task then," Miss Van Blarcom asserts, "is to enlighten more and more people as to the seriousness and preventability of this disease, so that doctors and midwives will find themselves in disrepute if blindness or impaired vision resulting from *ophthalmia neonatorum* occurs in their practice.

"The importance of the prevention of blindness from an economic standpoint can only be suggested, but is a matter of no little importance. It costs the state of New York about \$110,000 annually for the support of its citizens who are blind as a result of this disease alone. This heavy drain upon the public purse is in addition to the loss to the state of one of its most valuable assets, a productive citizen. And in addition, there is an almost unnumbered army of persons whose eyesight, though not totally destroyed is impaired as a result of the destructive work of this disease, so easily prevented and cured. The economic efficiency of each of these persons is of course lessened, and he is at best unable to carry his full share of the state's burden, while he may even be a partial public charge."

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.

SOCIALISM.

To the Editor of *The Living Church*:

BISHOP GAILOR and "the brilliant Brooklyn lawyer" who gave him his inspiration for the sermon on "Education and Religion," published in your issue of August 19th, called those of us who are Socialists hard names. We are "clamorers for the positive infidelity of popular education." We are believers in "bald materialism." For us "God is an imagination, a myth—a dream." We "aim, in the domain of what is to-day called religion, at atheism." It is not easy to reply to such charges in a useful way, and of course no other kind of reply is justified. If I protest that the Bishop of Tennessee does not know what Socialism is, or he would not denounce it in such terms, no doubt he would reply. "The Bishop of Utah does not know what Socialism is or he would not call himself a Socialist." Such an exchange of words would be profitless: and yet I feel that I must make my protest, and I hope that I may make it in a way conducive to the truth.

To some of us, Karl Marx is the "Darwin of Sociology." Now it is possible for the Haeckels to insist that the acceptance of the theory of organic evolution involves, if not atheism, at least extreme agnosticism; but the Henry Drummonds, on the other hand, feel that Darwin has given them a nobler thought of God. In the same way, although Bebel may feel that Marxian Socialism "in the domain of religion means atheism," there are as good Socialists as he who claim that Marx has shown them how to be better Christians. I admit that Marxian sociology is harder for the Christian thinker to utilize than Darwinian biology. Darwin's life was calm and peaceful compared with Marx's, who was driven from one Christian state to another, and did, without doubt, become embittered. Then, too, Darwin was an Englishman and Marx a German, and, as Professor James put it, "The expression of English thought is relieved from German technicality and shrillness, and content to suggest, and remain vague, and to be, in the English fashion, devout."

If a serious effort be made to translate into American present-day thought the "German technicality" of Karl Marx, I feel strongly that his social philosophy will be found of the greatest value to those who agree with the Bishop of Tennessee that "there are imperfections, aye injustices, in our present industrial economic condition." I understand Marx's four fundamental principles to be, (a) The materialistic or economic conception of history, (b) The fact of a class struggle, (c) The necessity of the social revolution, (d) The contention that this revolution must be the work of labor and not capital.

(a) In the July number of the *American Journal of Sociology*, Professor Charles A. Ellwood of the University of Missouri finds serious limitations in the first of these principles. Of course Marx was partial and one-sided. He was not a Christian; and yet a careful reading of Professor Ellwood's criticism does not change my conviction that the emphasis Marx put upon the physical environment in the development of social and individual life is of first importance and reformers overlook it to their peril. I once asked Jacob Riis whether he still held to a statement he was reported to have made that the environment counted 90 per cent in determining the quality of life. He replied, "No; because now I know that it counts 99 per cent." The old American copy-book optimism. "Any boy can become President of the United States," "There is always room at the top," "Perseverance conquers all things," as a sufficient philosophy of social progress, needed to be destroyed, and many of us feel that a debt of gratitude is due Karl Marx for destroying it. Unless the soil be made fit, the seed cannot produce even thirtyfold.

(b) The Class Struggle is a fact, whether we like it or not, and Marx is to be thanked for making those who want the truth, see the falseness of a statement like "the interest of the capitalist and the laboring man are identical." Under the present competitive system the interest of capital and labor are opposed. If capital is to pay interest, insurance, profits, and rent, it must buy labor as cheaply as possible.

(c) John Spargo, in his *Life of Karl Marx*, makes it quite clear that "evolution" expresses Marx's meaning to-day more accurately than the word "revolution." But whether it come quickly or slowly, can any thoughtful person deny that a total economic change must come before conditions will be right? I believe Marx meant by the phrase "Social Revolution" with reference to the body corporate what St. Paul meant with reference to the individual when he said the man must become "a new creation." Too much of our reform is putting new patches on old garments and pouring new wine into old wine sacks.

(d) Although Marx insisted that reform must come through the workers themselves, because they have nothing to lose and everything to gain, still in the "Manifesto," he welcomes into the movement "Ideologists" who are wise enough to see the light and want to help on the movement along just and logical lines. One cannot help wishing that the editor of the "Department of Social Service" in *THE LIVING CHURCH* would meditate upon this phase of the reform movement. His knowledge of the efforts of charitably inclined employers to be kind, and enlightened legislators to try to be just, is commendably complete. Such a summary as that written by him in the January number of the *American Journal of Sociology* shows most careful investigation, but for the Labor Movement, from the side of the laboring man, he shows little interest.

This is to be regretted, because there is great ignorance among those who ought to know of the real feelings and motives and policies of labor. I had a striking proof of this when I was in Philadelphia, after the last General Convention. I was anxious to buy a copy of *The Communistic Manifesto* and Vanderveldt's *Collectivism* to give to a friend who wanted to know something about "Scientific Socialism." I first went to Wanamaker's. The young woman who served at the counter where books on social movements were sold had never heard of these publications, and referred me to the head of the department, a man who looked as learned as a college professor. He said: "We do not sell books of that character. There is no demand for them. I do not believe they can be bought in Philadelphia." At the Church House they did not know where the Socialist headquarters were, but suggested that I go to George W. Jacobs' store, as "they sold there all important books on reform." Here again I was referred, by a puzzled female, to the man in charge. He was very emphatic: "We do not sell that class of books, and we do not intend to. I have no use for Socialism. Why, the head of it, that man Karl Marx, who pretends to be a friend of the poor, is living at this moment in luxury in a big house on Long Island!" When I did find a Socialist who knew, I discovered that the sales of Socialist books and pamphlets by the Philadelphia headquarters exceeded \$1,000 per month.

I have been in touch with the Socialist movement, east and west, for a number of years. I am not a member of the party, the Christian Church being the only society to which I belong, but I have spoken at Socialist meetings in Pennsylvania, Colorado, Utah, California, and Oregon, and my experience has not been like that described by the Bishop of Tennessee, who says: "It is a well-known fact that when earnest Christian men, some of the priests of the Church, have consented to speak at Socialist meetings and express sympathy with real and righteous methods of reform, they are met with gibes and disapproval." All that is necessary to win a thoughtful hearing and respectful criticism at Socialist meetings is to show that one knows what he is talking about. I have never heard any names applied to Christians as hard as those the Bishop applies to Socialists, though no doubt bitter words are sometimes spoken, especially by foreign-born Socialists, who know of Christianity only as it is represented by a State Church. But I think I speak for more Socialists than myself, when I say that Socialism enables me to be more patient and charitable than I could be if I believed that God's method of making mankind good and strong was to give to a few persons great wealth in order that they might bestow it in alms upon the poor, or as benefactors support colleges, charities, and churches. I know that rich men are not their own masters, but only parts of an economic system, in which fierce competition makes men selfish in spite of themselves, and in which the struggle for success demands most of their time and thought. While we honor all generous and kind-hearted men and women and are grateful to them for rising above the sordid selfishness about them, we feel that human society will not be organized according to the will of God until justice takes the place of charity, and the Coöperative Commonwealth replaces the regime of individualistic competition.

Yours faithfully,

Salt Lake City, August 24th.

F. S. SPALDING.

[CONDENSED.]

To the Editor of *The Living Church*:

IN your issue of August 19th you publish a sermon by the Rt. Rev. Thomas F. Gailor in which he gives a bad impression of the Socialists which they do not deserve. Mr. Bebel the German Socialist, may think that one of the aims of Socialism is Atheism, but the party in America distinctly declared in convention assembled that it was an economic movement and had nothing to do with religious belief. . . . Fair-minded men know that the political science of Socialism is no more responsible for the brutality of an audience than the religion of Jesus is responsible for the acts of the mobs in a Christian country.

Please print again that Socialism is not *pro* or *anti*-religious. All are welcome and invited. The writer was reared in the Episcopal Church and certainly is not prepared to uphold any movement that holds bias and prejudice against them. We are a political party, pure and simple, no more and no less, and insist on staying that way, despite what others may read into our purposes.

Mr. Frank E. Wilson also has an article in your August 19th number about Socialism. It seems to me that he does not interpret

it correctly. . . . It is purely a matter of judgment and expediency whether we destroy and rebuild or amend and repair our present laws and customs.

Of course capital and labor are complementary, hence the Socialist says they will never cooperate in perfection until the laborer is also the capitalist. The capitalist supplies the equipment; yes, but labor supplies the capital with which the capitalist supplies the equipment. Under our present system labor is dependent on capital but not so under natural law. Nature so arranged that the laborer can create his own capital and be independent of the capitalist.

The Socialist does not purpose either to destroy or exploit or live on it in idleness, or throw it away and go to work and be happy just as he chooses. We simply purpose to "go into business for ourselves" and stop the capitalist from exploiting us.

Macon, Ga.

HEWELL CLOPTON HARRIS.

SUMMER RELIGION.

To the Editor of *The Living Church*:

IN no spirit of faultfinding or objection to anything in your most kindly-worded editorial under the above caption or any letter growing out of the same, I beg permission to say a word on behalf of the summer church or, more correctly speaking, the parish and priest in the summer resort.

That conditions are not satisfactory in dozens, perhaps hundreds, of summer resorts will not be denied, but where the fault lies is not as generally agreed upon, though the majority—being laity—would find it more easy to blame the ministers, or the location of the local church, or the *unwilling* ignorance of the summer visitors, than the ones most to blame. If those who spend their summers in seaside and mountain villages are really anxious to attend church and are prevented from doing so by the indifference of the local congregations to make known their existence, location, time of service, etc.; or if the local church is situated at an inconvenient distance from the hotels and cottages and the visitors are of limited means and no accommodation is provided by which they might reach the church, then the church—perhaps—is to blame, and the parson, for lack of reasonable consideration for the people.

But, and this is as reasonable, if the church is conveniently situated and the services, etc., advertised, and modes of conveyance provided, and then the people do not attend, the blame rests not upon the church and parson but on the people.

Who ever heard of a Roman Catholic making distance or inconvenience an excuse, or being ignorant of the nearest church, the time of services, etc.? Yet the Roman Catholic Church does not spend much money on hotel cards, stages, newspaper notices, or the many modes of advertising engaged in at considerable labor and expense by the other Christian bodies. Is it true only of these good Christians that "Where there's a will there's a way"? Or are all other Christians such *babies* that unless they are begged, cajoled, enticed, sought-out, sought-after, they must sit down and cry that someone is neglecting them?

There is a side to this Summer Religion question most painful to the clergy who are honestly striving to do their duty by the resident and visiting peoples, and should we declare the matter as it presents itself to us, it might "fall like water off a duck's back" so far as those are concerned whom most it represents, and "hurt to the quick" those faithful ones who, in the face of many temptations and discouragements, are the mainstay of the Summer Religion in many a summer resort.

I do not write this to excuse the clergy, or accuse the summer resort visitors; I do it to declare that there is another side to this serious question, a side that many know but which is not generally known because it is not sufficiently attractive to be put into print, and is considered by those whom the shoe pinches better left unsaid.

August 21, 1911.

BERT FOSTER.

To the Editor of *The Living Church*:

THE letter of your correspondent from Oxford, Miss., finds a hearty response in the bosom of one who, during a long ministry, has not formed the vacation habit as it is now understood. Thankful to have had, from time to time, brief relaxation from his appointed tasks, he has learned by experience that conditions in our busy communities do not warrant that peculiar habit which you describe as "the Church's marking time." He has failed to see that the great interests of the world are allowed to engage in that useless pastime. Few persons engaged in serious business are able to give up their tasks except for a few days at best; and our streets are still thronged with people. Moreover, I think that the great majority of the members of our flocks do not go away for the summer. The clergy, if they were in any other callings, could not absent themselves for the long terms which are so commonly given up to vacations. Surely the interests of the Kingdom of God and the tremendous responsibilities of the cure of souls are too serious to be allowed to take a place which can be considered of less importance than the passing things of this earthly life.

Is there not need of a revival of true religion among us—religion which is perennial and not for the brief period of little more than eight months in the year? If our work during what is now the season of activity is more serious and deeper than the often

fussy attendance upon meetings of boards, conventions, and societies, general and parochial, and looking after devices by which to galvanize into greater interest in Church life and work, our moribund society, we ought to be able to make a better showing all the year round, and especially in the summer. As it is, the summer spectacle is most unfavorable to any high estimate of the influence of our Church life. We are losing ground during our diversion of marking time, which cannot be easily regained. Meanwhile the world is strengthening its hold upon us to our shame and confusion.

Sincerely yours, J. S. MILLER.

Newark, N. J., August 19, 1911.

PRAYERS FOR THE DEAD AMONG THE JEWS.

To the Editor of *The Living Church*:

RE the article "Historic Prayer for the Dead" in your issue of August 12th, and as against the Protestant fallacy that prayer for the dead is a modern or Romish innovation, attention is called to the following, which still survives among the Jews, same being part of the Burial Service in the Jewish "Book of Daily Prayers":

"I do remember before Thee, O Lord (N.), who returned to Thee, to repose in the world of eternal bliss, among the pious souls who returned to their home before him. O that he rest in peace in the chorus of the pious and the angels who resound Thy praise. Amen."

"O may there be repose granted to all the dear and beloved souls who departed this life in the past year, and were gathered to their people. May the Spirit of God lead them into the fields of happiness. Amen."

"May the Supreme King of kings, in His abundant mercy, have compassion and be gracious unto them; may He shelter them under the shadow of His wings, and in the secret of His tabernacle; that they may behold the beauty of the Lord and inquire in His temple. May peace be with them, peace in their resting place; as it is said: 'Peace shall come, they shall rest on their couches, those who walked in uprightness.' May it be granted unto them, and unto all the departed of Israel, and in the grace of God. Amen."

Surely these prayers are no more than summed up in our own:

"Rest eternal grant unto them, O Lord; and let light perpetual shine upon them. May they rest in peace. Amen."

Respectfully, ARTHUR MORTON CRANE.

Roselle Park, N. J., August 20, 1911.

THE SCOPE OF THE WOMAN'S AUXILIARY.

To the Editor of *The Living Church*:

IN a letter from the Rev. H. H. Bogert in a recent issue of *THE LIVING CHURCH* the Woman's Auxiliary is severely censured for not helping poor rectors and retired clergymen. If the writer had given the Woman's Auxiliary its full title he would have answered his own objection. The Woman's Auxiliary to the Board of Missions can only do the work which the Board sanctions and approves. The limits set by the Board are the limits of Auxiliary work; it is not a matter of choice with the Auxiliary branches, which merely exist to help the Board. Outside of the Woman's Auxiliary there is and should be much good work done to help the distressed and needy, but the Auxiliary should not be criticised for not doing work which as a society it has no right to do, any more than an orphan asylum should be criticised for not giving a home to aged couples!

Yours truly,

GERTRUDE L. PHELPS.

President Woman's Auxiliary, Diocese of New Jersey.

Jewett, N. Y., August 21, 1911.

THE LATE BISHOP OF OXFORD.

To the Editor of *The Living Church*:

I WAS sorry to read the rather harsh obituary of the late Bishop of Oxford which your English correspondent has penned. While I was studying at Oxford it was my pleasure and privilege to be brought into close contact with the late Bishop, as a priest licensed to work in his diocese. I took no letters of introduction to him other than the Bishop of Milwaukee's commendatory letter; he knew me only as an American priest who wished to exercise his priesthood while sojourning in England. No one could have been kinder, more unbending, and lovable than the late Bishop was to me, a comparative stranger. Through my official connection with the diocese I was brought into close relationship with many of the clergy, and I never heard, with one or two minor exceptions, anything but the highest regard and affection expressed for the Bishop. In the matter of preferment, no English Bishop was more just, nor had the future of his unbenevolent clergy more at heart. It is true the Bishop had to discipline one of his clergy, who flagrantly broke the law concerning the Reservation of the Blessed Sacrament, not of the Church of England only, but of the Anglican communion, in wilfully introducing and teaching modern Roman practises. But this priest was not inhibited until the Bishop had exhausted every means of persuasion to bring him to terms. Even the *Church Times* condemned this priest for his wilfulness.

Indeed it is such as they who are the real foes to the Catholic

development in the Church of England. But to the many Catholic parishes in the diocese of Oxford, the Bishop was distinctly sympathetic, and it is not fair or just to say he was an opponent to the Catholic movement in the Church, nor that his episcopate was a failure.

HARRY RANSOME.

Christ Church, Media.

FREQUENCY IN CELEBRATING THE HOLY COMMUNION.

To the Editor of *The Living Church*:

MAY I be permitted to ask a few questions, suggested by an article in *THE LIVING CHURCH* of August 19th, signed "The Bishop of Nebraska"?

Upon what authority is the statement based that "It is the duty of the parish priest to celebrate the Holy Communion on every Sunday and holy day"?

Does the Prayer Book warrant such statement? Or do the Constitutions and Canons? Is it not perfectly obvious that the existence of Collect, Epistle, and Gospel for a day does not require the celebration of the Holy Communion that day but simply provide Collect, Epistle, and Gospel in case it is celebrated?

Is this not made abundantly clear by the first rubric at the end of the order for the Holy Communion?

Is the administration of the Lord's Supper every Sunday and Holy Day (which all agree to be *desirable* in some places, and some hold to be *desirable* in all places) likely to be commended by the assertion that it is *obligatory*, when as a matter of fact it is not; or by the attempts of Bishops to enforce it by "affirming the requirement"?

Is episcopal usurpation conducive to pious practice?

Church of the Epiphany,

JOHN W. SUTER.

Winchester, Mass., August 19, 1911.

CHURCH WORK IN COLLEGE TOWNS.

To the Editor of *The Living Church*:

INOTE with interest what you say concerning "Church Work in College Towns," in your issue of August 19th.

You point to Norman, Okla., where we have only twenty-three communicants, and where 692 students are reported in a state university, as a place where "the maximum disparity between the size of the local parish and the size of the college body is perhaps reached."

Notwithstanding this disparity, let me say that an attempt has been made at that place to meet the needs of college students. Through a legacy from Miss Mary R. King of Brooklyn, a building has been secured. The Woman's Auxiliary has furnished certain rooms, and last October ten young ladies were lodging in the building under the care of a matron and house-mother. This is the beginning of a Church institution in connection with a state university. I mention this Church hall at Norman, Okla., because it is, in a small way, the very kind of work which ought to be done, on a larger scale, in connection with many other institutions of learning in our land.

In another state, North Dakota, a Church hall has been in operation for about six years, in connection with the State Normal School at Valley City. "The purpose of establishing the Church Hall was to furnish a Church home for the young women in attendance" there, "with the ultimate purpose of providing a course of teaching in the distinctive principles and the history of the Church." It is now the purpose to establish "a daily religious service, under the direction of the rector."

I point to this method of influencing students in colleges and also others attending normal schools and other institutions. The field for usefulness is immense.

You say further: "The college problem is at its height in small places and struggling parishes or missions." And then you suggest "that a particular department of the General Board of Missions should be formed, with authority to take charge of such work." Something of that kind, it seems to me, needs to be done. Many of our Bishops are already over-burdened with educational projects that they have undertaken. Some sort of a "bureau" or "department" is needed to shoulder this educational work.

When this is done, this educational work need add no greater work to a Bishop than does the supervision of a strong parish. The methods begun in Oklahoma and North Dakota are suggested as one means of bringing Churchly influence and teaching to students in public institutions.

D. A. SANFORD.

Big Spring, Tex., August, 1911.

IT IS SAID that when the Pope's agent traveled all over Italy for samples of the work of all the great painters, the famous Giotto took a piece of chalk and drew a circle with one turn of the wrist. The agent protested but that circle was all he would give him. When the Pope saw the circle and heard the story, he examined it carefully and critically, then exclaimed, "Let *this* artist be sent for; he has done a simple thing so perfectly that I am sure he is the very man to paint the pictures I have in mind." The grace that does not aim for perfection in small things will not reach perfection in large things.—*Selected.*

Literary

BIBLICAL STUDY AND CRITICISM.

Egypt and Israel. By W. M. Flinders Petrie, D.C.L., LL.D., F.R.S., F.B.A. London, S. P. C. K. New York: Edwin S. Gorham. Price, \$1.00 net.

The purpose of this work is to "illustrate the general historical setting of the narratives of the Old Testament and Christian times" by the results of modern historical research. Much valuable and interesting information is given by text and illustration, in popular form. The general tone is to be commended. The author frankly passes over certain kinds of difficulties; for example the budding of Aaron's rod and the giving of the manna; while he describes fully the natural processes by which the plagues are thought to have been brought about, and the identification of the geographical route of the exodus. The setting of the entire Old Testament is followed. Dr. Petrie says: "One lesson from these discoveries is that we should respect our ancient authorities more, and not treat them as the sport of every writer who wishes to parade his cleverness at negation."

The guarded and slightly apologetic prefatory note of the Tract Committee of the S. P. C. K., under whose direction the book is published, evidently anticipates the reader's discovery of the fact that when Dr. Petrie leaves the historical side of the subject, he makes certain deductions which have nothing to do with the principal subject of the book, and which do not at all follow as a consequence therefrom; they make it impossible for a careful priest to lend the volume, or to do as the writer had otherwise intended to do—give it to the public library. A few words will show what is meant. "As in practice and in dogma, so also in adoration, Egypt has dominated over Christianity." The Church "sterilized the best of the race," by the monastic system. "So Christianity had thrust on it the system of seclusion, the pagan metaphysics about eternity and time and divine emanations, and the devotion to the Mother and Child—all antagonistic to its original form, and yet proving to be the most prominent features of its general acceptance."

P. R. F.

The Discovery of the Book of the Law, Under King Josiah. By Edouard Naville, D.C.L., Ph.D., Litt.D.; translated by M. L. McClure. London: S. P. C. K. New York: Edwin S. Gorham. Price, 50 cents net.

This little S. P. C. K. handbook is an illuminative study of the subject. Professor Naville, who is one of the world's most distinguished Egyptologists, has set forth some facts that do certainly throw light on the finding of the Law in the Temple. According to him, the Book of Law was placed in the foundation stone of that building by Solomon. Of great interest is his hypothesis with regard to the pre-Solomonic Literature of the Land of Canaan, including that of the Hebrews. Basing himself on the Tell-el-Amarna tablets, he concludes that the literary and official tongue of Palestine, during this period, was Babylonian, and the script cuneiform. In this language and script, he suggests, the "Book of the Law" was written. The translation from the original French is exceedingly well done.

F. C. H. W.

The Messages of the Poets. By N. Schmidt, M.A. New York: Charles Scribner's Sons. Price, \$1.25.

This is a volume in the series of "Messages of the Bible" issued under the general editorship of Drs. Sanders and Kent. Within its covers Professor Schmidt of Cornell has brought together some thirty poems found scattered through the Hebrew Scripture, and has rendered them in an English translation that seeks to produce, for the ordinary Bible reader, the metre and strophic structure of the original. Among the poems thus treated are found the Book of Job, the Canticles, and other shorter pieces such as the songs of Moses, of Deborah, and of Hannah, and David's Lament over Saul and Jonathan. In an introductory portion, Professor Schmidt furnishes an attractive exposition of the rhythm, metre, alliteration, and rhyme found in Hebrew poetry. We quote with much satisfaction the following: "Every new effort to interpret them (the poems) has deepened the conviction of the author that most of them belong to an earlier period than is generally admitted by the leading critics of the day. The age of David and Solomon appears to have been richer in literary productions of abiding worth than recent scholars have been disposed to acknowledge."

Professor Schmidt's treatment of the Book of Job will be found very illuminating and attractive to the non-professional reader especially. The marginal analyses, the poetic form, and the sectional summaries, all help to open up a new view and understanding of the contents of this ancient Hebrew poem. The same may be said of the other longer and shorter poems contained in this volume.

Readers will not find in this work any attempt at spiritual or mystical interpretation, but there are sections and special introductions which deal with the moral and religious importance of the poems, their messages to the contemporaries, and their value to posterity. An extensive Bibliography and Index of Passages rounds

out the volume. In conclusion we commend to the attention of our readers, clerical and lay, this useful volume of Professor Schmidt's on Israel's Treasury of Sacred Song.

The Book of Habakkuk. With Introduction, etc., by Rev. George G. V. Stonehouse. London: Rivingtons.

This volume presents in substance the dissertation which won the Senior Kennicott Scholarship at Oxford in 1909. The Book of Habakkuk is known to contain many difficult problems in Old Testament scholarship and has therefore attracted not a little attention at the hands of professed Hebrew scholars. Mr. Stonehouse, without ignoring work already done on this book, attempts an independent discussion of the problems of date, authorship, and related topics. He also sets forth at considerable length the critical views of other Hebrew scholars. For the reader unacquainted with Hebrew a plain translation is provided. The professed Hebrew student will find a supply of useful notes, grammatical, philological, and textual. The volume is well printed, and with its bibliography and index, will be found a very useful handbook for the study of this portion of the Old Testament scriptures, in the original language.

The Eschatological Question in the Gospels and Other Studies in Recent New Testament Criticism. By the Rev. Cyril W. Emmet, M.A. Imported by Charles Scribner's Sons, New York. Price, \$2.25.

This work contains seven essays, all but one of which have been printed before, of rather diverse character. A study of Harnack's reconstruction of Q, a defense of the traditional text of St. Luke i. 46, an argument for dating Galatians before the Apostolic Council, and a (not very original) essay on the Apocalypse, fill the second half of the volume. The first half is devoted to a study of the estimates of Our Lord as given by Schweitzer (pp. 10-78) and Loisy (pp. 79-142). These studies are sharply critical and form an excellent contribution to the more serious scientific work on the Gospels. Issue, however, must be taken with the statement in the preface that the author is submitting the reasons for preferring the position of the "liberal" school to that of the "eschatological," for he has not given us such reasons. His criticisms of both Loisy and Schweitzer are practically all just, but they leave the main eschatological problem unaffected. Instead of bringing the reconstructions of the two schools into comparison as wholes, Mr. Emmet has contented himself with finding fault in matters of detail with one school only. And, naturally, this method hardly advances the real controversy, nor is it likely to make many converts to Mr. Emmet's position.

To Loisy Mr. Emmet is scarcely fair. The justice of all his criticisms must be admitted but the impression gained is that reading Loisy's work is little less than a waste of time. But, preposterous as Loisy often is, yet his *Évangiles Synoptiques* contains an immense amount of the highest value and is indispensable to the student of the Gospels. As a minor detail, in giving an account of Loisy for English readers, Mr. Emmet would have done well to translate the rather numerous quotations, instead of giving them in the original French.

BURTON SCOTT EASTON.

New Testament Theology. By Henry C. Sheldon, Professor in Boston University. New York: The Macmillan Co. Price, \$1.50 net.

We have here a very readable volume, admirably suited to the author's endeavor to make it "a book sufficiently free from scholastic formality to be acceptable to the general reader, and . . . fitted for service as a text book." But the entire lack of appreciation of the Catholic point of view makes an otherwise excellent book one of little use to students who accept historical Christianity.

The *bête noir* of Professor Sheldon seems to be The Church as a Divine Organism, officered by Bishops, priests, and deacons. Had he given the *pros* and *cons* of this matter as generously as he has in other matters, it would have been of considerable value to every reader. But he does not; he dogmatizes.

However, the book is full of much, very much, which is stimulating to the reader. The priest will find it full of "sermon matter" if only because of the contrary opinion the text evokes. If we are moved to object to the aspect of "Christ's Self-Consciousness," and this as a "Subject of Development and Source of Teaching," we are re-assured by the excellent treatment (far too brief) of the Kenosis exegesis. The book is better for a reader who has studied and become grounded in theology than for one getting first impressions. In the endeavor to avoid all officialism the young student is left to the exercise of his private judgment in many places where the earnest young theologian ought rather to desire and to demand from the Light of the World, true light, certain and unwavering.

BRIAN C. ROBERTS.

MISCELLANEOUS

BISHOP A. R. GRAVES has printed, in leaflet form, a paper on the subject of *Church Unity*, which was read before a meeting of the Federation of Churches in Nebraska, and in which he considers the possibilities for bringing Christendom again into unity; also a *Morning and Evening Prayer* for children, printed on a single paged leaflet, and useful for teaching to the little ones as their first prayers; and, finally, a *New National Anthem* with music, the latter based on the general melody of *America*, but sufficiently differing to make it an independent hymn. Any of these may be obtained at low cost by application to Bishop Graves at Excelsior, Minn.

Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

THE question of suitable hymns for children is attracting considerable attention and already lists of such hymns have been prepared by various people. The Joint Commission in its report of 1910 tells us that this matter had been the subject of the discussion of a special committee:

"Believing that there is a general desire for a larger selection of hymns suitable both in music and phraseology for use by children and the youth of the Church, a special committee of the Commission was appointed, with the Bishop of Bethlehem as chairman, which has already a collection of additional hymns and music designed for this purpose. This material is at the service of any committee undertaking this larger work."

This department would be glad to publish from time to time such lists as have been found of distinct value in Sunday school work.

THE CHILDREN'S HYMNS in the new *English Hymnal* include several that it were well we had access to. Mrs. Alexander is the source whence some of the most beautiful and suitable come.

"All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all"—

is the refrain of one of hers that brings out the lesson of the Creation. Another is:

"Do no sinful action,
Speak no angry word;
Ye belong to Jesus,
Children of the Lord."

There is here that simplicity which a good hymn for children must have. The words are intelligible to them, the ideas are those that they can grasp. There is, moreover, that deep religious tone which appeals to a child quite as truly as to an adult.

What a contrast such hymns afford to some of those that one hears now and then! There is poetical feeling in one, as against doggerel in the other. There is real religion in them instead of the mere emotionalism that marks the others.

One wonders why so many of the hymns and songs that are proposed for children, especially of the primary age, are so lacking in the poetical spirit. Is it from a desire to give us something new, or from ignorance of the older, and surely better things? What comparison is there between—

"Lord, when we have not any light
And mothers are asleep,
Then through the silence of the night
Thy little children keep"—

and these lines, so dear to the children:

"Jesus, tender shepherd, hear me;
Bless Thy little lamb tonight;
Through the darkness be Thou near me;
Keep me safe till morning light."

The former is metrically heavy and written from quite a different point of view. We do not see in it the loving care of the Good Shepherd. We see only the darkness and stillness and silence of the night.

HYMNS SERVE another purpose. They are vehicles for instruction. The advantage of rhyme and rhythm in learning is as great in Sunday school as in the secular school or in college. That which lodged the names of the syllogisms in the minds of many of us will serve also, if properly used, to lodge more vital facts of religion.

There is an interesting example of the use of the hymn as a vehicle of instruction in the *English Hymnal*. No. 586 is a series of stanzas teaching the central truth of each season of the Church's year. It is better done than many such hymns are. Its form, with the exception of one stanza, is good, and its statement of the truths it would convey is excellent:

"Advent tells us Christ is near:
Christmas tells us Christ is here!
In Epiphany we trace
All the glory of His grace."

When the lesson to be conveyed by these hymns of instruction is a doctrinal one there is need of considerable care. Too often the writers are ignorant of, or indifferent to, the Church's

faith, and compilers have not exercised proper care to correct or weed out such mistakes. This English selection is remarkably free from this fault. But one cannot speak with such confidence of some of the collections of Christmas and Easter carols that are put upon our American market by Protestant editors from secular music publishing houses. An example of this occurs in an edition of that delightful Christmas carol, "The Snow Lay on the Ground," which is so thoroughly Catholic in its every phrase, in the original form. This was particularly true in the stanza,

"'Twas Mary Virgin pure of holy Ann
That brought into this world our God made man."

One misses the Catholic faith in the revised form. The contrast between such writing out of the faith from carols and the strong statement of the truth that one finds in the old English versions of many of them shows us the value of the hymns as a vehicle for doctrinal statement.

There are two other forms of hymns that are distinctly attractive to children. No one who has ever heard a group of boys and girls singing—

"Once in Royal David's city
Stood a lowly cattle shed"—

can question their delight in the descriptive hymns, even though they may not always respond to the applications that the hymn makes to their own lives.

Like this, is that too little known hymn in our own collection:

"Hushed was the evening hymn,
The temple courts were dark,
The lamp was burning dim
Before the sacred ark.
When suddenly a voice divine
Rang through the silence of the shrine."

It is surely this that is the secret of the charm, not only for children but for adults, in the two Christmas hymns:

"It came upon the midnight clear,
That glorious song of old"—

and Bishop Brooks' well-known lines,

"O little town of Bethlehem,
How still we see thee lie."

HYMNS ARE OFTEN prayers in verse, and it is in this form that most of us learned to lisp our earliest childhood prayer, "Now I lay me down to sleep." That beautiful evening hymn, which has been quoted in part already, "Jesus, tender Shepherd, hear me," is another example. But metrical morning prayers are less easily found and much less commonly used. The office hymn for Prime, *Jam lucis orto sidere*, is familiar to many, and no doubt forms part of the daily prayers of many children. Its English form begins:

"Now that the daylight fills the sky
We lift our hearts to God on high,
That He, in all we do or say,
Would keep us free from harm to-day."

Similarly Hymn No. 609 of the *English Hymnal* is a good morning prayer, though the second and third stanzas are only paraphrases of the Lord's Prayer.

THE USE OF HYMNS in Sunday school is, first of all, their natural and normal use in connection with the opening and closing services of the school. They serve to give expression to, and to quicken the devotion of, the children. In consequence the choice of the hymns for each Sunday is important, and deserves the careful attention of the superintendent or rector. The right choice may determine the whole tone of the school for that day. They need to be suitable not only to the children themselves, but for the occasion and for the time of year; as with those chosen for the Church service. There is this difference, however, that the hymns must be within the mental and spiritual comprehension of the scholars. This does not mean, in any sense, that there can be nothing to lead them onward whether in words or in sentiment. Nor does it mean that the hymns must not form a mass of religious truth, parts of which the children may come to apprehend later.

Hymns will serve another purpose, especially in the lower grades. They should be learned by heart. First of all, in the lowest grades, prayer forms and praise forms should be learned that can become, at once, part of the doctrinal life of the child. Then in later grades the great hymns of the Church should be mastered, those great poetical expressions of Christian love and aspiration and praise that will form a constant source of help and encouragement and comfort in the days to come. It is

needless to make, now, a list of such hymns. Among them one would find *Adeste Fidelis*; *Holy, Holy, Holy, Lord God Almighty*; *The Church's One Foundation*, the great Easter hymns, and a number of others that will suggest themselves to our readers.

THE MUSICAL SETTING of hymns, so far as children are concerned, is of the utmost importance. Sullivan's stirring music has played no little part in the popularity of "Onward, Christian Soldiers." Other good hymns, so far as the words and sentiments are concerned, fail to attract because of bad musical settings.

If one may trench on this side of the question, perhaps rhythm, and a not too high range in the music, will be two factors of the greatest value in securing attractive music.

THE SUNDAY SCHOOL CONVENTION of the Third Department has been called to meet in Philadelphia on Thursday, October 12th. The Bishop of Maryland is president. The Rev. Dr. Duhring, 225 South Third street, Philadelphia, asks that names of delegates be sent to him as soon as possible.

WE ARE IN RECEIPT from the author of a copy of *The Creed and the Year*, a Manual of Instruction for Sunday Schools, by the Rev. Reginald Heber Howe, published in 1889 by E. P. Dutton & Co. It is an excellent text book, of the old question and answer type, in which the faith is taught in connection with the Christian Year. The volume is unique in that it begins with the Fifteenth Sunday after Trinity, rather than the First Sunday in Advent, so as to fit the needs of schools opening in the fall. In this way, too, the order of the Church Year and that of the Creed are kept fairly closely together. Copies of the manual can be secured from the author at Bristol, R. I., and might serve the clergy as a suggestive basis for catechizing.

A SEPTEMBER SEA.

I.

Look up the beach!
How the ocean shines
On the curving reach
In glistening lines.

The surf breaks white,
The waves gleam bright,
And the distant curve of the misty shore
Melts away where the spray-dim floor
Of sand meets the sky.

Dost thou make reply?
Hast thou looked at the beach,
At the shimmering reach,
And heard the sea-gull's cry?

II.

O voice long-loved, I will answer thee.
Yes, I smelled the salt spray
And I looked on the sea,
While the slow-reeling day
Was watching the piling waters churn,
Watching them leap and swell and turn
On the foam drenched sand
Where it merges into the barren land.

Thou hast summoned me to make reply.
Shall I laugh, dear heart?
Shall I laugh? Shall I cry?
The breath of the heaving sea is salt,
And what of the tears in the eye?
Washington, D. C. MARGARET JEANNETTE GATES.

A YOUNG WOMAN who had charge of a newsboys' club in a Southern city has this to say of her work, and of the best way to get at the hearts of her boys: "It was by 'appealing to the spirit of the gang' that the work was accomplished. I didn't dare mention 'Sunday school' or any other kindred topic at first to my boys. After I had won them for myself, then I let it dawn on them what my real motive was for investing myself so completely in their behalf. When one day I overheard one of them (the worst one of the gang) say to his chum, 'I'd bet every cent I've got on Miss Mattie!' my joy knew no bounds, and I felt brave enough to undertake anything. This boy had been, to my knowledge, twelve times behind the bars of our city and county jails, but for three months after I had won his confidence he was the most regular pupil in my newsboys' class."—*American Church S. S. Magazine*.

WILD ROSES.

In my lady's garden are roses,
Roses and roses fair;
But the rose that I love the best of all,
I seek not there.

The rose of my heart is a wild rose,
A pink and white wild thing,
That lives in the heart of nature
Where wild birds sing.

Across the fields and the meadows,
Or a roadside's velvet edge,
I seek of a summer morning
My wild-rose hedge.

I woo from the hedge sweet blossoms,
Tiny pink buds that I hold,
Till they open to me (I love them)
Their hearts of gold.

A meadow lark sings above us,
A thrush sings in a near-by tree,
And the roses—the sweet wild roses—
Whisper to me.

London, Ohio.

MARGARET DOORIS.

JENKINS: A TRUE STORY OF THE UNDER-WORLD.

BY PATRICK MARTIN.

THE Parson was lonely and just a bit out of sorts. He had been making duty calls all the afternoon. Duty calls are those made when you have to visit people because they go to your church. They don't want you because you are a parson; they won't talk about religious things because they never think about them. They just go to church because it's proper, and if clergy do not periodically call, they growl. All the poor Parson can do is to remark about the weather, sit still for a few minutes and then leave. He feels that such calls are a waste of time, because it takes him from other persons who really desire to talk with him about serious matters. But seminary lectures and text-books on pastoral theology say you must call on every member of your parish, whether it is wise or not, within certain stated intervals. So the poor Parson had to make those calls whether it was necessary or not, because it was expected, and parsons must always do what is expected.

Also, he had had to attend, and open with prayer, several meetings where the "ewe lambs" of the flock met together to make night-shirts for Bishop Rowe's Alaska hospitals. These dear good souls, sheltered for many decades from the storm and stress of life, so accustomed to the straight path of rectitude that they trot along it like antiquated, mechanical toys, were the Parson's especial charge. He used to wonder why, because he knew they were saints and vastly better than he; and as for the teaching, he felt he should be their scholar in things that pertain to the kingdom of God. Their only sin, as far as the Parson knew, was that they insisted upon calling night-shirts "garments." And the Parson knew that their spiritual condition was not hopeless because faded blushes and self-conscious glances proclaimed that they felt guilty in this little subterfuge. He used to wonder why it was that, theoretically, a priest was ordained to "seek for Christ's sheep that are dispersed abroad" and then actually, the first thing after ordination, he was sent to preach to, and work with, a company of dear old saints who couldn't be wicked if they tried.

That was one thing which made him out of sorts that night. He was tired and was thinking over his day. There was another thing, too. He missed the boys at the seminary. He was so tired of being called "Mister," and seeing people look so deferentially at his clerical collar. If any one had called him by his first name and pounded him on the back, I believe he would have broken down and cried. He sat in his little hall bedroom thinking, wondering what was wrong; asking why parsons had to be victims of systems. He wondered if other parsons chafed at it. Then he had a shiver of vague fear. "Would the time ever come when he ceased to chafe at it?" He breathed a little prayer.

Just then there was a call at the door. The rector had said that his curate might help him by taking the services that evening at the Men's mission. The service was at 8, would the gentleman please not wear vestments because the evangelical founder of the mission was afraid vestments would scare the men.

It was a relief to the Parson to see the mission room

crowded with young men, most of them in uniform; healthy and sturdy looking, men of his own age. The inevitable layman of evangelist habits was present to dictate what hymns should be sung and to coach the Parson in all the novelties of this extraordinary service. During the last stanza of the hymn, before the little address, the director marched up to the Parson and said in a stage whisper, "Better say something about being a soldier, they're all soldiers." I won't tell you the retort which rose to the Parson's lips, but I will say that he vowed he would not follow the advice so audibly given. He blushed and looked quickly to see if the soldiers had heard, but he saw nothing which gave any evidence, forgetting that soldiers are soldiers. It was with a real thrill he felt the oneness of mankind as he stood before them; real yearning came into his heart. He wanted those men for friends and he knew that if they were weak or dissipated, they were also subjected to the strongest temptations that can come to men. He also knew that if those men were moral and true, it was because they had withstood those strongest temptations. "Only a private," he had heard people say. He wondered how many of his more fortunate brothers could come out from the safeguards which convention throws about them, and fare any better in the soldier's maelstrom of temptation.

To him, that night, the soldiers seemed noble. Fancy then, his resentment when, at the close of his talk, the good intentioned, but de-naturedly righteous friend whispered, "Say something about being a soldier." The "something" was never spoken.

After the little service there was a social time, when the Parson had a chance to meet the men and (after the patrons who patronize had gravely gone to their eminently respectable homes) have a "sing song" with the boys. The superintendent, who is the idol of every man in the service, came in to shake hands with him and laughingly informed him that, inasmuch as they had had eight little sermons in four months about the Prodigal Son, they all felt grateful for a "change of menu." Suddenly there came in a man who rushed with outstretched hand to the Parson. His eagerness was disconcerting.

"When did you leave Charleston?" he asked as he wrung the Parson's hand.

"I think you have hold of the wrong man because I never was in Charleston."

A pained look passed over the features of the new man. The Parson looked at him closely. He had an honest face and a very true sense of humor; also a wonderful self-possession. He was rather pleased with him.

"Let's be friends anyhow. You needn't mind mistaking me for some one else. I am so Irish-looking I'm always being mistaken for another person. It's good fun."

"Well, sir, my name is Jenkins; Hamilton Eugene Jenkins."

The name rather aroused the Parson's suspicions. It had such a literary flavor, he wondered if Jenkins were not something of an actor. After a pleasant evening the Parson grew solemn with the thought that he must return to his hall bedroom and once more become a victim of a clerical system until some kind chance once again should call him to this mission. He hoped they wouldn't wait for a service but just ask him to come in anyhow. He hesitated until the invitation came. Probably it was not a dignified or a proper thing for a parson to do, but I find it in my heart to forgive him freely, because he once told me with great heartiness that it is fine to be treated just like an ordinary man. He said he thought most parsons loved to be human. He knew the rector was most happy when he could be most human.

The self-possessed Jenkins, who had been boldly and obviously trying to throw a veil of veracity over some most brain-fagging yarns, rose up and said, "I want to have a talk with you, sir. When can I see you?"

"Come Tuesday night at quarter before six and have something to eat." He hesitated as if he wanted a little urging. "I haven't anything but a uniform; do you mind if I wear that?"

"Why, you silly boy, of course not; don't you know I think that uniform is pretty fine?"

Jenkins looked relieved and promised to be there.

* * * * *

Tuesday night at the very minute of five forty-five, Jenkins appeared at the door of the Parson's lodgings. But what a transformation. There was a suit of civilian clothes instead of the uniform. The trousers were so sharply creased that one wondered if they were on wire frames. Obviously linked cuffs

and a delicate blue necktie completed this toilet. Jenkins had a jocularly conscious air as he greeted the Parson, and the Parson tried not to notice this departure from the uniform. They chatted on their way down to the shabby little hotel where the Parson got his meals. Each man was trying to hide what was in his mind. The Parson was wondering what it was this strange man wanted. He was even wondering how much money he could afford to loan. Jenkins was wondering how best he could make known his predicament.

When they came into the dining-room, Jenkins was for one brief minute embarrassed as the solemn negro waiter handed him the menu card and deliberately looked him over pretending to be listening for his order. The Parson waited; he wondered if he should order for Jenkins or wait as if he were accustomed to menu cards. He decided on the latter course. Jenkins was deliberate as he battled for his self-possession. The negro leaned closer, the Parson watched. Jenkins once more took up the card with an air of triumphant mastery. They listened for the order.

"It's a bum piece of printing," said Jenkins.

The Parson gave a relieved smile and said, "Yes, it's a cheap place, Jenkins, see how frayed the cloth is."

He didn't dare look at the waiter, but he smiled happily to think of the superiority of Jenkins, who again strove for the ascendancy by remarking that he wasn't very hungry.

"Go 'way, man, of course you are, you have to eat to keep me company and you have to eat what I eat to punish you for coming, so here goes."

Jenkins looked relieved. Despite the fact that he was not hungry, he left nothing on his plate.

The Parson tried to make it easy for Jenkins to talk, but the "particular business" would not declare itself. It was apparently a matter not to be mentioned. Coffee and nuts were finished; the Parson had emptied the nut plate in Jenkins' pocket while the waiter was absent; but never a word about this particular matter.

"By the way, Jenkins, I have some smokes up in my room, suppose we go up to my house and talk."

"I was just going to propose it," replied the ever-ready one.

Jenkins spun impossible yarns all the evening, while the Parson was secretly speculating as to that "particular business." As it was time for Jenkins to return to the post, he shifted uneasily and said, "Say, Parson, I want to tell you about a little matter; you never had anything like it before. I am in love with a little girl here in town and I want to get married."

The Parson fenced for time. "Yes; is she in love with you?" "Certainly."

"How do you know?"

"Well, she says so."

"That's pretty likely to be true then. Where does she live?"

"Down on ——— street, Parson, between — and — streets." And Jenkins watched the Parson almost savagely.

"Well, Jenkins, if she lives there, even if she loves you, she can't be true to you. How can you be sure she cares for you?"

"She says so, and that comes pretty near being enough for me."

"I know, Jenkins, but those women—. Are you sure you want to marry her? It's running a big risk, Jenkins. Does she really love you, or does she want to use you to get away from that life?"

"She loves me, Parson. Poor little girl, she wants to be decent and have a home and be like other women. I've promised to marry her; I love her, Parson, I do. It ain't her fault she lives there, indeed it ain't. I want to get her out, Parson, and I want you to help me. Ain't there no good woman who goes to your church who we could go to and tell about her and she would take her and let her work for her till we got married? I've been laying awake nights, wondering how this can be done. You sure have got some woman in your church that would do a kind act like that."

The poor Parson looked sober. He was young enough to feel sure there was some such person, but he was also experienced enough to wonder who. He felt that surely the women with their capacity for devotion and ministering to Him who was the friend of publicans and sinners, ought to be willing to help such a case, but whom could he ask? He knew that many women would think him improper if he even told of the case. He remembered that convention has decreed that such matters must not be brought before women's attention. He rather thought the Church had been willing to agree to circumscribe

womanhood and treat women as dolls; had rather hinted that ignorance is virtue.

A great wave of indignation swept over him. "How we rob women," he thought. They have the *right* to know; they are their noblest when they are helping their unfortunate sisters. We keep them from following the Master in His most sacred path. "They cannot help because they do not know," he remembered bitterly.

"Say, Parson, will people who go to church be kind to a girl like that?"

"I think they would, Jenkins, if they knew the circumstances. It's only because they don't know that they are unkind. But I don't know any person just now. Give me some time to think. Will you let me talk it over with Sister Joan, our parish visitor? She'll know what to do."

"Well—er—yes. Only I'll tell you, Parson, that little girl is afraid of women who go to church; she says they ain't got no use for women like her."

"She never knew the Sisters, Jenkins, or she'd never feel that way. The Sisters, at least, are women who know and see the evil that is in the world and yet are sweet, womanly, and pure. But people don't think of that, Jenkins, they won't see it. Never mind, you come to me to-morrow night and I'll tell you what we can do. Good-night, old man; take a sleep to-night and just be sure we can fix it up some way. Just dream it's all fixed up." The Parson took to himself the burden of Jenkins' sleeplessness that night.

The next day he talked with Sister Joan, whose good soul was full of sympathy and loving desire to help. She found just the home for that poor girl. How delighted the Parson was to find such persons among his parishioners. Somehow the parish assumed a brighter hue for him. He thought of an old story of how a city is said to have been saved from destruction because of the presence of a very few good persons, and his heart was full of joy. That story meant much to him those days.

In the course of time, Jenkins and this girl were married. A simple wedding it was, the good soul who had given a home to the girl bought and made the wedding dress and the Parson paid for the wedding and the marriage license, and they two became one.

The years brought changes. The Parson was called away to live in another part of the country. He had occasional letters, then came a long silence.

One day, however, there came a letter in the familiar handwriting:

FORT ———

DEAR PARSON:

It's a long time since I wrote you but I want to tell you the end of my little story. You married us and you want to no the rest of it.

Well, my little wife was always true, she never complained. She was happy in her home and in her husband. Never wanted to go anywhere. Just was happy to stay at home. Over a year ago I was called to Fort ———. It was hot there but she never complained. She was taken sick suddenly and died in two days' time. She died saying "God, for Christ's sake, forgives sin." She was happy, Parson. She lies under a little tree in the yard of the fort. I had a head-stone for her. It says "She was a true loving and Christian wife." "God for Christ's sake forgives us."

I feel numb, Parson, but I'm glad she went without being sick a long time, you know she *was* a Christian, wasn't she, Parson? Don't forget me.

Your friend,

JENKINS.

GAMBLING AND DANCES FOR CHURCH PURPOSES.

I HAVE HEARD with regret, says the Bishop of Nova Scotia, that my words relating to raising money for Church purposes by raffles and dances have been disregarded in a few parishes. I wish to say once more, and with as much emphasis as possible, that I entirely disapprove of such things. Raffles are contrary to law for civil purposes and the Church cannot sanction for her purposes what the state considers evil. Public dances got up to make money for the Church have only too often had a demoralizing effect and they are contrary to the spirit of the Church. Social gatherings and concerts without illegal methods are all very well in their way, but to seek to do the Lord's work by gambling devices is as ludicrous as it is sad. A church built by such means is scarcely in a position to be consecrated, and a building already consecrated is defiled rather than beautified when renovated by such doubtful practices. I call upon rectors and wardens to set themselves resolutely against them and strive to do God's work in God's way, leading all to such consecration of life that whatever is needed will be readily forthcoming as the free-will offering of thankful hearts.

Church Kalendar



- 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. 7-10—Internat'l Pacific Coast Conference, Seattle.
 " 11-15—S. S. J. E. Retreat for Clergy, Foxboro, Mass.
 " 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.
 " 18-23—B. S. A. International Convention, Buffalo.
 " 24-26—Second Dept. Miss. Council, Newark, N. J.
 " 25-29—Eighth Department Miss. Council, Sacramento, Cal.
 " 28—Consecration Drs. Rhinelander and Garland, Memorial Ch. of Advocate, Philadelphia.
 Nov. 14-16—Fourth Dept. Miss. Council, Knoxville, Tenn.

Personal Mention

THE Rev. HENRY W. ARMSTRONG, rector of Christ Church, Palmyra, N. J., has accepted a call to St. Andrew's, Lambertville, N. J. After September 1st, address accordingly.

THE address of the Rev. E. H. CLARK is 587 East Main street, Portland, Oregon. He has been placed in charge of the Church of Our Saviour (Woodstock), close to the site of Reed College.

THE Rev. JOHN W. HEAL, secretary of the convocation of the missionary district of Western Colorado, will after September 1st take up his residence at Pallsade, Colo., where he should be addressed, although there is no change in his work.

THE address of the Rev. GEORGE H. KALTENBACH for the next few months will be care American Express Co., 11 Rue Scribe, Paris, France.

THE Rev. R. WINCHELL MAGOUN of Shawnee, Okla., has accepted a call to Trinity Church, Woburn, Mass., and will enter upon his new duties September 1st.

THE Rev. EDWARD PEARSONS NEWTON, having completed the term of years for which he offered for service in Valdez and Cordova, Alaska, has returned to New York and may for the present be addressed at the Church Missions House, 281 Fourth avenue.

THE Rev. I. MCK. PITTINGER, D.D., of Raleigh, N. C., and Mrs. Pittenger, are visiting friends in Connecticut on the shore of Long Island Sound, at Middle Beach, Madison.

THE Rev. W. W. REID, JR., will become curate at St. Thomas' Church, Washington, D. C., on September 1st.

THE Rev. D. A. SANFORD, acting secretary of North Texas, requests that journals of convocations and conventions be sent to him at Big Spring, Tex., in exchange for the convocation journal of North Texas, just issued.

THE Rev. GILES HERBERT SHARPLEY, assistant at Christ Church, St. Joseph, Mo., has accepted the rectorship of Emmanuel parish, Corry, Pa., and will enter on his work there October 1st.

THE Rev. FRANK H. STEDMAN, assistant at Trinity Church, Columbus, Ohio, has accepted the rectorship of St. Stephen's Church, Winton Place, Cincinnati.

THE Rev. F. C. TAYLOR, who resigned the rectorship of Christ Church, Central City, Neb., has accepted the position of "General Missionary, North of the Platte River, in the Diocese of Nebraska" and entered upon his new work on the first day of August. Address, Norfolk, Neb.

ORDINATIONS.

PRIESTS.

SOUTHERN FLORIDA.—On the Tenth Sunday after Trinity, the Rev. W. H. CRESSON was advanced to the priesthood in St. Luke's Cathedral, Orlando, by the Rt. Rev. William Crane Gray, D.D., who preached the sermon. The candidate was presented by the Rev. B. F. Brown, D.D., the Very Rev. L. A. Spencer, Dean, being also present in the church. The new priest will have charge of the missionary work on Merritt's Island.

CAUTION.

STEPHENS OR MOORE.—Caution is suggested in connection with a young man who presents himself as STEPHENS or MOORE, undersized and with an impediment in speech, who has been making a practice of appealing to the clergy for assistance, and presents a letter of commendation purporting to be signed by the Rev. James E. Freeman, rector of St. Mark's Church, Minneapolis. Further information may be obtained from Mr. Freeman.

DIED.

JOHNSTONE.—At her summer residence, Cooperstown, N. Y., on Monday, August 21st, MARGARET ANTOINETTE (BARCOCK), widow of the late Francis U. JOHNSTONE, M.D., of New York City.

SHAW.—On August 22d, in Burlington, Vt., aged two years, WILLIAM GOODHUE SHAW, son of Henry B. and Fanny Grinnell Shaw, and great-grandson of the late Rt. Rev. Bishop Bissell of Vermont.

STERLING.—In Rochester, N. Y., August 23, 1911, HANNAH M. STERLING, daughter of the late Richard and Charlotte A. Sterling of New York City, in the 85th year of her age.

She leaves two sisters, Mrs. C. G. Houston and Miss M. S. Sterling.

RETREATS.

HOLY CROSS, WEST PARK, NEW YORK.

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

S. S. J. E. RETREAT FOR CLERGY

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

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED—CLERGY.

WANTED, for the Boys' School in the district of Laramie, a chaplain, unmarried, able to teach classics and history. THE BISHOP OF KEARNEY, Kearney, Neb.

POSITIONS OFFERED—MISCELLANEOUS.

A GRADUATE NURSE wanted to take charge of an infirmary in a Boys' School. Address INFIRMARY, care LIVING CHURCH, Milwaukee.

POSITIONS WANTED—MISCELLANEOUS.

A YOUNG Virginia gentlewoman, desires position as lady's companion or to take charge of young children. References given and required. Address MISS ANDERSON, Poindexter, Virginia.

TEACHER—Young man, experienced with boys, desires position in institution. Elementary branches, wood working, basketry, and gardening. References. Address A 3, LIVING CHURCH, Milwaukee.

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

CLERICAL REGISTRY, NEW YORK.

PARISHES SECURED FOR RECTORS and Assistants. Vacancies always. Write for circulars. 136 Fifth Avenue, New York.

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 Louisa 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.

PUBLIC ACCOUNTANTS.

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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.

HEALTH AND SUMMER RESORTS.

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

BOARDING HOUSE FOR GIRLS—NEW YORK.

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

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EIGHT-ROOM HOUSE, modern, bath, laundry, large attic, well decorated, cultivated garden. lot 30 x 120 feet, 1018 Bartlett Avenue, one block from car line, only \$4,000. Apply to F. C. MOREHOUSE, 484 Milwaukee street, Milwaukee, Wis.

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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. McCURE, *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.

APPEALS.

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.

ANNUAL EPHPHATHA REMINDER AND APPEAL.

The Silent Missionary to the scattered thousands of deaf mutes in the South again appeals for help to carry on his difficult and laborious work. The Twelfth Sunday after Trinity (September 3, 1911), known as Deaf Mute Sunday, offers a splendid opportunity to those who love the beautiful gospel story of the healing of the deaf mute young man by Jesus. All offerings will be gratefully acknowledged by (Rev.) OLIVER J. WHILDIN, General Missionary, 1017 Brantley Avenue, Baltimore, Md.

THE LIVING CHURCH

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

NEW YORK:

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

BROOKLYN:

Church of the Ascension.

BOSTON:

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

BALTIMORE:

Lycett, 317 N. Charles Street.
 R. K. Edwards, American Bldg. News Stand, cor. Baltimore and South Streets.
 Simon Grollman, 438 Light Street.
 Wm. Voigt, 400 N. Fremont Avenue.

SOMERVILLE, MASS.:

Fred I. Farwell, 34 Summer Street.

PHILADELPHIA:

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

WASHINGTON:

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

ROCHESTER:

Scranton, Wetmore & Co.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

CHICAGO:

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

ST. LOUIS:

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

LOUISVILLE:

Grace Church.
 St. John's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).

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

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

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

PRAYER BOOKS AND HYMNALS.

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 Size, 5½ x 3¾ inches.

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

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

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

No. 302—Prayer Book. Same size as above. maroon cloth, red edge, \$23.00 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.

INFORMATION AND PURCHASING BUREAU.

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

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

BOOKS RECEIVED.

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

HOUGHTON MIFFLIN CO. Cambridge Mass.

Mother Carey's Chickens. By Kate Douglas Wiggin. Illustrated. Price, \$1.25 net.

Why We May Believe in Life After Death. By Charles Edward Jefferson, pastor of the Broadway Tabernacle, New York. Price, \$1.00 net.

THOMAS Y. CROWELL & CO. New York.

Rainier of the Last Frontier. By John Marvin Dean. Price, \$1.20 net.

Some Outdoor Prayers. By George A. Miller. Printed in two colors. Price, 35 cents net.

The Story of the Crusades. By E. M. Wilmot-Buxton. F.R.Hist.S., author of "Stories of Early England," "Stories of Norse Heroes," "Stories of Persian Heroes," etc. With sixteen illustrations by M. Meredith Williams. Price, \$1.50.

Stories of the Scottish Border. By Mr. and Mrs. William Platt. With sixteen full-page illustrations by M. Meredith Williams. Price, \$1.50.

Happy Children. A Book of Bedtime Stories. By Ella Farman Pratt. Illustrated in color. Price, \$1.00.

The Unmannerly Tiger and Other Korean Tales. By William Elliot Griffis. Illustrated in color. Price, \$1.00.

The Witch's Kitchen, or The India-Rubber Doctor. By Gerald Young. With illustrations by Willy Pogány. Price, \$2.00 net.

Learning to Love. By J. R. Miller, D.D., author of "Silent Times," "Upper Currents," "Bethlehem to Olivet," etc. Illustrated in color. Price, 50 cents net.

The Dusk of the Gods (Götterdämmerung). A dramatic poem. By Richard Wagner, freely translated in poetic narrative form by Oliver Huckel, author of "Parsifal," "Lohengrin," "Valkyrie," etc. Illustrated. Price, 75 cents net.

Man: King of Mind, Body, and Circumstance. By James Allen, author of "As a Man Thinketh," "From Passion to Peace," etc. Price, 50 cents net.

A Week on the Concord and Merrimack Rivers. By Henry D. Thoreau, author of "Walden," "The Maine Woods," "Cape Cod," etc. With illustrations by Clifton Johnson. Price, \$2.00 net.

Dorothy Brooke's Experiments. By Frances C. Sparhawk, author of "Dorothy Brooke's School Days," etc. Illustrations by Frank T. Merrill. Price, \$1.50.

The Circle K, or Fighting for the Flock. By Edwin L. Sabin, author of "Bar B Boys," "Range and Trail," etc. Illustrated. Price, \$1.50.

A Life of Grant for Boys and Girls. By Warren Lee Goss, author of "Jed," "Jack Alden," "Recollections of a Private," "The Soldier's Story of Andersonville," "Tom Clifton," "In the Navy," etc. Illustrated. Price, \$1.50.

Boy Scouts in the Maine Woods. By James Otis, author of "Toby Tyler," "The Wireless Station at Silver Fox Farm," etc. Illustrated. Price, \$1.25.

The Aeroplane at Silver Fox Farm. By James Otis, author of "The Wireless Station at Silver Fox Farm," "Two Stowaways," etc. Illustrations by Copeland. Price, \$1.50.

RATIONAL HEALTH METHODS SOCIETY Chicago.

Comparative and Rational Christian Science. By Charles Robinson, author of "The Philosophy of Health."

PAPER COVERED BOOKS.

Prohibition Handbook. Issued by the State Committee of the No License Movement. Edited by Dr. Wilbur F. Crafts, a Son of Maine. Price, 10 cents each.

PAMPHLETS.

"The Value of Higher Schooling." An Address to College Students. By R. T. Crane.

British Kings in Their Relations to the Church of England. By the Rector of Calvary Church, Santa Cruz, Calif.

ANVIL SPARKS.

Some people will cry over milk even before it is spilled.

It takes a lot of experience to teach a man to mind his own business.

It's a good thing that poverty is no disgrace, or lots of us would be very disgraceful.

Lots of people talk big about settling the affairs of the nation who don't even settle with the butcher and baker.

IT IS SHOWN by statistics that a Bishop of the Scottish Church rules on an average 47 priests, and an American Bishop 53. Efforts are being made by many in the Church in the United States to reduce these last figures to 25. An Italian Bishop rules about 75 priests, an Irish Bishop 122, an English Romanist Bishop 192, and a Bishop of the Church of England 616. In the Canadian Church, not including the northern dioceses with their enormous areas and small populations, there are on an average about 85 priests to every Bishop. The average area of these southern dioceses of Canada is about 65,000 square miles, about twice the size of all Ireland, or about two-thirds the size of England and Scotland combined.—*Selected.*

The Church at Work

MEMORIALS AND GIFTS.

IN ST. LUKE'S CHURCH, Woodsville, N. H., on the Tenth Sunday after Trinity, August 20th, a stained-glass window, given in memory of Kate Leslie Whitcomb, by her sister, Mrs. Sarah E. Ward of Manchester, and designed and made by Charles F. Hogeman of New York City, was dedicated by the Rev. Frederick C. Cowper, priest-in-charge, who also preached a memorial sermon from Proverbs 10: 7: "The memory of the just is blessed." Mrs. Whitcomb was one of the pioneers of the mission, a woman of many good works and lasting influence for good. She passed away to paradise on February 28, 1906. This memorial is a fitting tribute to her Christian grace and virtue. The window is done in Vesica. The subject is: "The Angel of the Nativity." It is conceived and treated with great reverence, and in the best spirit of Christian art. The colors are harmoniously blended with much beauty. It occupies the second window space in the nave, on the Gospel side, and is the fourth memorial window to be set up in St. Luke's Church. The dedication service, at matins, was preceded by a memorial Eucharist at 8 A. M.

A MEMORIAL GIFT of a lectern has been made to Trinity parish, Watertown, S. D., by Mrs. Sara Sheldon, widow of Herbert Leslie Sheldon. It is an eagle of brass mounted on a brass globe, on a pedestal of oak. The globe is inscribed, "To the Glory of God and in Memory of Herbert Leslie Sheldon, 1910." Mr. Sheldon was a vestryman and clerk of the vestry of the parish at the time of his death on June 14, 1910, and had been so for many years. He was also teacher of the Bible class of young men in the Sunday school. He was cashier of the Citizens' National Bank of Watertown. The lectern was dedicated on the Ninth Sunday after Trinity at Morning Prayer, by the Rev. David C. Beatty, rector.

A BEAUTIFUL WINDOW has lately been placed in St. Peter's Church, Spottswood, N. J., the gift of Augustus A. DeVoe, in memory of his wife. It is the work of the Colegate Art Glass Company of New York. The theme of the window is "Faith." The principal detail of the work is a woman's figure represented clasping the cross, with an open Bible lying near. The window is especially characterized by richness and depth of coloring. This venerable church, one of the oldest in the country, is rich with memorials, and, with its beautiful churchyard, is always kept in perfect order by constant loving care. The Rev. William E. Daw is rector.

LEGACIES FOR CHURCH PURPOSES.

BY THE WILL of the late Sarah Evelyn Hill of Pulaski, N. Y., the Church of St. James in the same village has been left the sum of \$2,000. The amount is bequeathed to the trustees of the Church in the Diocese of Central New York, the income thereof to be paid to the said church for rector's salary and parish expenses.

BY THE WILL of A. W. Vanderver, a business man of Davenport, Iowa, who died there recently, \$10,000 is given to the Church in Iowa, to be used at the discretion of Bishop Morrison. Three local institutions will divide \$13,500.

BY THE WILL of the late Weltha E. Sayre, a devoted Churchwoman, St. John's Church,



THE LATE HENRY B. ELY.

Phelps, N. Y., diocese of Western New York (Rev. O. E. Newton, rector), receives a bequest of \$5,500, which brings the parish endowment up to \$15,000.

BY THE WILL of Jeannette Louise Allen, of Shrewsbury, N. J., the historic parish of Christ Church in that town will receive \$1,000 for specific purposes, and ultimately the entire estate of the testator.

OUTBREAK OF SMALL POX IN ALASKA.

A TELEGRAM has been received at the Missions House from Bishop Rowe, informing the Board of Missions of a serious outbreak of small pox among the white people and Indians of Central Alaska. Dr. Grafton Burke, our medical missionary on the Yukon River, reports many cases in the neighborhood of Fort Yukon. Bishop Rowe is appealing to the government officials for aid. In addition private help is urgently needed and this, the Bishop says, can best be given now by forwarding money. Some weeks ago the Board of Missions sent about 2,000 vaccine treatments to the interior missions. It will gladly forward to Bishop Rowe any gifts the people of the Church desire to make to meet this emergency. Such gifts should be sent to the Church Missions House, 281 Fourth avenue, New York City.

COLORED PRIEST LEAVES CAMDEN.

AFTER over five years of successful service in Camden as priest in charge of St. Augustine's Church for colored people, the Rev. Robert H. Tabb has resigned that work to become curate of the Church of the Cruci-

fixion, Philadelphia, the Rev. Henry L. Phillips, rector. The change will be made October 1st. During Mr. Tabb's ministry at St. Augustine's, he has built a parish house and a rectory, which, together with the church, make a complete plant, practically free of debt.

AS TO CHURCH STUDENTS AT OHIO.

THE LOCAL chapter of the Brotherhood of St. Andrew asks that Churchmen intending to attend the Ohio State University will notify the secretary, Merten V. Porter, 345 Custer avenue, Youngstown, Ohio.

NEW CHURCH AT EUFAULA, ALA.

THE NEW church of St. James' parish, Eufaula, Ala., is rapidly approaching completion. It is of brick, pebble dashed, with exposed timbers and ceiled roof, and will accommodate four hundred people. The rector, the Rev. T. H. Johnston, to whose initiative and active work the new edifice is due, is spending his vacation in the vicinity of Lake George and with relatives of his wife at Cambridge, N. Y.

NO QUORUM TO ELECT A BISHOP.

THE SPECIAL SYNOD convened for the appointment of a successor to the late Bishop, the Rt. Rev. Herbert Bury, D.D., met in the city of Belize on August 12th, under the presidency of the Ven. Archdeacon Murray, D.D. administrator, when, owing to there not being a majority of the clerical members present, the election and appointment were canonically transferred to his Grace the Primate and the Provincial House of Bishops of the West Indies.

GIFTS TO AMERICAN CHURCH AT MUNICH.

ON THE feast of the Transfiguration there was used for the first time at the American Church in Munich, Germany (Rev. W. W. Jennings, rector), a chalice and paten, presented by Mrs. McCrackan, in memory of her husband, the Rev. John Henry McCrackan, who was the first rector of the church. It is inscribed: "In loving memory of the Rev. John Henry McCrackan, Priest, who entered into Paradise on July 21st, 1906."

Mr. McCrackan is buried at Ober-Ammergau, on the side of the hill on the top of which stands the beautiful Crucifixion group, presented by King Ludwig II. Mrs. McCrackan lives at Pasten-Kirchen, a few miles away.

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**TO SUCCEED DR. WINCHESTER
IN MEMPHIS.**

DEAN BUCKNER, of Little Rock, Ark., has been called to succeed the Rev. Dr. Winchester in the rectorship of Calvary Church, Memphis, Tenn., which Dr. Winchester relinquishes to become Bishop Coadjutor of Arkansas. Dr. Buckner took charge of the Cathedral in Little Rock but little more than a year ago, after a period of great depression, and has been very successful in reviving it. He is president of the diocesan Standing Committee, and was a deputy to the last General Convention. He was rector at Pine Bluff, Ark., for some years previous to his appointment in Little Rock. Dr. Buckner was ordained by the Bishop of Southern Virginia.

**HAS CONFERRED WITH OLD
CATHOLICS.**

THE REV. DR. B. TALBOT ROGERS, of Fond du Lac, a member of the Commission on Faith and Order, together with the Rev. Anton A. Müller, is returning from a conference with the Old Catholics in Europe. Dr. Rogers visited Bishop Herzog, in his mountain home near Berne, who said he had no doubt of the validity of our orders, or the Catholicity of the Anglican Church. While at Berne, Switzerland, Dr. Rogers celebrated the Holy Eucharist in the Old Catholic Cathedral, by invitation of the priest in charge.

In connection with his mission, Dr. Rogers had an interview with the Archbishop of Canterbury, who gave him his blessing and much encouragement.

BECOMES BISHOP OF QU'APPELLE.

THE ENTHRONEMENT of the Rt. Rev. McAdam Harding as Bishop of Qu'Appelle, N. W. Canada, of which he has been Bishop Coadjutor under Bishop Grisdale for the last two years, took place in St. Peter's pro-Cathedral, Qu'Appelle, August 24th. The resignation of Bishop Grisdale was accepted at the last meeting of the diocesan synod.

AS TO SMITH COLLEGE.

THE RECTOR of St. John's Church, Northampton, Mass., would be grateful to the rectors and parents of students about to enter Smith College if they would at once write him, in order that he may promptly make the acquaintance of new students and welcome them to the Church and to the Church Club. Address Rev. Lyman P. Powell.

**ST. MICHAEL'S, CHARLESTON,
INJURED.**

AMONG buildings reported as damaged in Sunday's hurricane that devastated the south Atlantic coast is the historic St. Michael's Church, Charleston, a colonial edifice. Reports thus far received do not indicate the nature or extent of the damage.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

The Journal Ready.

OWING to the illness of the secretary, which occurred directly after the closing of the last convention, the publication of the Journal of the forty-third annual convention of the diocese of Easton has been delayed. It is now ready for distribution, and copies may be had by addressing the secretary, Rev. E. R. Rich, D.D., Easton, Md.

FOND DU LAC.

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

Vacancy Filled.

MAJOR E. R. HERREN has been appointed treasurer of the diocese and trustee of the Cathedral to succeed the late N. W. Sallade.

**The Gospel in the
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- Primary Gospel in the Church. 26 Lessons. Part II. .10. Postage .20 per doz.
- Junior Gospel in the Church. 26 Lessons. Part I. .10. Postage .16 per doz.
- Junior Gospel in the Church. 26 Lessons. Part II. .10. Postage .20 per doz.
- Middle Gospel in the Church. 26 Lessons. Part I. .12. Postage .20 per doz.
- Middle Gospel in the Church. 26 Lessons. Part II. .15. Postage .28 per doz.
- Senior Gospel in the Church. 52 Lessons. .40. Postage .06 each.

OTHER BOOKS BY THE SAME AUTHOR.

The Way of Life.

A Manual of Instruction on Holy Baptism, Confirmation, and Holy Communion, with Questions, Readings, Prayers, etc. By the Rev. Walker Gwynne. Cloth, 75 cts. Postage 7 cts. Paper, 40 cts. Postage 5 cts.

A Manual for Confirmation Candidates.

Being Part II. of "Confirmation and the Way of Life." Printed separately for class use, comprising the "Questions, Readings, and Prayers." Price, 12 cts. Postage 2 cts.

The first of the two foregoing is both suggestive for the clergy in instructing their own candidates and also very useful for the latter. The "Manual" is especially for younger candidates and for class use.

Some Purposes of Paradise.

On the Life of the Soul between Death and Resurrection. 2d Edition revised. 75 cts. Postage 5 cts.

**Prayers for Parents and
Children**

Compiled by the Compilers of the Book of Offices and Prayers for Special Occasions. Published for the Massachusetts Sunday School Commission. Price, 15 cts. Postage 2 cts.

Bible Atlas

Atlas of Bible and Missionary Maps. Handbook of sixty-two maps for teachers and Sunday School pupils, covering Bible and Church History, Historical and tracing maps for individual study. Prepared by the Sunday School Commission of New York. .15. In quantities of 10 or more, .10 each. Postage 16 cts. per dozen.

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- Series of 13 Lessons on Old Testament Stories. Price, 20 cents per set.
- Series of 13 Lessons on Sayings of Christ. Price, 20 cents per set.
- Series of 26 Lessons on The Life of Christ. Price, 35 cents per set.

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SAPOLIO

They used to say "Woman's work is never done."

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.
New Church at Nordmont.

A NEW CHURCH building is in process of construction in the village of Nordmont in Sullivan county. It is nearly completed and will be ready for a formal opening in a month or two.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Burial of Ferdinand Sloat—Renovation of St. Ann's.

FUNERAL SERVICES for Ferdinand Sloat, a warden and long-time member of St. George's Church, Gates and Marcy avenues, Brooklyn, were held on Wednesday afternoon, August 23d, and interment was made in Cyprus Hills Cemetery.

Mr. Sloat died the previous Sunday, after a lingering illness, at his summer home, Atlantic Highlands, N. J. He was the oldest builder in the Bedford section of Brooklyn. Besides his widow he leaves a daughter, Mrs. Sarah S. Glidden; and a son, Dr. Horace M. Sloat.

ST. ANN'S CHURCH, Brooklyn, which has undergone thorough renovation, and in which a new hardwood floor has been put down, and electric fixtures, new chancel carpet, and other improvements have been completed, will reopen on Sunday, September 3d. The rector, the Rev. Colin Campbell Walker, will preach in the morning; the new curate, the Rev. John V. Cooper (late of Dansville, N. Y.), in the evening.

MARYLAND.

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

Men and Religion Movement—Baltimore Notes.

A COMMITTEE of one hundred prominent clergymen and laymen has just been selected to take charge of the campaign in Maryland of "The Men and Religion Movement," from September 1911 to May 1912, in behalf of the Christian life of the men and boys of North America. The following prominent Churchmen have been appointed to represent the Church in this diocese on that committee: Dr. Howard A. Kelly and Messrs. W. E. Bonn, Frank V. Rhodes, Talbot D. Jones, Francis A. Pilling, Henry W. Atkinson, E. Allen Lyeett, H. S. T. White, A. B. Gillespie, William Kleinle, John Sanderson, and Charles A. Geiselman.

EMMANUEL CHURCH, Baltimore, has been closed during August, and its congregation, together with that of St. Peter's Church, has been worshipping with the congregation of Christ Church. The rector of Christ Church, the Rev. Edwin B. Niver, D.D., having no assistant at this time, has remained at home and taken charge of all the services. The Rev. Charles Fiske, rector of the Church of St. Michael and All Angels, Baltimore, is spending six weeks with his family at Prouts Neck, Maine.

THE AUTHORITIES of St. Margaret's Church, Kate avenue and Reisterstown road, Baltimore, have commissioned Architect John Freund, Jr., to prepare plans for a parish house and bowling alleys, to be erected on a lot 60x140 feet adjoining the church. The parish house will be of brick, two stories high. The alleys will be built adjoining. The total cost of these improvements will be about \$7,000.

MINNESOTA.

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

Diocesan Notes.

THE PARISH of St. John's, St. Paul, is rejoicing in the advent of its prospective rector, the Rev. J. A. Schaad, who has taken a residence at 658 Lincoln avenue. Unfortunately in climbing the bluff on his return from the Lilydale mission on Sunday afternoon, Mr. Schaad strained his foot in such

a way as to involve a painful operation which may incapacitate him for a time.

THE REV. WM. H. KNOWLTON, Dean of the Mankato Convocation, has been invited to address the Paynesville Convocation of the diocese of Duluth on what is called the "Mankato Plan" of conducting missionary work in the rural parts of the diocese and conserving the interests of the Church. The plan has been in operation for a little more than four years and has stood the test of efficiency. Briefly stated, it is to select convenient centers of operation and supply them with resident clergymen, but giving to the place of residence only such portion of the missionary's time as may be commensurate with the portion of his salary raised in the place, and leaving him free to supply on Sundays or week days such other stations as may need him, adjusting the service rendered, so far as equitably may be, to the proportion of the stipend provided; thus encouraging self-respect and self-reliance. By this arrangement the clergy are receiving a minimum of \$1,000 per annum, a house, and travelling expenses, and a saving to the Board of Missions of \$1,275 per annum has been effected.

PENNSYLVANIA.

ALEX. MACKAY-SMITH, D.D., Bishop.

Summer Services at Ascension.

THE SUNDAY evening services at the Church of the Ascension, Broad and South streets (Rev. G. Woolsey Hodge, rector), have been well attended even during the hot weather and have proved helpful to a number of persons. The service consists of Evensong with sermon on some practical part of the Church's teaching by the Rev. H. Page Dyer. After the service in the church a meeting is held in the parish house in which the teaching of the sermon is followed up and an opportunity given to ask questions.

RHODE ISLAND.

JAMES DEW. PERRY, JR., Bishop.

Diocesan Notes.

THE REV. GEORGE GRENVILLE MERRILL, who is spending the summer in Newport, has preached twice in Trinity and Emmanuel Churches, in St. Paul's Church, Wickford, and in St. Columba's (Berkeley Memorial), Middletown.

SOUTH DAKOTA.

F. F. JOHNSON, Miss. Bp.

Vacation Notes.

THE REV. JAMES HENDERSON, of Vermilion, has returned from a month's vacation spent with his family in Boston. Dean Biller is spending his vacation with his parents in New Jersey. The Rev. F. B. Barnett and family are spending vacation at their old home in Connecticut. The Rev. David C. Beatty, during the month of July had charge of Dr. Freeman's parish in Minneapolis, Minn.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

Vacation Notes.

THE REV. DR. ANDREW GRAY, rector of St. Paul's Church, Pekin, returned recently to his work, after spending a holiday in New Brunswick, Canada. He preached every Sunday while away, and delivered three addresses on important subjects. One of these was delivered on Sunday evening, August 6th, in Trinity Church, St. John, by request, on "The Christianity of Britain which Antedated the Coming of Augustine." There was a congregation present of fully 700 persons, scores of them visitors from New York, Philadelphia, Boston, and other American cities. The marked attention of all to the close of the address showed the interest taken in the subject. Many at the close expressed their appreciation of the discourse.

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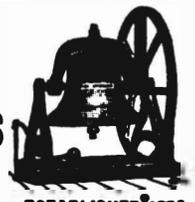
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WESTERN COLORADO.
BENJAMIN BREWSTER, Miss. Bp.
New Work Established.

THE REV. J. H. DENNIS, rector of St. Luke's Church, Delta, has begun work at Ouray, a mining camp where services had been suspended for some time. He reports good congregations and the outlook seems promising.

THE REV. ARNOLDUS MILLER, of Montrose, recently held the first service in the new chapel at Placerville, which is called St. Peter's. The chapel was formerly a school house and was donated by the school board to the Church, while the land on which it now stands was given by the government. The chapel is the first house of worship of the Church in San Miguel county.

WYOMING.

N. S. THOMAS, D.D., Miss. Bp.
At Fort Washakie.

THE CHAPEL at Fort Washakie has recently been presented with an altar cross, made by members of the Knights of King Arthur of Trinity parish, Rutland, Vt.; and also a handsome set of Communion linen embroidered by Mrs. McClintic and Mrs. Wager of Monroe City, Mo. During the remainder of the summer services will be held every Sunday evening in the chapel. The Rev. C. C. Rollit gave an address recently in the chapel to a congregation that well filled the building. He took as his theme the subjective and objective sides of missionary work. A branch of the Ministering Children's League has been started among the Indian children who came to the missionary's house every week to sew. The sewing school opens with a praise service in the chapel immediately across from the house. The members of the Fort Washakie Guild have voted to send their old magazines to the reading room of the missionary's house, to be given to the Indians.

CANADA.

News of the Dioceses.

Diocese of Ontario.

GREAT IMPROVEMENT has been made in St. John's Church, Prescott, which has been closed for the summer months for repairs, but will be reopened shortly.—A VERY BEAUTIFUL memorial window has been placed in the chancel of Christ Church, Belleville, in memory of members of the Wallbridge family.—THE NEW church in the parish of St. Mary Magdalene, Picton, will be a fine building, costing about \$25,000. Contracts for the work have been given out. The new church is to be built on the site of the parish house, which is to be moved to another position.

Diocese of Montreal.

THE REV. PRINCIPAL REXFORD of the Montreal Diocesan College, gave an illustrated lecture on "How We Got Our English Bible," at the Knowlton Sunday School Conference, August 7th. Dr. Rexford gave an interesting account of his inspection together with the president of the Chicago University, of the Vatican MS. at Rome. He thought it providential that the three great manuscripts were preserved in different places, and by different religious bodies, viz., by the Church of Rome, the Greek Church, and the Protestant religious bodies, thus guaranteeing the preservation of the text of the Bible by the mutual check these conflicting opinions exercised upon each other, and also lessening the danger of the destruction of the manuscripts by accidents.—MANY of the city clergy are still away on their holidays. The Rev. A. P. Shatford, of the Church of St. James the Apostle, Montreal, has returned from England, where he went to see the coronation ceremonies, and preached in St. James' at both services on Sunday, August 6th.—THERE WAS a children's service in St. George's Church on the same day. Dr. Paterson

Helps for Sunday School Teachers

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

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Smyth is still at Murray Bay, where he has taken the duty for the summer months.

PRINCIPAL RENFORD, of the Montreal Diocesan College, took duty at St. Martin's Church, Montreal, Sunday, August 13th, during the absence of the rector, the Rev. O. Troop.—THE SOCIETY of the Royal Black Knights of Ireland attended in a body at Evensong in St. Edward's Church, on the same day. The preacher on the occasion was the Rev. Rural Dean Sanders, the rector.

Diocese of Yukon.

BISHOP STRINGER writes that the new school building at Carcross is going on well but he does not yet know when it will be ready for use. The government is increasing the grant for each child, but the expenses are much higher in every way, so more funds are needed.

Diocese of Toronto.

A VERY LARGE number of handsome gifts have been received for the new Church of St. Matthias, at Coldwater, which was consecrated by Bishop Sweeny in the end of July. The cornerstone of the new church was laid last September.—THE PROVISION made at the last meeting of the diocesan synod, in June, for two men to superintend "the ministrations in the public institutions of the diocese, especially in the city of Toronto," has been taken advantage of. The Bishop has appointed the Ven. Archdeacon Ingles, chief city missionary, with the Rev. Canon Greene of Orillia, as his assistant. Much regret is felt in St. James' parish, Orillia, at the departure of Canon Greene, where he has ministered for twenty-three years, but he has a special gift for institutional work, which he will now be able to carry on in Toronto.

Diocese of Ottawa.

THERE WERE a large number present at the laying of the cornerstone of the new St. John's church, in the parish of Clayton. The old one has been in use over seventy years and the congregation feels that now a new building is needed.—ACTIVE MEASURES are being taken by the local chapters of the St. Andrew's Brotherhood, to make the approaching conference at Smith's Falls, a great success. It will be held on the 6th, 7th, and 8th of October. The dioceses represented will be Ottawa, Ontario, and Montreal.

AMONGST the gifts sent out during the past year by the Ottawa diocesan board of the Woman's Auxiliary was a beautiful crimson altar cloth for the new Cathedral church at Honan, China. It was made and presented by the Church Embroidery Guild. A room in Rock Bay Hospital, Columbia Coast Mission, is to be furnished by Woman's Auxiliary members and to be kept in perpetuity, in memory of their late treasurer, Mrs. G. E. Perley.

Diocese of New Westminster.

THE BISHOP, the Right Rev. A. U. de Penier, has been making a visitation of the diocese of Kootenay, during the month of August, and he finished that part of his work August 21st.—IT IS HOPED that at the joint committee meeting of the four dioceses, to be held August 24th, in Vancouver, matters may be so settled that a Provincial Theological College may be established, where all schools of thought may be represented, and the wastefulness of two theological institutions may be avoided.—IN A TELEGRAM from England, August 23d, it is stated that by the will of the late Canon Brooke, mission work at Quesnel will be greatly benefited. By it the clergymen and others about to proceed to Quesnel, will have their stipends and other expenses paid from the funds he has left for the purpose, and this will be done for the next five years. This work is a mission from the Church of St. John the Divine, Kensington, London, to which Canon Brooke gave his life work. He was possessed of considerable private fortune.

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