

WISCONSIN
PUBLISHED FOR THE
SOCIETY

The Living Church

VOL. XLV.

MILWAUKEE, WISCONSIN.—SEPTEMBER 23, 1911.

NO. 21

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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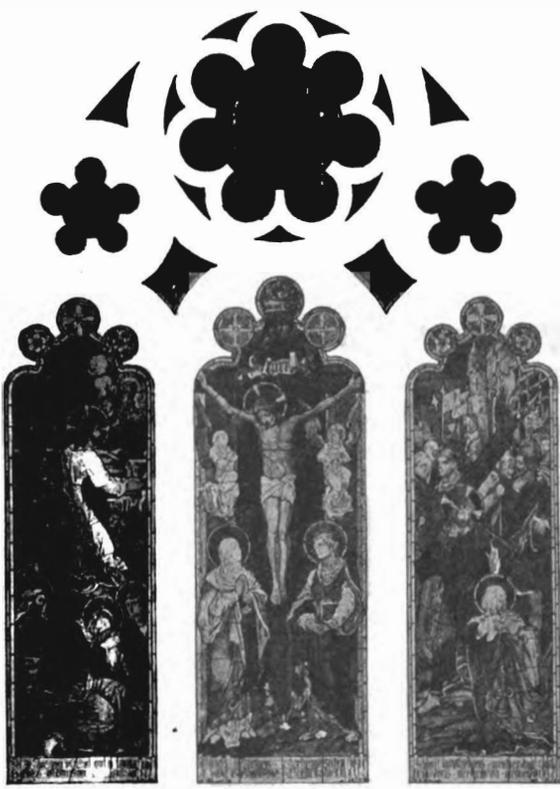
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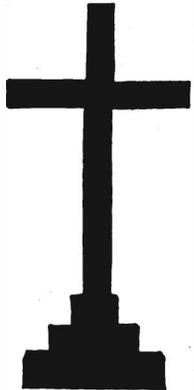


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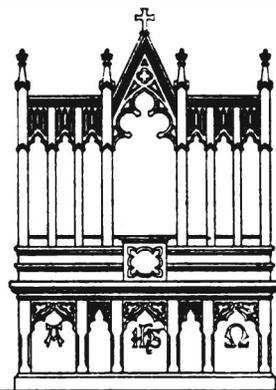
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Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MORRHOUSE.

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.

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

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

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THE MINISTRY OF ANGELS.

FOR ST. MICHAEL AND ALL ANGELS (SEPTEMBER 29TH).

THE Collects serve as a golden thread of prayer to bind together the various parts of the Church offices for their offering to God as a fair cloth of one piece. Thus, in the Epistle for St. Michael and All Angels' Day is set forth the vision of the Apocalypse of the final conquest of evil and overthrow of Satan by the Archangel Michael; in the Gospel the saying of Christ is given which has been the occasion for that most beautiful of our beliefs about angels—that to each soul one is appointed by God as his guardian, his invisible but constant companion; in the Lessons special instances are recalled of angelic ministration among men and the vision of the Last Day, the angels reaping the harvest of the world; and in the Psalter we have those ancient songs of triumph that testify of the old faith in the happy alliance between angels and men.

As we hear these scriptures read, sing the hymns, unite ourselves in spirit with the angelic hosts, chanting the *Holy, Holy, Holy*, it must seem to us—this belief in angels, for all its beauty and poetry, its sacred associations, a little removed from practical experience; a collection of lovely legends rather than a creditable belief for inspiration of our thought and conduct. There is doubtless much of symbolism, of poetry, but then life itself is symbolic, sacramental. What are outward and visible are but signs of what are inward and invisible; and, paradoxical though it be, the visible is the fleeting and ultimately the dream-like, the invisible is the permanent, the real. The outward seems as but the seed of the inward, which must perish before the inward life is released. Our senses deceive us; the material seems most real, and we fix our desires and affections upon it; death distresses us but does not disillusion us; we postpone our interest in immortality until it overtakes us, or, perchance, evades us altogether. But life has its fine revenges even in the outward world: for him who seeks only material things they become the fleeting horizons which are never reached; while those who seek the invisible win a peace that baffles understanding.

Strange indeed is our world! Its spiritual truths transcend the evidence of the senses: we receive in giving; the strength and love we spend for others does not exhaust but recreates our powers; by sacrifice of self we realize self; the seen perishes, the unseen abides; death opens the doors of life; He whom men slew and hanged on a tree is the Lord of Glory, and His most potent ministers are the unseen forces of the invisible world. The more incredible it appears to superficial thought the more credible it proves to profound reflection.

But what is incredible of the spiritual world, when to the science of this world nothing is incredible for which there is reason for belief? The discovery of radium alone has opened new infinite vistas of mystery in the material world, revealed a new ministry of the elements that shall more and more prove of service as we submit ourselves patiently to its guidance. Science portrays a picture of the future that we but dimly conceive; but the future revealed unto faith, and witnessed to by the gracious influences of an unseen ministry, is not less conceivable. The guardianship of the angels of Jesus has its intense realities for the heart.

"Ye stars that round the Sun of righteousness
In glorious order roll,
With harps forever strung, ready to bless
God for each rescued soul,
Ye eagle spirits, that build in light divine,
Oh! think of us to-day,
Faint warblers of this earth, that would combine
Our trembling notes with your accepted lay."

L. G.

THE DISCIPLINE OF LAY OFFENDERS AGAINST THE MORAL LAW.

SOME of the daily papers are asking whether the multi-millionaire, whose marriage under the roomy provisions of the Rhode Island law would have been impossible in his own state of New York, has cut himself off from the "Episcopal" Church; and the answer of some of the clergy in the negative has, not strangely, diverted a considerable degree of criticism to themselves.

The real fact is that the Episcopal Church, as such, has no canon on the subject at all. Neither re-marriage of divorced persons, nor polygamy, nor theft, nor murder, nor any other crime, is prohibited by canon. The reason is simply that our digest of canons does not deal with criminal law at all. Some may hold that it ought to; but as a matter of fact it cannot be denied that it does not. The clergy, however, are forbidden to solemnize the marriage of divorced persons except of one particular class, under very strict conditions, which do not apply at all to the case under consideration. Thus the Church expresses its judgment in terms that cannot be questioned as to the right of divorced persons to marry again while the divorce exists.

And yet it does not follow that Churchmen are accounted at liberty to disregard the moral law without forfeiting their right to receive the sacraments. Canon 40, "Of Regulations Respecting the Laity," provides the canonical course to be taken "When a person to whom the Sacraments of the Church have been refused . . . shall lodge a complaint with the Bishop." That is a canonical recognition of the right and duty of the rector to pronounce excommunication, subject to the right of the excommunicated to appeal to the Bishop. That such excommunication may be open and public is recognized by the 33rd of the Articles of Religion, which provides as follows:

"That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an heathen and publican, until he be openly reconciled by penance and received into the Church by a Judge that hath authority thereunto."

This "open denunciation of the Church" has largely been superseded in practice by private discipline, such as is contemplated in the canon already quoted; and similarly the public penance required by the Article of Religion has given way to the private ministry of that sacramental office which is more usual among us. Whatever discipline be applied to any offender, therefore, is not usually made known to the public.

What, then, are those crimes or misdemeanors for which persons may be repelled from the sacraments? In the absence of a code of criminal law in the Church's canons, we are thrown back to other official standards. Some of those crimes or misdemeanors may be gleaned from such official language as the following:

Holy Matrimony "is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God." "If any persons are joined together otherwise than as God's Word doth allow, *their marriage is not lawful.*" "I M. take thee N. to my wedded wife . . . till death us do part." "Thou shalt not commit adultery." Violation of the compact made in the office for the Solemnization of Holy Matrimony is undoubtedly one of the most notorious breaches of the Church's moral law and therefore one of the most flagrant offenses to which the canonical punishment of excommunication may be applied.

In actual practice, though the penalty of excommunication is much more frequently applied in the Church than is generally supposed by even her own members, being in practice only applied in private, it cannot be said that it is invariable, nor that the discipline of the Church is certain to follow even a gross violation of the moral law. In any specific case the rector uses his own judgment as to whether or not he will take official cognizance of any breach of good morals on the part of any of his congregation, and if he ignores a case, no outside authority can intervene to compel him to act under the canon. In our judgment he is bound at least to act in open and notorious cases; but no canon or other law compels him to do so. Unhappily the easy way of shutting one's eyes to troublesome facts involving one's parishioners is not wholly unknown among the clergy, and the rich man observed by St. James continues to exercise some of the prerogatives, in worldly parishes, which the saint was wont to deprecate. All of which we say without intending any pre-judgment of whatever rector may find himself confronted with the question of his duty in this present

case. The Church presumes that he will do his obvious duty in the premises. If he does act, under the provision of Canon 40, an appeal lies on behalf of the excommunicated person to his Bishop, whose duty it is, according to the same canon—

" . . . unless he see fit to require the person to be admitted or restored because of the insufficiency of the cause assigned by the Minister, to institute such an inquiry as may be directed by the Canons of the Diocese or Missionary District, and should no such Canon exist, the Bishop shall proceed according to such principles of law and equity as will insure an impartial decision, but no Minister of this Church shall be required to admit to the Sacraments a person so refused or repelled, without the written direction of the Bishop.

"The Sacraments shall not be refused in any case to a penitent person at the point to die."

It is to be admitted frankly that the Church's discipline of the laity leaves very much to be desired. Its laxity is perhaps an inevitable result of the disunited condition of Christendom. The older standards of the Church provide for that open discipline and correspondingly open penance which is contemplated in the Articles of Religion. This was in accord with the most ancient discipline of the Church. But as in ancient days this discipline very quickly proved unworkable, and was superseded by the practice of private confession and private penance, so the attempt to restore it in Reformation days was a failure. This failure the Church of England annually bewails in her Communion Service of Ash Wednesday, which is opened by the declaration of the minister:

"Brethren, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

"Instead whereof, until the said discipline may be restored again (*which is much to be wished*) . . ." etc.

Whether, in fact, the restoration of that "said discipline" under modern circumstances can be said unreservedly "much to be wished," may, perhaps, with all due deference to the official language of the Church of England, be open to some question. As a matter of fact it never was found very workable anywhere in the Church, after the days of persecution were over. But the more certain application among us of the provisions of our own Canon 40 is very much to be wished; and it is so obvious that in the event of open and notorious violation of the Church's standards of moral law, it is the *intent* of the Church that her clergy should act under the provisions of that canon, that one wonders that loyal priests, in such cases at least, ever fail to do so. That they cannot themselves be called canonically to account for negligence in cases wherein they permit the provisions of that canon to be a dead letter, would seem to be a pretty lame excuse for not carrying into effect their obvious duty under it.

THE FORTHCOMING SESSION OF THE HOUSE OF BISHOPS.

WE are grateful to the Presiding Bishop for his courteous explanation of the two matters contained in the call for a special session of the House of Bishops concerning which we recently expressed some doubt.

In our judgment the best interests of the Church are always better served by publicity than by official reticence. To carve a new territorial missionary district out of portions of South Dakota and Nebraska is of course devoid of constitutional objections. To erect a missionary district in Central America is equally within the constitutional purview of the House of Bishops.

But it does not follow that it would be tactful or wise for the House of Bishops to take action in either of these premises without first taking the whole Church into its confidence and explaining why the action is contemplated. It must be remembered that while the House of Bishops may lawfully create these two missionary districts and choose Bishops for them, those Bishops cannot be consecrated until the Standing Committees of a majority of dioceses in the American Church have passed favorably upon the papers submitted to them. In the last analysis, too, the whole Church is called upon to pay the cost. If a radical change of policy is contemplated by the members of the House of Bishops, we strongly recommend that it be

thrown open to general discussion *before* that House commits itself rather than afterward.

To consecrate a Missionary Bishop especially for an Indian field would be in accordance with a precedent set in the consecration of Bishop Hare in 1873; but it is a precedent which was deliberately abandoned in 1883. There may be good cause now for recurring to the earlier precedent. If so, the reasons ought to be presented frankly and discussed *now*, while the question is impersonal. The discussion cannot be avoided; but it would be most deplorable to wait until it must be conducted from the standpoint of whether consent should be given or withheld to the consecration of a particular presbyter chosen for a new missionary district thus created.

Similarly there may be good reason for establishing a missionary district in Central America, and the Presiding Bishop intimates that the boundaries of such a jurisdiction would considerably exceed the Canal Zone, extending, perhaps, to the states of Guatemala, Costa Rica, Nicaragua, etc., which, he states, "the Archbishop of the West Indies has urgently pressed upon our attention." Such being the case, why not tell the story *now*, and not wait until it must come out in connection with the delicate question of the consecration of a Bishop-elect? We can quite see that there are reasons why the American rather than the English Church should be responsible for work in the American sphere of influence; but questions of ways and means and of methods of procedure cannot be determined off-hand.

To us it seems most deplorable that any member of the House of Bishops should even *wish* such questions as these to be considered confidential matters, fit only for discussion within the closed doors of their august house, but for which policies the whole Church must ultimately be called upon to give its support. We do not pre-judge either of the propositions; we recognize, indeed, that as all information in both matters has thus far been withheld from the public, we are probably too uninformed to express an intelligent opinion.

But it seems proper to remind Churchmen of two things. First, the Church will undoubtedly resent the adoption of either of these policies by the House of Bishops in a star-chamber manner; and if it becomes necessary for either or both of the proposed Missionary Bishops-elect to be sacrificed by an adverse vote of the Standing Committees in order that protest may be made against such a deplorable manner of procedure on the part of our revered fathers in God, the responsibility for so delicate a condition as must result, must be assumed by the House of Bishops.

Second, all questions as to missionary expansion must be discussed upon relative and not upon absolute considerations. The American Church does not adequately support the missionary work for which she is already responsible. The legitimate demands for expansion in those fields cannot now be granted. To open up a new and distant foreign missionary district is an exceedingly expensive matter. It involves not only the support of a Bishop but also of all the missionaries that may be sent to aid him in his work. Is expansion in this manner *more* immediately pressing than, for instance, the undertaking of an extended work in college towns of the United States? Or the expansion of our colored work? The American Church may easily spread itself so thinly about the world as to accomplish nothing. Concentration may possibly prove to be the wisest policy.

And if the work among Indians in South Dakota can be more advantageously directed by a Bishop who would be a specialist in such work, is the *relative* necessity for two Bishops in South Dakota and a third in North Dakota imperative?

We are careful to express no opinion on any one of these questions, in view of the fact that information necessary to determine them intelligently is withheld from the Church. We only maintain that if the House of Bishops should seek to determine them without first taking the public into its confidence, it would be in every way deplorable; it is hard enough to obtain support for our missionary enterprise now, when no questions arise, to make it either tactful or wise for such support to be handicapped by unnecessary mistakes in policy.

IN the instalment of our report of the Canadian General Synod, printed last week, we read with surprise that the only member of the delegation from the American Church who was able to be present, "elicited a tremendous demonstration

Our Canadian Ambassador

against reciprocity by saying that 'We already have reciprocity in the best things, and I am perfectly willing, for my part, to let well enough alone. Because two families have lived on most neighborly terms for a number of years side by side, there is no reason why they should break down the partitions and start experiments in joint stock housekeeping.'

We had hoped that during the week since that issue was printed we should have received some denial or modification of this report, but none is yet at hand.

It must be remembered that the delegations sent from the American to the Canadian Church and *vice versa* are of the nature of diplomatic embassies. For a diplomat to express an opinion upon a subject that is at issue in an election pending in the land wherein he is an official guest, is highly improper. It is still more improper for a diplomat to express officially an opinion concerning the official relations between the two countries, in matters that are pending between them; and most of all is it improper for the opinion thus expressed to appear at issue with the official policy of his home land.

We place this upon record, not for the sake of condemning the ambassador from the American Church, who probably made one of those easy but deplorable slips that often come so unhappily to the tongue's end of public speakers; but only to express the hope that a like incident may never occur again. The speaker, of course, would be the first to explain that the view he expressed is his personal opinion alone, which, through some untoward circumstance, he was so unfortunate as to intrude into an address delivered in his official capacity.

It may be that we shall still learn that he was not accurately reported.

ANSWERS TO CORRESPONDENTS.

R. E. B.—In reply further to your query (September 9th) as to an available book containing plans of churches, a correspondent reminds us of *Church Building*, by Ralph Adams Cram (Small, Maynard & Co., \$2.50).

THE UNSPOKEN PRAYER.

The cry I cannot utter, do Thou hear,
The prayer my spirit crushed doth not express,
Do Thou, O God of pity, hear and bless!
I wander blindly, torn with doubt and fear.

No tears relieve my grief, but Thou dost know
My need of Thee; I wander sad and lone,
My prayer unspoken rises to Thy throne,
In mercy look upon Thy servant's woe.

My heart to Thee ascends, though silent now
I seem, and strains of music clear and strong
My spirit hears, the holy angels' song,
My faith Thy love beholds nor questions how.

Hear Thou, O God, the prayer I cannot say!
The prayer unspoken, now my contrite heart
Will offer sacrifice as doubts depart
And light from heaven shines upon my way.
Asbury Park, N. J. MARTHA A. KIDDER.

THE DOVE OF THE CATHEDRAL.

Beneath the soaring vault of Brunelleschi's dome,
Hard by the fretted lily of the Shepherd's Tower,
The worshippers are kneeling at the vesper hour,
Forth from the incensed bosom of the mystic gloom,
The wailing chant, the swelling litany of Rome,
The organ's ocean roll, through blazoned pane and door,
Come to my ear, subdued to sadness by the power
Of those appealing voices. Heavenward roam
My eyes. Will no angelic troop from out yon sky,
Blue as Lugano's noon-day waters, downward fly,
Drawn by those yearning harmonies? Behold, a dove,
With wings outstretched, and motionless, and bathed in light,
Enraptured, floats around the dome's ethereal height.
Oh, bird, art thou God's messenger of answering love?
PHILIP ALEXANDER BRUCE.

OUR THOUGHTS are our life. There can be no small world and no prison for him who thinks. A thousandfold better are ideals and dreams in poverty than a visionless life in a palace.—*Selected.*

THOSE THAT HUNGER for righteousness are hungering for that which lasts forever, which satisfies, for that which is the true and eternal law of heaven and earth.—*E. C. Wickham.*

NOTABLE CHANGES IN THE ENGLISH EPISCOPATE

Resignation of the Bishop of Ripon Added to Changes Heretofore Chronicled

WIDESPREAD APPRECIATION OF THE WORK OF BISHOP GORE IN BIRMINGHAM

The Living Church News Bureau
London, September 5, 1911

WE seem to be in the midst of quite a number of changes in respect of the occupancy of English sees, and such as are likely to have a material and far-reaching effect upon Church life in the dioceses concerned and also upon the Church at large in this country. At the present moment there are two sees, Winchester and Oxford, which have new prelates; two sees, Salisbury and Birmingham, without an occupant; and still another, Ripon, which will shortly be vacant.

The Bishop of Ripon (Rt. Rev. W. Boyd Carpenter, D.D.) is sending a letter to the Archdeacons and Rural Deans of his diocese to intimate his impending resignation. Two years ago he intimated, as he here recalls, that he might think it needful to resign on account of ill health. This reason, he is glad to say, has less weight to-day:

"But," he says, "I prefer to lay down my burden before the slackness of age makes my resignation obviously needful or imperatively desired. Further change and movement contribute to the welfare of great institutions; they suffer when responsible officers are held too long or beyond the time of adequate strength. I have always deplored the conditions existing among ourselves which practically compel men to remain at their posts when both prudence and wisdom counsel retirement. Our system herein does injustice alike to worker and work. I have not hesitated to state my views on this subject without a readiness to put them into practice. Consistency constrains me to my present step."

The Bishop, who was born in 1841, was consecrated to the see of Ripon in 1884. He has a volume of personal recollections in the press, which will be published under the title of *Reminiscences of the Bishop of Ripon*.

The permanent value of the new Bishop of Oxford's many-sided work as Bishop of Birmingham is said to be acknowledged by all sections of the citizens in that Midland city. The Roman Bishop stationed at Birmingham says that Dr.

Gore will be greatly missed as a social worker, for he led the way and labored strenuously for the uplifting of the poor. The president-elect of the Wesleyan Conference writes in high appreciation of him. The *Birmingham Daily Post*, which evidently does not represent the Church in any way in journalism, refers to the Bishop in its editorial columns as follows:

"No other man, we suppose, could have advanced the position of Anglicanism in the city and its environs as Dr. Gore has succeeded in doing; neither could any other in so short a time have strengthened and improved the machinery of the Church as a working organization to an equal extent." Again, it says: "It is doubtful whether the diocese of Birmingham could have been carved out of the overgrown and unwieldy diocese of Worcester without his gifts of money and his unflagging personal endeavor. . . . The Anglican Church in the city and its environs has been filled with new life and new energy during recent years."

The translation of Dr. Gore from Birmingham to Oxford, following not long after that of Dr. Talbot from Southwark to Winchester, suggests to the *Times* newspaper some reflections on the part played by the Church in regard to the special problems of our time connected with great cities and industrial life. The ministrations of these two prelates in the Midlands and in South London, says the leader writer, are in some respects particularly significant, and there is a certain analogy between them. In both cases the creation of the see was largely due to its late occupant, and was chosen by him for his sphere of work because it brought him into the heart of modern urban and industrial life, with all its perplexities, its difficulties, its heavy load of responsibility. The two cases are recent and the circumstances special, but otherwise they are rather typical than exceptional:

"The sneers, and even abuse, habitually flung at the Bishops in certain quarters are as foolish as they are base; they are obsolete. The Church is visibly and consciously adapting herself to the changes going on about us and to the new duties and conceptions that they bring, not always with perfect wisdom and success—for it is not given to men to command that—but with high purpose. Per-

haps Dr. Gore was never really at home in Birmingham, though he faithfully followed the apostolic example of being all things to all men. But we have no doubt at all that he has exercised a powerful and beneficent influence there, which has not been confined to the diocese. He came from the cloister and was thrown immediately, without previous preparation, into a welter of realities sufficient to puzzle and confound the most experienced head. Among these realities he may have seemed occasionally for a time to lose his way, but the high purpose has always shone out clear."

The *Times* goes on to say: "It is the true mission of the Church to uphold this light of high moral purpose, to shed it on the dark places of our modern world, and to illumine the steps of those who have to walk there. Spiritual influences are often thought to have lost their hold on mankind in these days and to have no longer any place among us. It is a shallow view. . . . The age of reason is more obsolete than the age of faith, and the impossibility of solving our problems on a purely materialistic basis is becoming clearer as we understand them better. We need the guidance of justice and charity in the Pauline sense. These must inspire not only our conduct but our legislation and all our doings if we are to find any solution at all."

The Bishop of the Falkland Islands sets forth in the columns of the *Times* a broad and comprehensive scheme on behalf of a vast number of our kith and kin who are under his spiritual care on the Pacific coast of South America; for

supplying them with those helps and opportunities that go to the making of the highest and finest life. He wants to raise the sum of not less than £100,000, which shall be devoted first to supplying more clergy and better church buildings; then to the building up of two great schools, one for boys and one for girls, and commercial schools at the more important centers; also a series of hospitals and nursing homes, besides other details. The scheme has received the warm approval of the two Archbishops, the Bishop of London, and the great bulk of the Bishops. He proposes to lecture in every city and town of consequence in Great Britain during the next few months; he has a magnificent series of cinematograph pictures to illustrate his lecture. But this campaign requires much organization, and it is for this he appeals, not so much to the clergy as the laity. And what he asks for most of all are the services of twelve active and vigorous men and fifty equally active and capable women, who will be willing for the mere love of the thing, to go round England and Scotland with him, going into the houses and schools and hotels of towns and compelling the people by their persuasiveness to come and hear what the Bishop has to say on behalf of their far-away brethren in this little known part of the world.

St. Bartholomew's, Brighton, says the *Church Times'* correspondent, in his Notes from Brighton, is used to great and glorious festivals, but in all its history there is nothing to eclipse the patronal festival just concluded. Since the last

patronal festival, St. Bartholomew's has indeed been making history; the eyes of all, friend and foe alike, have been on it; it has been called upon to send a message to the whole world, and it has sent it with no uncertain sound. For the battle St. Bartholomew's has been called to fight has not concerned it alone. The validity of English orders and the reality of the sacraments of the English Church have been called into question, and the answer has gone forth once again, though with greater emphasis than ever before, that the Catholic Church in this land stands, as it always has stood, for the whole faith in all its entirety and fulness. At all the early Eucharists on St. Bartholomew's day the number of communicants was greatly in excess of those of previous years, and this is particularly noticeable as last year the congregation was especially asked on this festival to make their communions with the special intention that the late vicar might withdraw his resignation. The period from January 1st to August 23th, as compared with last year, shows an increase in the number of communions made of over 1,500. At the High Mass the huge church was crowded, and among the visitors in the congregation was the Rev. Dr. Mortimer, of Philadelphia. The altars were again thronged on Sunday within the octave, while at the High Mass large numbers were unable to gain admission some time before the service began. The church was also crowded at Evensong, as perhaps never before. But there is another side to all this, concludes the correspondent, for this great festival marks the complete collapse of a carefully laid plot:

"Its utter failure has revealed the plot in all its ugliness. What happened twelve months ago was but the climax of a scheme which had been maturing for years. Brighton was chosen as the ground,

for obvious reasons, and when those responsible thought the time was ripe, the blow was struck. What the result has been, all the world now knows. The gain to the Church of England cannot yet be estimated, neither the harm to the Church which hoped to receive all the gain. The saddest thing of all is the tremendous blow to the cause of Reunion, which should be dear to the heart of every true Catholic. The whole plot has signally failed because it was directed against a work which Almighty God has so distinctly, and in manifold ways, been pleased to bless. 'Not unto us, O Lord, but unto Thy Name be the praise.'

The Rev. H. J. Fynes-Clinton, acting editor of *Eirene*, the official organ of the Anglican and Eastern Orthodox Churches Union, states, in the number published this month, that the appointment of the Rev. H. G. Helliier as secretary for the district of the British Isles has led to a great advance in the membership of the Union in the said district, owing to a circular issued to Catholics, and the organization of addresses at local Church assemblies. J. G. HALL.

DEATH OF ARCHBISHOP ALEXANDER.

IN a part of last week's edition of THE LIVING CHURCH there was chronicled the death of the Most Rev. William Alexander, D.D., LL.D., D.C.L., retired Archbishop of Armagh and Primate of All Ireland, at the advanced age of 87 years. The venerable prelate was well known in the literary world as well as for his episcopate. So far back as 1850 he wrote an Oxford prize essay on *The Divinity of Our Lord*, and ten years later the sacred prize poem at Oxford entitled *The Waters of Babylon*. Later in his ministry he delivered the Bampton Lectures on the *Witness of the Psalms to Christ and Christianity*, a subject to which he had given especial study, and upon which he was a recognized authority. In later years he published several volumes of sermons, was one of the contributors to the *Speaker's Commentary*, and edited editions of Keble's *Psalter* and *Christian Year*, and of George Herbert's *Select Poems*. Poetry thus was one of his chief enjoyments, as also it was one of his especial attainments; and the hymns and poems of his wife, who died only a few years ago, have also obtained a world-wide reputation.

The Archbishop was one of the few Irish Church dignitaries who held over from the old regime before disestablishment was accomplished. He was made Dean of Emly in 1864, Bishop of Derry in 1867, and Archbishop of Armagh and Primate in 1896. From the Archbishopric and Primacy he retired last spring by reason of his advanced age. It is supposed that he was senior of the entire Anglican episcopate.

MAN'S DESTINY.

AN EVOLUTIONIST'S CONFESSION OF FAITH.
 "We shall be like him, for we shall see him as he is."
 Eternal Power! to whom man's soul is kin,
 No distant throne is thine, beyond the skies—
 Thine humblest offspring hears thy voice within,
 Or fallen, gains from thee the strength to rise.

When still our universe was nought but cloud,
 Man's final destiny was known to thee;
 And here on Earth—at length with form endowed,
 Thy spirit brooded o'er the restless sea.

Responsive to thy touch, life soon appears.
 Life? Yes, but life as yet no promise shows.
 Thy guiding hand throughout unnumbered years
 Alone its hidden purpose can disclose.

By never ending though minutest changes,
 Life's course runs upward through the countless years,
 Until the frame in which man's spirit ranges,
 The fruit of evolution's plant, appears.

This fruit shall doubtless some day reach perfection,
 Though still such weary aeons from the goal;
 Man's onward march shall never lack direction
 Till thine all glorious image fills his soul.

GEORGE B. MOREWOOD.

A LEGITIMATE concern for the bodily or spiritual welfare of any person is as different from a spirit of mere meddlesomeness as common sense is different from nonsense or no sense at all.—*Scl.*

FAILURE is not the worst thing in the world: the worst thing is not to try.—*Selected.*

MAGNIFICENT STRUCTURES FOR NEW YORK CHURCH

Chapel of Intercession to be Built at Cost of Half a Million

ST. STEPHEN'S COLLEGE OPENS—CANNOT ACCOMMODATE ALL WHO WOULD ATTEND

Other Items of News of the Metropolis

Branch Office of The Living Church }
 416 Lafayette St.
 New York, September 19, 1911 }

WORK will be started within a few days upon the new chapel of the Intercession (Rev. Dr. Milo H. Gates, vicar), one of the chapels of Trinity parish. It will stand on the southeast corner of Broadway and 155th street, on land now occupied by Trinity cemetery.

The style chosen by the architects, Cram, Goodhue & Ferguson, is English Gothic, expressive of the Anglican tradition. By its length and open timber roof it is suggestive of the Norfolk churches, though the dignity gained by its height is more French than English. But the church is distinctly a modern work, owing more to Mr. Goodhue than to any historical precedent. The crypt, in itself a fair-sized church, capable of seating more than two hundred persons, is a large vaulted mortuary chapel, from which a broad flight of stone steps leads directly to the cemetery on the south. On either side of the aisles are deep recesses, where some day it is hoped will be built memorial tombs.

The nave has been made unusually wide, so that eight hundred persons can sit within a radius of eighty feet of the pulpit. The floor seats a congregation of nine hundred and seventy, while ninety more can find seats in the west gallery and the chancel has accommodations for about sixty-five choristers.

The church, rectory, and parish house are connected by a cloister, which surrounds four sides of a small garth. The side entrance to the parish house is through this cloister. Here in the basement are provided a large playroom for children, showers and lockers for gymnasium work, room for sloyd classes, etc. On the first floor are offices for parish workers, a billiard room, and a large room which will serve for club uses, lectures, meetings, etc. At the end of the parish house is a suite devoted to the cooking school, where not only will a class of girls be instructed in the art, but refreshments will be served on those occasions when the parish house is used for social gatherings.

The entire second floor is occupied by the Sunday school room, which has a seating capacity of five hundred and fifty on the floor and about two hundred in the gallery. Illustrations of the magnificent group will be printed next week.

It is announced that the memorial chapel of old Trinity Church, to be known as the Morgan Dix Chapel, will be built after revised plans. The new building will be erected parallel with the north wall of old Trinity. This change of position will disturb fewer graves in the churchyard. The memorial chapel will have an entrance from Broadway and probably another from the "Bishop's room" of the church. It will conform to the historic structure; will seat about seventy persons, and be equipped with altar, organ, and other accessories.

The academic year at St. Stephen's College, Annandale-on-Hudson, opens auspiciously on September 19th. President Rodgers reports that the Rev. H. K. Garnier has been appointed to fill the temporary vacancy in the chair of English and History during the year's leave of absence granted Professor E. C. Upton. Owing to the lack of rooms many applications from prospective students were refused. It would be a happy day for St. Stephen's and a boon to the Church if some friends would come forward with a gift large enough to complete the dormitory buildings, and increase the endowment in proportion, so that more earnest young men might be educated in this college of the Church. It is more than regrettable that men anxious to prepare for Holy Orders should be turned away from St. Stephen's doors at the very moment when they need most to be helped and encouraged.

Other college announcements are that Mr. L. F. Piper has been appointed instructor in English. The new artesian well gives a copious supply of good water for all the college buildings. The dormitory buildings are soon to be lighted by electricity.

By the will of Mrs. Isabella G. Whiting of New York, the following bequests are made: St. Ignatius' Church, New York, \$2,000; the Order of the Holy Cross, \$2,000; Nashotah House, \$2,000. Smaller bequests are made to Church institutions. The residuary legatee is the Rev. Dr. Arthur Ritchie, rector of St. Ignatius' Church, New York.

In addition to daily preaching in Wall street, the Rev. William

Wilkinson, evangelist of Trinity parish, New York, frequently preaches to out-door congregations elsewhere in and about the city. Recently the 800 seamen of the *Olympic* listened to a sermon which he preached from Psalm 95: 5, "The sea is His, and He made it: and His hands formed the dry land."

Sermon to Seamen

The Bishop's house, 7 Gramercy Park, was entered by burglars a few days ago. It was closed for the summer, but was regularly inspected. It is thought that the loss of articles was comparatively slight, as the safe and strong boxes were not molested. The burglars were evidently frightened off before accomplishing their object.

Burglary at Bishop's House

After one year's work at Holy Cross Church on the lower east side in New York, the Rev. G. S. Adriance Moore has been presented with a solid gold pyx and oil stock, for use in sick calls. Congregations have increased remarkably during the year, and many of the old communicants have returned to the parish. Twenty-two were confirmed during the year and there were a large number of baptisms. This old mission is in the midst of a vast population of Jews and foreigners, and this revival of work promises well for the future.

Promising Work at Holy Cross

AN UNEVENTFUL MONTH IN PHILADELPHIA

Summer Includes September in the Quaker City

PREPARATIONS FOR "MEN AND RELIGION" AND FOR UNIVERSITY WORK

The Living Church News Bureau (Philadelphia, September 19, 1911)

BYOND the gradual return of rectors to their chancels, and the somewhat slower return of parishioners to the pews, the history of the Church in this city for the month of September has been monotonously uneventful. Some of our prominent laymen are taking a leading part in the "Men and Religion" movement, whose "Rally Day" is set for September 24th. Mr. Edward H. Bonsall, president of the Brotherhood of St. Andrew, is chairman of the Executive committee for the Philadelphia campaign, and among the members of the committee are Mr. Edmund B. McCarthy and Dr. John Wilkinson, Jr. Mr. Bonsall presided at a luncheon given in the Central Y. M. C. A. building on Monday, September 18th, at which the plans of the movement were discussed.

In preparation for the opening of the University of Pennsylvania plans are made to reach the Church students in the incoming classes, and bring them into relation with the neighboring parishes. Mr. John K. Shryock, an active Brotherhood man from the parish of the Incarnation, is to act as "Church Secretary" of the University Christian Association this year, with this special work in charge. Mr. Shryock will be on duty daily after the 18th of this month, at Houston Hall, the headquarters of the association, to meet students and to aid them in this and other ways. Bishop Guerry of South Carolina will address the students of the university on the last Sunday in October, and will also be the preacher at a students' service in St. Mary's Church, West Philadelphia.

The children of the House of St. Michael and All Angels (for colored cripples) took possession this summer of the newly acquired country home at Sea Isle City, and enjoyed ten weeks by the sea. The escape from the city heat and the salt breezes greatly benefited the little invalids. This institution, which should be more widely known, receives children from any diocese, without entrance fee or charge of any kind, and provides for them surgical and medical care, as well as mental and spiritual training. It is under the care of the Sisters of St. Margaret, and the Rev. William Henry Barnes is its chaplain. It completes its twenty-fifth year at Michaelmas, and is the oldest work of mercy devoted to crippled children of this race.

Bishop Mackay-Smith is at present in England, and will not return to the diocese until the middle of October. The Rev. Thomas J. Garland, D.D., is also in England. He will return early next month. The Rev. Dr. Rhineland, Bishop Coadjutor-elect, recently spent a few days in the city, making arrangements for removal hither.

The Bishop and Bishops-elect

THE THOUGHTS of the coming of the Lord are most sweet and joyful to me. It is the work of faith and character of His saints to love His appearing and look for that blessed hope.—*Richard Baxter.*

SELF-CONSCIOUSNESS may be truly defined as a person's inability to get out of his own way.—*Scl.*

A BUSY YEAR PLANNED FOR CHICAGO

Full Complements of Clergy in Most of the Parishes

WHAT IS BEING DONE AND WHAT IS IMPENDING

The Living Church News Bureau (Chicago, September 19, 1911)

A VIGOROUS spirit of promise and enterprise pervades the whole diocese of Chicago, as the summer closes and the work of the fall and winter begins to take shape. Not only are the larger parishes of the city all at work under the leadership of their own rectors, but there is scarcely a vacant post, parochial or missionary, in the entire diocese at the present time. A year ago, with the resumption of activities, several of the leading groups in both city and suburbs were without rectors, and the same was true of a number of the mission congregations as well. The contrast this fall is stimulating and invigorating, and the air is filled with many plans, parochial and diocesan, for what promises to be one of the busiest and most effective years in the recent history of the Church in and about Chicago.

The principal vacancy impending is at Christ Church, Winnetka, whose rector, the Rev. H. W. Starr, is soon to leave for North Carolina. The larger congregations requiring curates are also for the most part supplied. Among the other vacant congregations at this writing are the missions at Belvidere and North Evanston (St. Matthew's).

The Rev. L. P. Edwards, who had done an excellent work at St. Matthew's for the past four years, has left the city for West Park, N. Y., to enter the Order of the Holy Cross. This is the first time, at least for many years, that this diocese has supplied a postulant for this important order, and he who has thus gone carries with him the prayers and the earnest congratulations of a large circle of friends. When he took charge of St. Matthew's there were less than 70 communicants. He leaves a congregation of about 150 communicants, with a Sunday school of over 100 members.

The principal event of a diocesan character nigh at hand will be the special convention of the diocese, called for Tuesday, October 3rd. **Special Convention** at the Cathedral, to elect a Bishop Suffragan. Considerable activity of a somewhat unusual kind at this time of the year is accordingly current among the various vestries and treasurers of parishes, owing to the fact that no congregation can vote or be admitted to this special convention unless its diocesan assessment is paid up to date *pro rata*. This financial side of this unprecedented convention is having a tonic influence in more than one direction.

Among the leading instances of parochial enterprise along new and extended lines are those centering at St. Peter's, Chicago, in the new "Butler Memorial" parish house. The new rector, the Rev. William C. Shaw, has spent the greater part of the summer in the parish, perfecting these many plans. He is supported by three curates, viz., the Rev. Arthur H. Beaty, the Rev. Frederick Welham, and the Rev. Arthur W. Kierulf. The last named has special charge of the parish house work, while Mr. Welham is in charge of the mission of St. John, on Rees street near Clybourn Avenue, lately the cure of the Rev. Irving Spencer, who is now at Appleton, Wis.

The work at the Butler Memorial is in the hands of seven committees, namely, the Business, Religious, Physical, Educational, Social, Employment, and Junior Work Committees. A layman is chairman in each of these groups of leaders, and these chairmen are all members of the board of fifteen managers, of which Mr. W. J. Bryson, the senior warden of the parish, is president. There is also a board of ten trustees, of which the rector of St. Peter's is chairman, the lay members being St. Peter's wardens and vestrymen. A large amount of new work, as well as the maintenance of the well-organized departments of the past, will be possible at St. Peter's with the help of this splendid parish house, and under the leadership of this strong, ably-directed set of leaders.

Another large parish which is well supplied with clergy and confronts an unusual opportunity, is Grace Church, Oak Park. the Rev. E. T. Mathison, rector. There are now two curates, namely, the Rev. B. I. Bell and the Rev. Albert E. Heard, the latter a deacon. The work conducted by these clergy will include that at the new St. Christopher's mission, in South Oak Park. This congregation, like all the missions in this diocese, is a mission of the diocese, and not of the parish. The Rev. E. T. Mathison is priest-in-charge, and the Rev. B. I. Bell will have the bulk of the work in hand, as well as that of assisting in the varied work of Grace Church itself. The Sunday school at Grace Church is being thoroughly reorganized, and strong efforts are being made to increase its numbers as well as to add to its general efficiency.

During the summer, open air services were held in Oak Park

at Grove avenue and Lake street, at 5:30 P. M., with ample success. The experiment along these lines of open-air Evensong services at Christ Church, Woodlawn (the Rev. C. H. Young, rector), has been so very successful this summer, that it is more than likely to find a growing popularity, another summer, in many parts of the diocese.

Open-air Services Prove Popular

By the first Sunday in September a good many of the clergy had returned from their vacations, and a number of them followed suggestion of preaching on the Labor question, in some of its many phases, on that Sunday. Some, who returned after Labor Day, gave these sermons on the second Sunday in September. There is a deep and growing willingness among the Chicago clergy to deal with the vital problems of the day, in their preaching.

Clergy Preach on Labor Question

The 151st chapter meeting of the Northeastern Deanery (which includes the clergy of Chicago and the suburbs) brought from forty Northeastern Deanery Holds Profitable Meeting suburb of Hinsdale, on Tuesday, September 12th, as the guests of Grace Church parish, (the Rev. Erle H. Merriman, rector). The programme included two of the most valuable papers ever read before the Chicago Deanery. The first came during the morning session, and was by a layman of St. Edmund's mission, Chicago, Mr. W. C. Graves, formerly of the Illinois State Board of Charities. It was entitled, "The Modern Conception of Public Charity Administration," and it held the closest attention of the clergy throughout. Replete with information which is largely inaccessible to the average citizen, and yet which every citizen ought to know thoroughly, it told of the vivid history of improvement, in Illinois, during the past forty years, among the state's public institutions for the alleviating of human suffering, and gave a graphic account of the struggles with hostile spoilers and an indifferent public, till the present noble achievements and system have been found possible. There are seventeen of these state charitable institutions in Illinois, nine of which are for the insane, while the others include hospitals and dispensaries and other institutions for the deaf, the blind, the epileptic, and other dependent and delinquent children. Forty years ago there were only about 1,000 inmates of such institutions, and the budget called for only about \$315,000 a year. Now there are over 15,000 of these helpless wards of the state, in these seventeen institutions, and the annual cost to the tax-payers of the state is over \$3,000,000. The buildings and grounds are valued at over \$12,000,000, and 5,500 acres of land are set apart for these purposes. Illinois now stands in the foremost rank among the American commonwealths, for the skill and the kindness with which this vast amount of suffering is cared for, and, so far as possible, relieved. The years which Mr. Graves had spent officially in the thick of all this difficult work, and his extensive knowledge of its multitudinous details, enabled him to give the clergy in a comparatively brief space a most illuminating view of it all. He was warmly thanked for his paper.

In the afternoon, the Rev. Theodore B. Foster, rector at La Grange, read a paper on "The Christ of the Epistles," which was so able and scholarly, and so attractively written, that the Deanery voted to raise by personal subscription sufficient money to have it published in pamphlet form, for circulation among the laity of the diocese. A summary would be quite impossible here, further than to say that it brought out in silhouetted contrast the Christological message of the Epistles, including, as they do, the earliest of our New Testament writings about the Deity of our Saviour, and the message of the synoptic Gospels, as giving the accurate outline of His Divine Humanity, in the marvellously selected words and events of His earthly life, while it wove the two into their real unity by showing many a quotation from, or reference to, these Gospels, in the Epistles themselves.

It was, all in all, one of the most helpful meetings held by the Northeastern Deanery for a long time. The Rev. Hugh J. Spencer of Windsor Park was elected secretary of the Deanery, in place of the Rev. H. W. Stow, resigned.

One of the oldest members of St. Mark's Church, Chicago (the Rev. Dr. W. W. Wilson, rector), passed away on August 28th, namely, Mrs. Sarah Moore Horton. She had been a communicant of St. Mark's for nearly forty years, and was for years an earnest worker not only in the parochial and missionary organizations of the parish, but also in the Chicago Orphan Asylum, of which she was for eighteen years the secretary and for two years the president. Many of the ornaments of St. Mark's Church are the product of her handiwork. She has bequeathed to the parish the example of rare fidelity and steadfastness, in these shifting days.

Systematic efforts are being made by the Brotherhood of St. Andrew's Chicago leaders to secure a large attendance from Chicago B. S. A. will Send Large Delegation to Buffalo at the Buffalo International Convention of the Brotherhood, October 18th to 22nd. On Thursday evening, September 14th, the "Buffalo Convention Club" had supper together at a downtown restaurant, and addresses were made by Mr. Courtenay Barber, Mr. E. H. Stroud, the president of the Local Assembly, as well as by Mr. B. H. Bekker, and others, all being along the lines of furthering the movement to gain a large Chicago delegation. The Convention promises to be of

unusual importance and the signs now point to a larger delegation than of recent years from Chicago. Mr. Stroud's aim is to have at least one delegate from every chapter in the diocese. The Chicago delegation will leave over the Wabash railroad at 3:30 P. M. on Wednesday, October 18th. This is the official route, selected by the Chicago Executive committee of the Brotherhood.

Under the auspices of the Chicago branch of the Woman's Auxiliary, the Rev. George Craig Stewart will conduct a Quiet Day at the Cathedral of SS. Peter and Paul, Washington boulevard and Peoria street, on the feast of St. Michael and All Angels, September 29th. The service will begin at 10 A. M. with the Holy Eucharist, and will close at 3 o'clock. Luncheon may be had at the Mission House. All women of the diocese are cordially invited.

Quiet Day at Cathedral

A mission at the Church of the Advent, from October 15th to October 22nd, will be conducted by the Rev. W. Everett Johnson, secretary of the newly organized Missioners' League.

Bishop Anderson has taken a house at Elmhurst, a suburb on the west side of Chicago, for two months, commencing September 1st. **TESTIUS.**

SOME RANDOM THOUGHTS.

BY RALPH ERSKINE GENTLE.

THE throne of grace is established for ever, and is accessible by day and by night, when the clouds thunder, and when the breezes of summer breathe amongst the flowers of the garden. Pray without ceasing. Never go where you cannot pray. As for the "time of need," the throne of grace was set up to meet that time, and in all the history of the Christian heart it has never been known to fail.

THERE is a Tree of Life. It is the Balm of Gilead—the finished work of Emmanuel, the substitution in the sinner's stead, and the satisfaction rendered to Divine justice by God's Beloved Son. In order to obtain its healing essence they used to wound the Balsam Tree; so for our transgressions was the Saviour wounded, and with His stripes we are healed.

WE CANNOT look lovingly and believingly at Jesus and then turn to look complacently on ourselves.

THE LORD'S SERVANTS must wait for the Lord's word before they make a move; whether it be to go abroad or to come home. Waiting is hard work, especially waiting in Egypt; but it is safe to tarry till we have our marching orders.

IF PROFESSING Christians to-day were better acquainted with the Scriptures, and more in the habit of bringing every new doctrine to them as its touchstone, there would be less currency of errors and firmer grip of truth.

THE BEST EVIDENCE of the power of the Gospel is a consistent life.

WHILE CHARACTER is manifested in the great moments of a man's life, it is made in the small ones.

THE UPPER FLOORS of the house where we live and receive our friends may be luxurious, and sweet, and clean. But what about the cellars, where ugly things crawl, and swarm, and breed, and sting? "Cleanse Thou me from secret faults."

THERE ARE two questions which every Christian ought to ask himself regarding his recreation. One is, "Can I ask God to bless this thing, and my doing it?" And the other is, "Does this thing help or hinder my influence on my fellows?"

GRACE in the heart produces fruit in the life. Shake off your prepossessions and traditions; go in simplicity to the Bible; sit at the feet of Jesus, and listen to the Teacher sent from God; and you will find that a righteousness which does not clothe itself in right living, so far from being a passport to safety, is an aggravation of guilt. "To him that knoweth to do good and doeth it not, to him it is sin."

THE REASON why this world is so full of excitement is because it is so empty of peace; and the reason why it is so empty of peace is because it is void of God.

THE STRONG earthward pull is ever acting on us, and, unless God hold us up, we, too, shall slide downwards.

PACIFIC COAST CONFERENCE OF THE BROTHERHOOD.

THE fourth annual conference of Churchmen upon the Pacific coast, under the auspices of the Brotherhood of St. Andrew, was auspiciously opened in Seattle on Thursday, September 7th, and successfully continued until Sunday evening, September 10th. Churchmen from British Columbia down to Los Angeles came in large numbers, fully two hundred and fifty men participating in its events and inspirations. As Bishop Keator, in his strong address of welcome said, pointing to the British and American flags entwined upon the stage of Denny Hall, University of Washington: "We may be separated by political boundary lines in actual civic life, but we are all united under the standard of Jesus Christ in the English-speaking branch of the Church Catholic."

The "Quiet Hour," in All Saints' Church, led by the Bishop of Oregon, gave the keynote and the character of the whole gathering—"The Fellowship of the Holy Ghost." Perhaps never in recent years was the power and influence of the Holy Ghost felt more than here. In petition and praise, in speech and movement, was that power felt mightily. Involuntarily, it seemed then, nearly every aspect of consideration and worship centered around the Third Person of the Blessed Trinity.

For more than an hour Bishop Scadding quietly presented the illuminating truths under three heads: (a) "Who the Holy Ghost is"; (b) "What the Holy Ghost Does"; (c) "What the Holy Ghost Gives." A printed synopsis of the study was presented to every man present and he was thus enabled to retain the outline and carry home practically every valuable thought of the hour.

The opening Celebration at All Saints', at which the Rev. W. H. Stone was celebrant, Dean Hick epistoler, and Rev. E. V. Shaylor was gospeller, was attended by a congregation filling the church, after which the first united meal at Campus Lodge was the breakfast. The community feature of the Conference was most valuable. Living in fellowship with one another in a semi-retreat from the world, the influence of the Spirit had great opportunity upon the collected life.

An incident which emphasized this and the militant character of service in the Kingdom was the fact that Capt. Hyde, U. S. A., a strong Brotherhood man, lay reader and candidate for Orders, who conducts and maintains a mission at Fort Flag, brought six young men of the U. S. Coast Artillery service to the Conference, and the bugler of the company sounded all the calls to meals and services.

The Rev. Dr. F. T. Webb of Tacoma conducted the devotional service of Friday morning, and the Bishop of the diocese, in his address of welcome, gave expression to a sentiment which was strongly appreciated by the hearts and hands of the men.

The feature of the morning session was the address by W. C. Sturgis, Ph.D., of Colorado Springs on "Christ the Supreme Need of Every Man." He spoke of the great need of friendship and showed what the qualities of true friendship are, and then most forcefully showed how all these qualities were embodied in Jesus Christ. Particularly strong was that part of his address to which he endeavored to answer the question as to the personality of Christ, and every man present was made to feel that the Christ whom we follow is worthy of all the love and devotion one is capable of giving Him. The address made a profound impression on the minds and hearts of the congregation, and every man present was brought nearer eternal verities as a result of his words.

The afternoon was devoted to the interests of the Junior Conference and was most valuable. The address of A. C. Newell of Portland was a valuable production and dealt with the influence of the Church's life in the adolescent period. Bishop Rowe, in an address on "Adventure for God," stirred all hearts.

The evening meal was served at St. Mark's parish house, in order that all might be present at the mass meeting which followed. It was in no sense a Friday banquet. In the previous arrangement it was recognized that Friday was the Church weekly fast, that under no guise could a banquet be held without stultification. Hence it was a simple evening meal without flesh food.

In spite of a steady down-pour, the largest congregation of men during the Conference gathered. Choral Evensong, with Gregorian chants, formed an inspiring prelude to the address of Dean Hicks of Spokane, "Christ's Will for Each of His Followers." He said: A man must first catch the vision of Christ before he can find His will. He must then possess it for himself and after that reveal the Christ in Himself to others.

A gathering of the Bishops and clergy followed the service at St. Mark's rectory.

Well attended conferences for Juniors, Seniors, and college men were the order for Saturday morning. The afternoon was given over to a recess, and the whole company was taken on a chartered steamer for a trip upon Lake Washington, a beautiful lake of thirty miles' length within the corporation limits of the city of Seattle. It was planned to have a basket luncheon at Wildwood Park, but the weather forbade and in front of the blazing logs in the Men's Club House of the University the picnic lunch was held.

The preparation service for Corporate Communion was held in

the evening at All Saints' church, by the Rev. C. C. Owen of Vancouver, B. C. It was a sweet, helpful hour, but the writer felt the lack of more definite sacramental teaching, that the Sacrament is more than the loving memory of Christ's death, that it is the one way in which He feeds Himself to souls.

The corporate Celebration on Sunday morning, at which the Bishop was celebrant, presented an unusually inspiring sight. The little church was crowded to the doors. The Presence was felt. It was received.

Preachers at the 11 o'clock service at the various churches were: Rev. H. B. Gray, D.D., at St. Mark's; Very Rev. Dean Hicks at Trinity; Rev. O. E. Gray at St. Paul's; Rev. C. E. Tuke at St. Clement's; Rev. E. M. Rogers at All Saints'; Bishop Keator at St. Andrew's; Rev. C. C. Owens at All Saints'; Rev. E. H. Simpson at St. Luke's. The subject at all the churches was: "I, if I be lifted up, will draw all men unto Me."

The afternoon mass meeting was the only one of the Conference which did not attain the measure of success expected, although Mr. Shelby and the Rev. Dr. Gray gave stirring addresses on "Men and Religion."

Evensong at Trinity, to which all congregations had been invited, with the men of the Conference, was a hearty service. The rector of the parish made a brief address before the remarkable effort of Dr. Sturgis. "For their sakes I sanctify myself." The whole of Christ's purpose was for the blessing of others. His every act was for the benefit of others. In body, mind, and spirit He trained Himself. Men of the Church need the same ideal and the performance of the same service.

The farewell service in the Sunday school room was impressive. Two short addresses by laymen and two clergymen were made, and the Bishop, who had been present at every meeting and service of the Conference, was asked to speak. It was a tense situation, a thrilling and expectant moment. Rising slowly from his chair, he said: "There is only one word to say: 'Unto God's gracious mercy we commit you. The Lord bless you and keep you, lift up the light of His countenance upon you, and give you peace.'"

Results of the Conference will be known only to God. It was a stirring, spiritually high-toned convention. Strong Churchmanship and strong spirituality rang in every tone. To some it seemed to excel in its power even some of the national conventions of the Brotherhood. To all it was a revelation of the growing solidarity of a great western section of the Church, destined to answer to the call of Christ for a better foundation of a new western world, different from any existent ones—personal consecration plus sound organic life in the Kingdom of God.

A photograph taken at the conference is reproduced on page 708.

THE LORD'S WORK

(THE SOLILOQUY OF A SOUL.)

INDEED I love the work of the Lord, and gladly, generously have I given all these years toward the support of His Church on earth. I have been (even if I do say it myself) one of the mainstays of the work in this part of His field. I have given of my substance to help His workers, I have provided things which, without me, they would have had to do without, but now—another worker has come whom I do not approve of; I like neither his ways nor his methods, therefore I want him to go out, and if he does not, I and my friends will try to "starve him out." Others may like him and welcome him, they may keep on faithfully with their work; as for me I will not do so. I withdraw my support from the work of the Lord because it is not being done the way I want it done. Have I given in the past something to help beautify the services of His Church? I take it back until the time when a man after my own heart is in the place of the one I dislike. What of it, if I am interfering with the services by taking away that which I gave to the Lord? What if I scandalize the whole congregation by such an act, and also give occasion to the adversaries of the Church to rejoice over our dissensions, causing them to exclaim ironically: "See how these Christians love each other!" I cannot and will not help this new worker. Turn him out, and then I will return when the work is done as I think it should be done, but not before."

Oh, the pity, the sadness of it, the blindness of such a soul! Who shall tell the truth to the poor deluded one? Who shall show her that by keeping away from the Sacraments the "starving out" process has already begun—but in her own heart, in her own spiritual life? Who shall remind her of our Master's words: Except ye eat My Flesh and drink My Blood, ye have no life in you?

Oh, let us pray for her, for ourselves and for all His workers, that we may work in the spirit of our Lord, praying with Him: Nevertheless, not my will, but Thine be done.

ZOAR.

The World Conference--The Next Step Toward Christian Unity

FROM THE CONVOCATION ADDRESS OF THE RT. REV. CHARLES H. BRENT, D. D.,

Bishop of the Philippines.

LET us first turn our attention to matters of general concern in the Church.

At the General Convention last October two principal considerations occupied our thoughts—the Mission and the Unity of the Church. The Mission of the Church is missions. It is to preach the Gospel to every creature and make disciples of all nations. Every symptom in our own Communion of an increased sense of responsibility for the evangelization of the race is a cause for rejoicing, and the reorganization of our Board of Missions has already justified itself. But it is not our Communion alone that is roused to a consciousness of world-wide responsibility. All Christian Communions alike are bending their energies toward the common end, and in consequence are flowing toward one another, foreshadowing the day when there shall be one flock under one Shepherd. No longer are missions viewed as an unimportant adjunct to the Church's work but are accepted as the end of her existence. A communion, a diocese, a congregation without missionary spirit and effort is devoid of vocation, and can never hope to be more than a moral and social convenience with a Christian name.

The Universal Mission of the Church is the distinctive feature which marks her as Christian. As long as Christendom believes in its claim to catholic jurisdiction and in consequence lays siege to every stronghold of evil and ignorance, no opposition can prevail against it. When, therefore, we appeal to men to join in the campaign of the Lord's host, we invite them to embrace their own salvation.

It is one of the curious phenomena of life that great movements are most admirable when they are struggling to justify their claims, unless, when at last they have won their way, an enlarged vision leads to redoubled effort. The day when Christian missions may, even by the prejudiced, be dismissed with a sneer, is past. As an eminent layman and conspicuous citizen of our nation said last fall, "I went to the Edinburgh Missionary Conference believing missions to be a pious enterprise; I came away with the conviction that they were a world force." Seth Low in these words voices the mind of independent witnesses whose testimony is of indisputable fairness.

But just because all men are beginning to speak well of the Church's Mission we are nearing a danger line. Popularity and respectability are pleasant, but they are very apt to shear the locks of strength in a Delilah lap. Now is not the moment for missions to applaud themselves for what they have accomplished. Having reached a breathing stage on our journey, we must study to see why our labors have been so unproductive. After all, we have sorrowfully to admit that the total impression made by the aggregated labors of all Christian Communions on the millions of Africa and Asia is pitifully weak. Nor may we attribute our scant harvest wholly to the infertility of the natives. The most glaring weakness in the Christian forces which, unless repaired, will defeat our efforts to win the world for Christ, is our disunion.

By degrees the immorality of sectarianism, or of acquiescence in a broken order, is being brought home to us. Christ's work can be done only in Christ's way. An Apostolate, divided by internal strife, could never have handed down the religion of Jesus to succeeding generations. Neither to-day can we Christians do effective work except as a Church that is at unity with itself. I think history bears me out when I say that the only great work of conversion of nations thus far realized has been done by an undivided Church. Before the beginning of the tenth century the major portion of national conversions recorded in history was complete. But the evil effect of schism upon missions was already beginning to declare itself. The breach between East and West was gradually widening, and upon the conversion of the Bulgarian monarch, Bogoris, by the Eastern Church, the Western Church strove for the control of his country, which ultimately affiliated with the East. Russia was converted before the renewed condemnation of the Latins by the Patriarch of Constantinople in 1054. Since that time such national conversions as there have been, such as Prussia, Lithuania, countries in the Arctic regions, Mexico, the Philippines, have come about through the unified influence of a single communion, and not by the labors of independent or competing bodies of Christians. The attempts to Christianize the nations

of India, China, and Japan, first on the part of separate communions, frequently teaching contradictory doctrines about God's character and methods of dealing with men, and later in mild coöperation with one another, have been and will be, nationally speaking, futile. Great nations will be won to Christ only in Christ's way. Yes, it is true that there is something extraordinarily fine in a fragment of the Church undertaking world-wide or even national evangelization. But there is also pathos in the part aiming to achieve what the whole alone can do.

The silences of the World Missionary Conference were as eloquent as its voices. The former witnessed to the fact that the weakness of Christian missions lay in their profound disunities, the latter that their main strength was to be found in their inconsiderable unities. The great work of the Conference was the implicit proclamation to the world that the evangelization of the human race was possible only to a unified Church.

Let us accept, then, the two-fold truth—that the Church's Mission is missions, and that the means thereto is Unity. There is one body, and one Spirit even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all and in all. It was this conviction brought home by God's Spirit that led General Convention to appeal to the Christian world to come together and consider as brethren some of the questions which now and hitherto have broken our ranks. Controversy has its time and place, but it is not now or here. For the moment let controversy give place to conference. There is no desire on the part of those who advocate a World Conference on Faith and Order to trifle with conviction or to tempt others to do so. On the contrary we are called upon to justify our belief and give a reason for the hope that is in us. Men, with rare exceptions, are biased in the direction of their own ideas and convictions. Neither a man nor a communion has it in him to be fair by himself. God has promised that He will guide His Church, but we have no assurance that He will prevent individuals or fragments from erring. Fragments will never know the depth of their errors until they come together. Even the Papacy, with all its massive conviction, does not know its own mind. From age to age it shifts its ground, accepting to-day what it rejected yesterday, canonizing to-morrow those at whom it looks askance to-day.

Conference is our next step. What lies beyond we may not know until we have gained the illumination of obedience which ensues upon the performance of present duty. This, however, we do know. The conjoint study of the Bible furnishing us with the Revised Version was one of the greatest blessings given to the Church by the last century. Wherein, I would ask, does this essentially differ from a similar study of Faith and Order, except in the fact that it was a much more extreme measure? There is a historical and scientific aspect of the latter as of the former. It was the principle of conference that secured to us the best contributions of the early Church—not the *ipse dixit* of the Councils, but the deliberations which ensued upon a call to council, and the discussions which followed, wherein the universally authoritative was released from the local and temporary by a process of spiritual selection. If it be argued that the proposed Conference on Faith and Order involves risks, I reply, Of course it does, safeguarded though it be by severe limitations against the weak expedient of compromise. At Nicæa Christendom ran the risk of being legislated into Arianism. The risk of a Council is greater than that of a Conference, although in the case of a Council, as well as of all legislative bodies, "a command is not a command unless there is power to enforce it," and belief cannot be coerced. What is universally binding, and what local and temporary, is decided not by a Council but by the Christian public who receive the Council's decrees and eliminate error from truth by spiritual selection.

In our Communion, one principle stands out clearly—our belief that the method of God's approach to man not only includes the sacramental, but also gives it high position. This I would term Episcopacy, in which the most significant thing is not its bald historical character but its mystical efficacy. By

Episcopacy I mean, of course, the Historic Episcopate, but also the large sacramental principle which is the explanation of the origin of the institution of Bishops. It is all one whether a historic office, or a historic book, or a historic ordinance, is a channel of God's favor. Nothing superior to Episcopacy has been produced in Church organization and life. Nothing has higher theoretic sanction. All Episcopacy needs to maintain now is its Divine origin and God's manifest blessing upon it. Leave experimental ecclesiasticism alone, and at what will it arrive in the long run? Will history repeat itself? Congregationalism seems to have abandoned its distinctive ecclesiastical peculiarity and is moving toward centralized government. The development of an Episcopate among the Methodists is interesting and significant.

The pitiful thing is that Episcopacy should be driven to justify its claims to Divine character chiefly by an appeal to history and external authority. It is the argument used by the Jews of our Lord's day to justify their exclusive claims. The present efficiency of Episcopacy as an instrument of organization and as a permanent moral and spiritual force ought to be the main argument for its divine origin and character. Its importance in the Church's order should declare itself. Many things, be it remembered, which originated with God, outwore their usefulness and forfeited their office through the failure of men to live their privilege. Unless the Episcopate has an inward, spiritual grace, it is hardly worth fighting for; as a mere instrument of organization it is valuable though not indispensable. The question is not whether a thing works momentarily and locally, but permanently and universally. It is because I believe that the principle of Episcopacy is an element of great worth and will find permanent expression in the unified Church that I touch upon it in this connection. But its true value will never be discovered until its spiritual character is more generally exhibited by those of us who possess its privileges. The only argument that really tells in behalf of the value of an instrument is the quality of the work it turns out. But even if we have not used it for all it is worth, we are sufficiently assured of its importance by our experience to carry its constructive claims for study and consideration to those from whom we are separated. We ask others to approach us with the same warmth of conviction with which we approach them, for only so may we hope to know and understand their best and they ours.

JOHN WORDSWORTH.

By THE RT. REV. G. MOTT WILLIAMS, D.D.,

Bishop of Marquette.

MY acquaintance with the late Bishop of Salisbury was not of many years' standing, but it came to be very intimate indeed, and through exchange of personal confidences seems to go back much further than it really does.

Those who met or heard him casually on his last visit to America saw very little of the real man. The public effect of his visit to us was undoubtedly much less, at the time, than that of the Bishop of London, or of the Archbishop of Canterbury. His real work, however, will last, and few are in position to know how much the public appearances of London and Canterbury owed to the quiet man who sat so many years in the Lollard's Tower of Lambeth Palace working for others. Many have forgotten and probably many never knew that the wonderful response of the two English Archbishops to Pope Leo's pronouncement on Anglican Orders was really written by Bishop Wordsworth. He also wrote the response, "*Ad Batavos*," in reply to the Dutch Old Catholics. He was always deferred to in matters of scholarship, and the late Bishop of Oxford told me explicitly that John Wordsworth was reckoned in England as the greatest scholar on the Episcopal bench.

Bishop Wordsworth never was a parish clergyman. He often bewailed this defect in his experience. Perhaps it explained how the schoolmaster manner clung to him, for he was practically in residence at Oxford for twenty-five years, and was promoted directly from there to the episcopate.

Sure as he often seemed of conclusions formed after long study, it was extremely interesting to see the great respect he always showed to exact scholarship in others. To prove scholarship even in a minor detail was to win his respect, his friendship, and frequent remembrance. He met in Minneapolis a quiet German clergyman named Lenker, whom he had never heard of before. On finding out the magnitude of Dr. Lenker's

work and future plans for work, Bishop Wordsworth sat down to learn from him, and showed him an almost humble respect. The meeting of the two was a very interesting spectacle, marked by extreme self-forgetfulness on both sides.

The Bishop's working hours were full of moments of devotion. I have sat with him through many of these hours both in his own study and in America. I think I was invited to prayer with him in every moment of perplexity throughout our long labors. He constantly sought opportunities for prayer, and rejoiced in the services of the Church.

His manner with poor people was most interesting. He met a great many young immigrants from England when he was here, and grudged them none of his busy moments, but spoke as a real father. His comments afterward on these meetings showed how thoroughly he had observed and how deeply he was interested. He was affected deeply by the visit of a young factory girl of English birth, who came to the rectory after our service at Rock Island, a service no one who took part in can forget, and bashfully gave him half a dollar, saying, "It isn't much, but I wanted you to have it." He kept minute notes of every person and every incident and frequently referred to them.

Neither he nor I felt very well during our work together in America, and he was always profoundly solicitous about my health, and careful about overtaking me. He had been a childless widower for many years, when he married a second time, and his delight in his family was a most attractive trait. He was the soul of hospitality. He entertained every one he could, and their families if they would bring them, and put himself to service for them.

And lastly, perhaps no man I ever met, besides the late Bishop of Oxford, ever impressed me as more laborious. His frame seemed to me sufficiently strong to endure years more of the sort of labor he showed me. But a letter received from him after his death shows that he had begun to fail since Easter. His last work was done in extreme weakness. I have an immensely valuable printed circular of his in defence of the faith, dated August 1st.

The resignation of the Bishop of Winchester on account of poor health, my own long enforced retirement, and the death of our greatest associate, shows that had our reunion work together not been undertaken when it was, it either must have been done by others, or not at all. Truly "the King's business requireth haste."

I should like others to remember him as I do; as the father of the poor, the man of prayer, the tender friend, the devoted servant of the Church, the brother of all scholars.

EVENSONG.

Fades in the gathering darkness the glow of a hallowed day,
Far in the opal west the daylight is passing away.

Blend the dark shadows together as night covers forest and wave,
Stretch out Thy hand in the darkness, for Thou, Lord, art mighty to save.

Twinkle the gems of Thy glory, the fires of firmament high,
The jewels Thy hand hath brodered on the robe of the evening sky.

To-day when the hallowed Sabbath broke through the morning mist,
Gathered Thy faithful children to kneel at the Eucharist.

Thy Presence we found in the desert, Thy glory we saw enshrined,
Thy Heavenly Manna refreshed us, Thy Chalice brought peace undefined.

And now as the darkness deepens, and the bells of evening peal,
Again we enter Thy temple, again at Thine altar we kneel.

Banish we here from Thy presence the promptings of sin and of vice,
Our prayers we set forth as the incense of an evening sacrifice.

Hear the petitions we plead, the songs which we heavenward raise,
Open our lips, O Lord, and our mouth shall show forth Thy praise.

Humbly we kneel and listen to the chanted prayer and hymn,
The mingling of earthly devotions with the song of the seraphim.

Lighten our darkness, O Saviour, with Thy beams of unfading light,
Defend us, we humbly beseech Thee, from the perils and dangers of night.

Grant us Thy presence homeward, the peace which to those belong
Who have heeded Thy beckoning blessing, the call of Thine Evensong.

B. W. ROGERS TAYLER.

St. George's Rectory, Schenectady, N. Y.

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

BY VIKTOR RYDBERG

Translated from the Swedish by Josef Fredbarj.

VII.—THE DEATH OF THE TWO APOSTLES.

OF the strangers visiting Rome, there are surely few who do not make an excursion to the Church of S. Paolo fuori le mura. Everybody knows that as the Cathedral of St. Peter in Rome is the largest Christian temple, so the Church of St. Paul is the most magnificent.

If a visitor on entering the former cannot at once realize its enormous width—for his sense of proportion is lost so to speak already in the huge vestibule—on the other hand, the splendour and solemnity of the latter win full recognition at the very first glimpse. From the dust and hot glare of the Via Ostiensis you find yourself transported, as if by magic, into a garden of architecture. A grove, as it were, of slender granite pillars rises from the polished floor, and under the cool vault resplendent with gold and mosaics, the daylight struggles with the refracted lights from the stained glass windows in the aisles.

The tomb of the Apostle Paul lies beneath the high altar, and the road that passes the church is the one traversed by him when he went to receive the martyr's crown.

When you have left behind you the old Roman tower of the Porta S. Paolo now half in ruins, and the beautiful view which the Pyramid of Sestius and the city wall present with the marble monuments, cypresses, and stone-pines of the Protestant cemetery, after a quarter of an hour's walk you will come to the *Valedictory Chapel*. It is a small, humble building, hardly mentioned in ordinary guide-books, and it certainly but seldom attracts the attention of strangers driving or riding past. But a pedestrian, who is not pressed for time, and is not a slave to the "asterisks" of the guide-books, will doubtless stop before the solitary building; especially if he should be fortunate enough to have a similar experience to the writer of these lines: for, just at the moment of his arrival, the sun shone forth from behind a cloud and threw a magic light on the only ornament of which the exterior of the chapel can boast. This is a group of statuary, representing the Apostles Peter and Paul embracing each other. The sunbeams which fell on the figures, while the surrounding wall surface retained the softened tone of a dull day, seemed to be streaming from their faces. An inscription explains more fully the meaning of the group, and indicates the place occupied by the Valedictory Chapel in the garland of traditions which has been entwined round the memory of the Apostles. The inscription may be translated thus:

"At this place St. Peter and St. Paul parted as they went to suffer martyrdom, and Paul said to Peter:

"Peace be with thee, thou founder of the Church, thou shepherd of all the lambs of Christ!"

"And Peter said to Paul:

"Go in peace, thou preacher of good tidings, thou guide of the righteous to salvation!"

The words are taken from a letter to Timothy in the pseudo-work of Dionysius, the Athenian councillor.

The legend says that, when Peter and Paul were removed from the Mamertine Prison to be put to death—Paul at the place of execution outside the Porta Ostiensis, and Peter on Mount Janiculum—Peter solicited the favor of being allowed to accompany his friend part of the way—a request which was granted by the captain of the guard. Accordingly they walked together, hand in hand, consoling and comforting each other, till, having traversed half the distance between the city gate and the field where the Church of St. Paul now towers aloft, they arrived at the place where the Valedictory Chapel now stands. There they bestowed on each other the mutual blessings above recorded, and parted after an affectionate embrace.

A few yards from that place stood a woman weeping: Some say that she was Lenobia, others that she was Plautilla, a matron of the Flavian family which afterwards won the purple, and the mother of the martyr Flavia Domitilla.

Paul, recognizing in her a beloved follower, stopped and said: "Sister, rejoice in the belief that death will not separate us! Give me thy veil; then will I give thee an evidence of that belief!"

She handed it to him, and when Paul arrived at the place of execution, he tied it over his eyes before kneeling to receive the death blow.

A few days afterwards, says the tradition, Paul appeared to his sister in the faith, and restored to her the eye-bandage stained with his blood.

After walking on for another quarter of an hour, the procession with the doomed man passed the field bounded by the Tiber, where the magnificent church now towers aloft in honor of the poor and devoted Apostle of the Gentiles. Further on, the road led over the hills, affording a splendid view over the Campagna, through which the Via Ardeatina Nuova of our day runs, and after passing a villa belonging to Salvius Otho (who succeeded Nero on the imperial throne), it at length brought them to the enclosure of the field of blood.

The calm joy with which Paul spoke to the guard, and the happiness which beamed upon his countenance, had astonished and affected several of the soldiers. After the executioner's sword had fallen, immediately there welled up three springs from the sloping greensward, which the head of the victim was staining with blood. Seeing that, some of the soldiers fell on their knees and cried: "Surely this was a righteous man, for God Himself has witnessed for the truth of his word!"

Three of them, Longinus, Alcestes, and Megistus, held their hands, exclaiming: "Now put us also in irons, and deliver us up to the judge and to death, for we likewise are guilty of the same offense as Paul of Tarsus in confessing: 'We believe in one only God, our Creator and Father, and His Son Jesus Christ.'"

Two days after, all three suffered the death of martyrdom on the same spot as Paul.

On the Salvian field of blood there now stands the Trappist convent of *Abbadia delle tre Fontane* with its three churches. In one of these, S. Paolo alle tre Fontane, are shown the three springs above mentioned, and also a pillar to which Paul is said to have been bound when he won the martyr's crown. The springs lie at different heights above the flood, and are adorned with superstructures of marble resembling tabernacles.

* * * * *

Peter was crucified on the same day that Paul was beheaded. After taking leave of his friend, Peter was led back to the city, and then over the Pons Sublicius and through the district on the other side of the Tiber up to Mount Janiculum, on the highest point of which his cross awaited him.

In Rome there is a tradition which is supported by the ancient writers of the Roman Church, that the Ararat on which Noah's Ark, the prototype of the Church, rested when the waters of the deluge subsided, was not the Armenian mountain of that name, but Mount Janiculum at Rome; and that Peter's cross was set up on the very spot where the ancestor of the new human race set his foot when he stepped out of the Ark. The rock on which the ship of salvation settled, and the Rock on which the Church was built, are thus brought in conjunction.

Peter desired to be crucified with his head downward, because he did not consider himself worthy of dying in the same position as his Lord and Master; and the executioners complied with his request.

Here again a miracle is said to have happened: angels were seen to descend from heaven and surround the martyr as he struggled in the pangs of death. They wiped the perspiration of dread from his forehead, whispered sweet words of comfort in his ear, and did not leave the cross until the spirit of the Apostle was free to follow them to the place of eternal happiness.

In the Church of S. Maria in Trastevere is a marble slab, built into the wall near the side entrance, which is said to have lain at the cross of Peter, and on it are to be seen marks resembling footprints. The sacristan at the church repeats the old tradition that the marks were left by the angels who surrounded the dying Peter.

The way up to the Roman place of execution on Janiculum is at the present day one of the liveliest thoroughfares in Rome. Long rows of carriages filled with Roman ladies and gentlemen, or with English and American visitors, are seen during the season driving up the terraced street called the Via di Garibaldi—in all Italian towns of importance nowadays, one of the principal streets or squares invariably bears the spotless name

of the hero of the new Italy. Moreover the height of its situation offers sights never to be forgotten: the most charming view over the valley of the Tiber that Rome, so rich in magic prospects, can boast of; the remarkable Church of S. Pietro in Montorio; the waterfall of Acqua Paola rushing forth between ancient columns; the Pancrazio Gate, the surroundings of which still carry the marks of bullets and bombs from Louis Bonaparte's treacherous attack on Rome in 1849; the district between the Pancrazio Gate and Belvedere, where Giuseppe Garibaldi at the head of the badly armed Roman troop, consisting chiefly of old men and boys, put the French army under Oudinot to flight; and the Villa Doria-Pamfili, with one of the finest parks and most lovely floral displays in all Italy.

In the centre of the convent courtyard near the Church of S. Pietro in Montorio, there stands a small round temple, designed by Bramante, which is considered one of the purest creations of the Renaissance of Italian art. This temple contains an altar with a statue of Peter, underneath which is a small crypt, in which a monk, by the light of a lamp kept constantly burning, shows the stranger a hole in the ground in which Peter's cross is said to have stood; at the same time he seldom fails to offer the visitor a few grains of golden sand taken from the hole as a memento of the place. The hole forms, with the strictest accuracy, the centre of the Doric circle of pillars which Bramante erected round the place made sacred by the legend.

* * * * *

After the death of the Apostles, the Christians of the East—Greeks, Israelites, and Syrians, assembled together and agreed that, since Peter and Paul had both come from the East, the Orient held the greatest claim to their relics. They therefore took the bodies of the martyrs, and after enclosing them in stone coffins, carried them away. A writing of Gregory the Great, however, relates that when they arrived at the second mile-post on the Appian Road there arose a violent storm. A furious hurricane blew towards the city, and a darkness like that of a winter night fell over the Tiber valley: the thunder growled, and from either hand flashes of lightning hissed over the road, as if seraphs had crossed their flaming swords to stay the journey, and prevent the Orient from appropriating treasures which only the capital of the world and the centre of history was worthy of keeping. For one day men should speak of a new Rome, the work of Peter and Paul; and in the book of the future it was written that the Apostles should vanquish the Cæsars. As memorials of this victory the bronze statue of St. Peter on the triumphal column of the Emperor Trajan, and that of St. Paul on the column of the Emperor Marcus Aurelius, have stood for centuries: and whilst the mausoleums of the Cæsars lie in ruins, or stand like Hadrian's stripped of their splendour and serve other purposes, the churches of St. Peter and St. Paul tower towards the sky as gigantic monuments over the dust of the fisherman and the weaver of tent-cloth.

* * * * *

With this we conclude the legends. It is unnecessary to remind my readers that legends and facts are not identical, and that, as regards trustworthiness, there is a vast difference between what we know of the Apostles from their own Epistles as presented to us in the New Testament, and what has been handed down to us as ancient ecclesiastical tradition. Perhaps it is, on the whole, even in this age of criticism, difficult to shut out from the river-bed of the annals affluents from the springs which rise up in the regions of the imaginative faculty rich in invention. In the times from which these legends derive their origin, there was not even an attempt made to do so. To walk on ground which had been trodden by those whom they had been taught to love and revere more than others; to breathe the same air and behold the same scenes, and yet to know little or nothing of their final destinies—how could generations of believers endure this without trying to fill up the blank with distinct images, especially as they were convinced that the heavenly light, which had shone round that part of the earthly life of holy men which is known to history, had certainly followed them to the brink of the grave and yet farther? Thus many of these legends from an invisible seed planted by pious longing in the fertile soil of the imagination, have, in the course of generations, sprouted and developed into ecclesiastical traditions. Others have arisen in another way. Let us give a single example of this.

There is an old book, the Clementine Homilies, which claims to have been written by the Roman Bishop Clemens, a generation later than the time of the Apostles. The author, whoever he was, belonged to the Jewish-Christian persuasion which struggled against Paul's higher conception of Christianity, and made St. Peter, rightly or wrongly, its mouthpiece against the Apostles of the Gentiles. The author does not venture to attack Paul openly, but instead pushes forward Simon Magus, the sorcerer and heterodox teacher, and partly puts Paul's teaching into the latter's mouth. Among other things he makes Peter rebuke him in the following words, which were evidently aimed at the Apostles of the Gentiles: "Why should Christ have stayed for a whole year with His disciples, and been obliged to instruct them, if a man by a mere vision can be made a teacher? But even if by an instantaneous revelation thou hast received instruction and apostleship, yet preach the word of Christ, love His Apostles, and do not strive with me who have so long had intercourse with Him."—It is this author who in wider circles has diffused the story that Simon Magus went to Rome, where he withstood the Apostles, and attempted an ascension to heaven, with fearful consequences. Although none of the historians of imperial Rome, who otherwise were so eager to relate anecdotes and prodigies, have written anything regarding either Simon Magus, his magic works in Rome, or his relations with Nero, nevertheless the story obtained much credit. That early writer, Justin Martyr, tries to uphold it by the assertion that he had himself, during a visit to Rome, seen a statue to the Thaumaturgus, situated on the island in the Tiber, with the inscription *Simoni Sancto* (to Saint Simon). More decisive evidence for the fact of Simon Magus having been in Rome could hardly be produced. But on the island in question, there stood, as we know, both in the days of the Republic and during the time of the Emperors, a temple dedicated to the Sabine god Semo Sancus; and there was a statue there with the inscription *Semoni Sancto* (to Semo Sancus). It was this statue that the venerable and astute Justin had seen, and this was the inscription which he, an Oriental stranger, pardonably enough, had misunderstood.

These legends, however, may not be altogether destitute of historical foundation. Some of the things, especially, which are told about Paul may rest on actual recollections. It is by no means improbable that he suffered martyrdom in the way and at the place stated in the legend. But in this case reality and fiction have so grown together, that the whole resembles the chain shown on solemn occasions in the Church of S. Pietro in vincoli, concerning which the following story is current in Rome: Bishop Julianus of Jerusalem presented to the Empress Eudoxia the chain which Peter had worn when a prisoner in that city. The Empress sent the gift to Rome. The Bishop of Rome wished to compare the chain from Jerusalem with that worn by Peter in the Mamertine Prison. On putting the chains together, their links immediately united so as to form one single chain, so that it was impossible to distinguish where the one ended or the other began.

But these legends contain many beautiful and affecting touches. For that reason, perhaps, some of my readers may have felt in perusing them something of that friendly feeling with which they inspired the author when he heard them, and committed them to writing on the spot.

[THE END.]

HOME.

HOME is the best interpreter of heaven. Home is not a place or a state, but a fellowship. It is not the walls of a house that make a home, for many who are housed well enough are yet homeless, having none of the joys of mutual kindness and help which bind men and women in the life of the home. Nor is home an internal condition of feeling, but a fellowship which takes us out of ourselves and our feelings, and makes us feel with and for others. So heaven is the perfect fellowship of those who have learned to forget self in the joys of others. And as home finds its center in the one who most perfectly exemplifies the love which is its life—generally in the home-making mother—so heaven finds its center in Him whose life was the perfect exemplification of the spirit of sacrifice, its character. Sunder the life of man from His. "That where I am there ye may be also," is either in this world or the next, and you leave it to the contention and strife which constitute the misery of our human condition. With Jesus Christ as its center, heaven becomes intelligible as the eternal fellowship of joy and peace.—*Canadian Churchman.*

"The greatest fault, I should say, is to be conscious of none but other people's."—*Carlyle.*

General Synod of Canada

[Continued from last week.]

MONDAY, SEPTEMBER 9TH—THURSDAY, SEPTEMBER 14TH.

LONDON, Ont., September 14.

OWING to the near approach of the Dominion elections, there was practically a unanimous agreement to adjourn the Synod in time to permit the western members to reach their homes by the 21st. Thus an enormous amount of business was crowded into four days. The advantage to your correspondent is that it is possible to present the work of the Synod arranged in a somewhat better order than a merely historical record of each day's transactions would provide.

Independently of routine business and executive matters necessary to give effect to the various resolutions of Synod, some problems of more permanent interest were handled in a manner calculated to make a lasting impression on the life and work of the Church in this rapidly growing Dominion.

Viewed in this light, educational problems are probably the most important. These came forward in several ways, besides in the report of the Sunday School Commission which has been already noticed. In the report of the committee on Social and Moral Reform and in what may be called the revival of Provincial Synods, the religious training of the young received special attention. Amongst matters of internal economy a canon was passed to establish a new ecclesiastical province of British Columbia and to divide the old ecclesiastical province of Canada, which included Ontario and every diocese east of that province, so that in the future the civil province of Ontario will also be the ecclesiastical province of Ontario. The chief object of these changes is to enable the dioceses in the respective provinces to act as a unit in approaching the local or provincial legislature on matters which are within provincial jurisdiction. Foremost among these is education. It is hoped that by this means progress will be made in the efforts to get definite religious instruction into the public schools of some of the provinces.

A clause was inserted in the report on social and moral reform, stating that the Church should demand the introduction into our public schools of more systematic instruction in morals and urge teachers to aid in this work. United action on the part of the Church will thus, it is hoped, be productive of a foundation of Bible knowledge being laid on which a definite superstructure of Christian teaching can more readily be built up. The resolution also urged the clergy to use any privileges which they already possess in regard to public schools, and on the committee to take steps, in coöperation with other bodies where necessary, to ascertain the people's will in regard to Christian instruction in the public schools.

But apart from religious training of the young, a very remarkable step was taken in passing a canon on divinity degrees. The canon occupied fifteen pages of the convening circular and took up the attention of the Synod for a whole afternoon. It had previously been made the subject of prolonged deliberations in three conferences between representatives of universities and colleges, and to render the operation and scope of the new canon intelligible, it is necessary to make some explanations of what has preceded.

For the last twenty-five years the six theological training colleges in the eastern part of Canada hitherto known as the Ecclesiastical Province of Canada, shortly to be subdivided, have worked under a common agreement. By this agreement, into which the universities and colleges entered voluntarily, a common or uniform examination for divinity degrees was established and maintained. Each college had one representative and a Bishop was nominated by the Upper House as chairman. Three district examinations were conducted by this board. First, the voluntary preliminary for candidates for Holy Orders. This examination includes practically the foundation work done in all colleges, and covers Dogmatics, Liturgics, General Bible, and particular portions of Old and New Testament, the latter in Greek, one or more works of the Fathers in the original, and Church History, both general and British.

It is accepted by all Bishops in Canada as a sufficient academic test for deacons' orders and is also practically the first examination for the degree of B.D. The effect has been to bring the courses of study in the different colleges into more uniformity, and an increasing number of Bishops are making the examination obligatory on their candidates for Holy Orders.

By the new canon this examination is extended to the whole of Canada, and a uniform standard of requirement is set for the whole Church, which will, there is no doubt, gradually become more and more followed by all colleges, and more and more be insisted upon by all Bishops.

The other two examinations are for the degree of B.D. and D.D.,

respectively. The universities entering into this agreement voluntarily suspend the operation of their own examinations or courses for these degrees in Canada and require instead the uniform standard of the whole Church.

The effect is obvious. Theological colleges which have no degree-conferring power can obtain divinity degrees through the Board, and a weak college or university could not at any time flood the Church with an army of Doctors of Divinity whose title to that degree was not of a sufficiently high standard to command respect.

There has hitherto been an agreement between the eastern colleges only to give honorary degrees in divinity to Bishops and Deans in virtue of their office, and thus the standard of the degree is practically assured for the whole Church.

The debate in the Synod turned on the qualifications which must be required of candidates for divinity degrees, and here again matters of more than local interest manifested themselves.

Apart from the fact that the canon was the result of an agreement between the colleges and universities concerned, which was of the nature of a compromise, and not readily accepted in every case, one great object in the minds of its promoters was to encourage the clergy to read systematically after ordination. It was felt that to insist on a degree in arts in all cases before a candidate could proceed to a B.D. degree was unfair to men who, for lack of means or opportunity, had not been able to obtain a B.A. degree. At the same time some general culture was necessary for a foundation. The new canon states that in the case of clergymen in priest's orders who are recommended by their Bishop, the qualifications either of a degree in arts or even of the first two years in arts in a recognized university may be dispensed with. But such candidates must present certificates of having passed in Latin, Greek, English, and Logic or Philosophy of the second year in a recognized university.

Another regulation of some importance was the admission of the student who has completed his second year in arts to the courses of study leading to the degree of B.D. without necessarily going on to his B.A. The proposition was opposed for some time. But it is generally obvious that a student who can complete the second year in all subjects of an arts course will be able to go on to his B.A. degree if time and circumstances permitted. Two other considerations should also be borne in mind. The non-Church universities generally are disposed to give very little recognition to theological options, and the tendency to multiply secular subjects makes it increasingly difficult to combine a course in arts and divinity even when spread over six years.

Probably no more far-reaching action has been taken by the General Synod since its inception toward real consolidation of the Church, except it be the formation of the Missionary Society and the Sunday School Commission. The Church in Canada thus occupies a unique position in having a uniform standard of requirement for her divinity degrees.

Though the canon has passed the house it will probably be some time before its full effects are realized, as there must be action on the part of the several provincial legislatures concerned in certain directions, so as to enable the Primate to confer the degrees in divinity in the case of colleges which have no university affiliation which is available for this purpose.

The two most controversial subjects dealt with by the Synod were the so-called *Ne Temere* decree and Church Union. In dealing with these the aggressions of the Church of Rome in the matter of marriage were dealt with on the one hand, and on the other, the strong desire manifest in all quarters for the reunion of Christendom led to a remarkable debate. There were some members who were quite determined to resist any resolution which would jeopardize the Catholic position of the Church, or bar the way to the reunion of the three great Catholic branches of the Christian Church; and there were others who, dwelling on the Evangelical side of spiritual Christianity, were not ready to contemplate such a possibility at the present time.

The technicalities of the *Ne Temere* decree and its operation in the Province of Quebec produced a long discussion. It is almost impossible for any one but a lawyer who has studied the subject closely to give an impartial statement of the difficulty. But the following statements seem to be correct.

On two or three occasions, marriages solemnized in the Province of Quebec have been declared illegal and therefore null and void, which have been duly solemnized by persons allowed to perform marriages under the Civil Code of the Province. Two contrary judgments have been given by different judges in the Province, and no appeal has been carried to the Supreme Court or Privy Council. A well-known Churchman stated that having been born and baptized a Roman Catholic and married to a Protestant by a Protestant minister, his marriage could be treated as unlawful and his children illegitimate under the interpretation put upon the Civil Code of the Province of Quebec in accordance with a recent decision. Such a state of things is intolerable. One branch of the Catholic Church

cannot possibly be allowed to interfere with marriages recognized by another branch, when those marriages have also the sanction of the civil law.

Under the civil code created in Quebec in 1866, an ecclesiastical officer can declare what is an impediment, and under this regulation, the operation of the *Ne Temere* decrees—which was a law of the Church of Rome not previously enforced in Quebec—have been brought to bear.

The action of the General Synod was to refer the whole of the memorials on this subject to a joint committee of both houses with instruction to cooperate with committees appointed by other bodies, in order to secure the absolute stability of the marriage state, to procure legislation to secure the non-interference by any religious community with the status of the married.

After prolonged discussion, this resolution, which was in the name of the Hon. S. H. Blake, was carried, and a second resolution instructing the same committee to secure the reference of all marriage disputes to the Exchequer Court was also carried.

When accused of "hating the Church of Rome," the Hon. S. H. Blake replied in a most impassioned speech, ending with the words, "I love the Church of Rome, but I hate her system!"

The debate on reunion was even more prolonged and yet ended most happily. A resolution by Judge Ernatinger proposed something like a delimitation of territory between Christian bodies. This was repudiated on the ground that the Church could not refuse to care for her own people wherever they might be found, and that "Principle is above economy." One speaker claimed that the only Church with which our branch of the Catholic Church could at present unite was the Greek Church. This was indignantly repudiated by speakers on the other side. Throughout the discussion there was, however, a deep spiritual tone, and there were many who expressed the view that external reunion without the deeper spiritual union would never be satisfactory. It was obvious that no expression on the subject of reunion would be effective that was not practically unanimous, and late on Wednesday night, the following resolution, put forward by the Rev. Dr. Rexford and seconded by Canon Scott, was carried without a dissentient voice being raised:

"That this General Synod most heartily places on record its earnest desire for Christian Union, and as an end thereto, recommends (a) the clergy and laity to avail themselves of every opportunity for Christian cooperation which does not involve a sacrifice of Church principles, and (b) that the clergy seek opportunities to confer with their brethren of other communions concerning the principles of Christian Union."

In addition to this the Committee on Reunion reported that an attempt at negotiation with Presbyterians and Methodists and Congregationalists had been almost broken off by a refusal on their part to discuss the subject with us until we had practically repudiated the fourth article of the Lambeth Quadrilateral.

The unfairness of this request was shown in a moderately worded reply, and an invitation to meet in a free discussion of differences without any pledge as to action was accepted. This conference is to be held in the near future.

Of other subjects dealt with, this is the most important. The committee had secured an offer from the Cambridge University Press somewhat similar to that from the Oxford Press under which the Hymn Book committee had accomplished their work. As no such agreement or contract was contemplated in the scope of the original committee's powers, it came in for a good deal of criticism both in principle and detail. There was a protest from the Oxford Press that the copyright, which would be vested in the Cambridge Press, would injure the sale of Prayer Books by the Oxford House, which could only receive sheets to bind up with the Hymn book. The whole matter was ultimately referred to the committee on the Prayer Book with power to hear protests and to modify the contract and then to have it executed by the proper authorities.

The following is the text of the resolutions appointing this committee:

"1. That in any adaptation, enrichment, or revision of the Book of Common Prayer, no change, either in text or rubric, shall be introduced which will involve or imply a change of doctrine, or of principles; it being always understood that the Ornaments Rubric be left untouched.

"2. That whatever adaptations, enrichments, or revisions shall be made, shall be inserted in the body of the book in the places where they are appropriate.

"3. That a Joint Committee of both Houses of the General Synod be appointed to prepare or compile such enrichments and to make such revisions and such adaptations of the rubrics and words of the Book of Common Prayer as are necessary to meet the requirements of the Church of England in Canada, and to report to the next General Synod."

It was also resolved that no changes were to be made not in accordance with the principles of the Lambeth Conference.

The other matters dealt with by the Synod can only be briefly noted. They included most prominently "Lord's Day Observance," The Hymnal, Statistics, change in method of choosing a deputy Prolocutor, who will in future be elected by the whole houses.

Under the general heading of Social and Moral Reform the secretary of the Lord's Day Alliance had an opportunity of addressing the Synod. The chief point which he made was that this Society does not concern itself with the manner of observing the day, but merely with securing the freedom of the day, so that people may be free to observe it according to their own conscience. It had given the liberty of this day to thousands of working people and railway employees. The report of the committee on this subject also brought out the fact that thousands of girls are brought into Canada and the United States under the cloak of Mormonism, and though not with the same diabolical intentions as the White Slave Traffic, with a sinister intent that justified the epithet used by one speaker in referring to the operations of the agents of this Society as "Hellish." A committee was appointed to investigate and watch carefully the operations of Mormon agents in Canada, and when a member of the house announced that he was employed in an official capacity in connection with that organization, and he was nominated to a committee, a well-known clergyman refused to sit on that committee if he was included. His name was dropped.

The inadequacy and misleading character of the statistics presented to the Synod was lamented. But it was also felt that even allowing for every imperfection, there was room for a great effort on the part of our Church to rise up and go forward.

This was the note of the Prolocutor's concluding address.

He urged that all members should go back with the inspiration of this Synod to do something. "Ideals," he said, "must precede action. Let us all have visions, but we must not be visionary. We need resolution, not merely resolutions. Three things mark life—getting, doing, being. There is a danger of levelling down to the first, but man's life consisteth not in the abundance of the things that he possesseth. It is the aim of many to do, but it is a higher aim to be. A motion in the making must be built on a solid foundation. For this work we need the inspiration of God the Holy Ghost. May we all come to Him for guidance, knowledge, understanding, and reverence. I have thanked you for the honor you have done me in electing me to this office. It means responsibility and service. I am among you as he that serveth. We have a God to glorify, a fellowman to help, a self to be."

A SCHOOL HYMN.

(WRITTEN FOR A MISSION SCHOOL IN THE DISTRICT OF ASHEVILLE.)

TUNE:—"Conqueror," *Hutchins' Hymnal*, No. 126, second tune.

Stand we firm beneath God's banner,
Children of His Kingdom true!
Let the strength His Spirit gives us
Day by day our hearts renew.
Though the way be hard and stony,
Long the march, and fierce the fight,
While our Leader walks beside us,
All our journey shall be bright.

Daily striving, upward climbing,
We are learning more of Thee;
Daily, in Thy world around us,
More of Thee we learn to see.
Help us, Saviour, as we study,
Faithful boys and girls to stand,
Till we reach our Christian manhood,
Strengthened by Thy guiding hand.

Yes! We hear the storms of evil
Howling through the wilderness;
Yet we know that Thou art near us,
To support us and to bless.
Help us then to call upon Thee,
Fervently to watch in prayer;
For behind the clouds and darkness
We can see Thee smiling there.

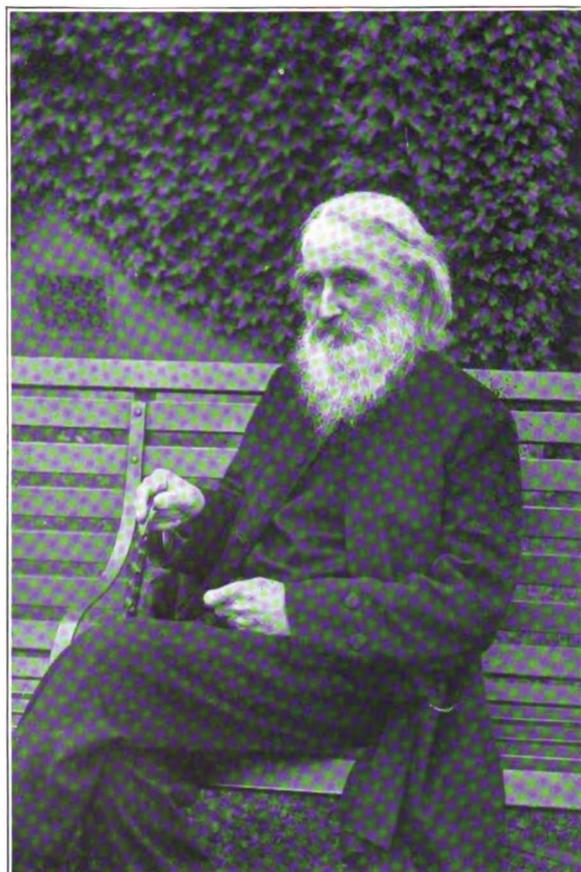
Work then bravely 'neath His banner,
Children of His Kingdom true!
Yonder shines the heav'nly City
Flashing glorious on our view.
He will make us meet to win it,
Knit our hearts to Him above,
Till we serve and know Him better
In the Kingdom of His love. AMEN.

THEODORE ANDREWS.

THERE are two good rules which ought to be written on every heart—never to believe anything bad about anybody unless you positively know it to be true; never to tell even that unless you feel that it is absolutely necessary.—*Sel.*



RT. REV. DAVID WILLIAMS, D.D.,
Bishop of Huron.



THE VEN. ARCHDEACON MACDONALD
[For fifty years a missionary in extreme northern Canada.]



ST. PAUL'S CATHEDRAL AND CRONYN MEMORIAL HALL, LONDON, ONT.
Where the sessions of the Canadian General Synod were held.



THE CANADIAN BISHOPS

BACK Row: The Bishops of Niagara (Clark), New Westminster (De Pencier), Qu'Appelle (Harding), Montreal (Farthing), Assistant Bishop of Quebec (Farrar)
 FRONT Row: The Bishops of Fredericton (Richardson), Nova Scotia (Worrell), Keewatin (Lofthouse), Ontario (Pinkham), Bishops of Calgary (Pinkham), Quebec (Dunn), Algoma (Dunn)



MEETING OF BISHOPS.

Rev. Canon Phair, Secretary of the House of Bishops, The Bishops of Toronto (Sweeny),
Bishops of Athabasca (Holmes), Yukon (Stringer),
Quebec (Mills), Archbishop of Ottawa (Hamilton), Archbishop of Rupert's Land and Primate (Matheson),
St. Boniface (Corneloe), Caledonia (Du Vernet), Huron (Williams).



CLERICAL STAFF OF THE NEW CANADIAN DIOCESE IN JAPAN
 BACK ROW: Rev. Messrs. H. T. Hamilton, C. H. Shortt, J. M. Baldwin,
 F. W. Kennedy, R. M. Millman.
 FRONT ROW: Rev. Messrs. J. G. Waller, J. C. Robinson, E. Ryerson.



PACIFIC COAST CONFERENCE OF THE BROTHERHOOD OF ST. ANDREW, SEATTLE, WASH.

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

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

A BOARD OF INEBRIETY.

GREATER NEW YORK is to try an important experiment in the way of establishing a municipal board of inebriety with a hospital and an industrial colony for the care, and possibly the cure, of drunkards. The plan as proposed calls for an original expenditure of \$450,000, and \$80,000 a year for maintenance. The city is embarking on this social effort under the power granted to it by the law of 1910 and in pursuance of the recommendations of a special committee of the Board of Estimate and Apportionment. The report presented by this committee in support of its recommendations is so full of valuable data and suggestions, that it is reproduced in large part here because of its value to social workers generally.

The 29,461 persons arrested in New York and arraigned in the magistrates' courts on the charge of public intoxication in 1910, constituted more than one-sixth of all the arrests made for all causes. Of this number 20,291 were held for trial, and about 15,000 were committed to the workhouse, either directly or in default of payment of fine.

Inebriety, therefore, furnishes a very large percentage of those who keep the police officers busy, clog the magistrates' courts, and fill the workhouses and jails. It furnishes also a very large number of cases for treatment in the public hospitals. Seven thousand male drunkards are treated annually in the alcoholic ward of the Bellevue and Allied Hospitals. Carefully compiled records show that in one year ending May 1, 1909, 498 men were treated for intoxication more than once in that ward, and over 100 from four to twelve times, and that in course of a few years some individuals have been treated over twenty times and committed to the workhouse over sixty times.

The expense incurred, year by year, because of this frequency of arrest and commitments, is a heavy one. The average daily expense of each prisoner confined in the workhouses and jails is about 55 cents; in Bellevue and Allied Hospitals it is two or three times as much. About 17.5% of direct commitments to the workhouse on Blackwell's Island are for public intoxication; the same proportion of expense in maintenance in that institution is about \$40,000 per year; fully as much more is expended on account of the 10,000 or more persons annually committed to the workhouse and jails in default of the payment of fines. The cost of the police department and the magistrates' courts in dealing with 30,000 arrests for intoxication annually is not to be ascertained, but is certainly very great. Economy demands that the present aimless method of dealing with inebriates should give way to a more rational system which will tend to diminish their number and the attendant expense of dealing with them.

This present method is at once expensive and wholly fruitless. The habitual drunkards or rounders who frequent the alcoholic wards, the workhouse, and the jails are the inevitable product of this lack of system for dealing with a numerous class of offenders. These people become intoxicated, are arrested, arraigned in the courts, fined or sent to prison; on being released they repeat the offense, are again arrested, arraigned in court, and sent to prison; and so on indefinitely. This leads nowhere. It affords no protection to society and no help to the inebriate. It is a wrong method due to a conception of inebriety as a purely moral offense requiring punishment and not remedial treatment. Inebriety is now recognized by the best experts as quite as much a medical as a penal problem. It is evident, therefore, that these cases need medical and remedial treatment in properly equipped institutions. The present method of dealing with these cases has been condemned repeatedly by the authorities in charge.

Remedial and curative treatment should be provided for those whose physical or mental condition incapacitates their powers of self-control, and a deterrent for those who, though able to resist, are not sufficiently deterred by the present system of short term sentences. Such a method is provided by the law relating to inebriety passed by the legislature as chap-

ter 551, Laws of 1910, which was based upon a thorough study of the problem in this and other states of the Union, and in foreign countries, and which embodies the best practice of dealing with the occasional and habitual drunkard. This law provides for a board of inebriety to investigate systematically arrests for intoxication, and a graded series of remedies for dealing with those arrested. The occasional offender will be released; those who repeat the offense are placed on probation with or without a fine; those who fail to respond to the efforts of the probation officers are to be committed for various periods to a hospital and industrial colony maintained by the Board of Inebriety. The hardened offender only who does not respond to any of these methods is committed to the jail as a last resort.

Therefore the law is less severe on those arrested for occasional intoxication than the present method. The occasional offender is released without the disgrace of his appearance in court as is now the case; for those who repeat the offense a system of probation is substituted for the jail, thus enabling them to remain at work, strengthened by the friendly counsel of specially selected officers; for those who must be committed there is provided treatment under favorable conditions with healthful occupation as against the thoroughly degrading associations and the idleness of the workhouse and the jail. All along the line encouragement is held out to the inebriate to regain his place in society. It is a method which applies the modern idea of prevention to this class of offenses, and commends itself to those who have given the subject most consideration, and who come closely in touch with the practical aspects of the problem.

Wherever tried the plan has given results which warrant its further extension. It is now in use in England, Germany, and other countries. It has already been adopted in a number of states, notably Massachusetts, Iowa, and Minnesota, which have provided special institutions. Many other states are considering such legislation as the only means of dealing systematically and effectively with the serious problem of public intoxication and inebriety.

Three essential elements are to be considered in estimating the cost of establishing such an institution; first, the cost of a site and necessary building for the hospital and industrial colony; second, the annual cost of operation of this institution; and third, the expense involved in maintaining the offices of the board of inebriety and the necessary field officers.

While the details of formulating definite plans should be left to the board, it is believed that the institution contemplated in New York could be established at an initial cost of about \$800 per inmate. The Iowa State Colony for Inebriates cost about \$700 per inmate, and several tuberculosis hospitals now being erected throughout this state are costing approximately the same amount. The initial expense, therefore, should not exceed \$800 for each inmate. A site of several hundred acres will be needed, the cost of which should be limited to \$50,000. It is roughly estimated that 500 inmates must be provided for, so that the required appropriation will be about \$450,000. The annual expenditure for an institution of about 500 inmates should, therefore, not exceed \$80,000. Fifty thousand dollars more will be necessary to maintain the day and night office required by the law. The initial expense for the establishment of this institution, and the annual expenditure necessary for its maintenance, should be undertaken only if it can be shown that there is a resultant economy of resources, human and financial.

A study of the results obtained in some institutions shows that from 30 to 80 per cent. of the inmates who would, without treatment of this kind, be deemed to end their lives miserably and cause suffering and humiliation to those dependent upon them are cured and restored to a life of usefulness to themselves and to the community.

A comparison of the proposed outlay for maintenance with the present expense of caring for this class of public charges, discloses the fact that at the present time the City is spending the annual amount of \$80,000 on Blackwell's Island for the cases committed for intoxication, and, in addition, there is the cost of two over-filled wards at Bellevue, amounting to not less than \$65,000 per annum. The proportion of expenses in maintaining magistrates' courts chargeable to intoxication is at least \$125,000 a year, and a large additional expense is incurred in maintaining police officers for the city prison and for the alcoholic wards in hospitals.

As a result of all these expenses under the present sys-

tem, there is a complete lack of accomplishment. There is no pretense even that the individual is helped; quite the contrary, he is rather confirmed in his habits of inebriety and is permanently fastened on the community as an expense and as a bad example.

It cannot be claimed that the establishment of this institution will at once relieve the city of all these expenditures, but it will undoubtedly tend to diminish them very appreciably. Any slight increase in expense is abundantly justified by the moral effects to be anticipated from the various provisions of this measure.

It is on this account chiefly that the committee recommends favorable action on this report. The present method of dealing with inebriation involves a heavy expense and yet it is wholly fruitless. The method outlined may be expected to be the most economical in the long run, and what is more important, be expected also to afford a means of restoring many men to useful occupations. The last annual report of the trustees of the Foxborough State Hospital for Inebriates in Massachusetts states that gratifying results have been achieved in that institution.

"THE TENEMENT HOUSE PROBLEM is the greatest problem the city of Indianapolis faces," said Judge Collins last winter when a number of landlords were brought before him charged with responsibility for overcrowding and insanitary living conditions. A few years ago the people of Indianapolis or of any other city, except New York, would indignantly have denied such an assertion. To-day in nearly every municipality, small as well as large, there is at least a group of thoughtful citizens who have begun to ask whether the housing problem is really a local issue, of which New York has a monopoly.

"UPON the healthy ambition of our workmen to improve their efficiency and to advance their position in life depends our industrial and social progress." So declares Marcus M. Marks, a well-known manufacturer who believes that the strike is the acute manifestation of the desire to improve conditions of employment. As a last resort, we cannot blame workmen for expressing their dissatisfaction with oppressive conditions by striking, unless we provide a proper official court of investigation which will tend to secure justice without strikes.

PRESIDENT ROBERT W. DE FOREST, in opening the first National Conference on Housing in America, which marked the end of the National Association's first year of work, told the delegates, who represented sixty-three cities, from Boston on the east to Honolulu on the west, and from Hamilton, Ont., on the north, to Dallas on the south, that the New York Tenement House committee had received so many inquiries and requests for aid that it became necessary to create a special organization to take care of them.

THE SOCIAL SERVICE COMMISSION of the diocese of Minnesota is made up of the following members: Rev. James E. Freeman, Minneapolis; Rev. Jay S. Budlong, Stillwater; Rev. E. Lofstrom, Faribault; Rev. LeRoy S. Ferguson, St. Paul; Rev. Philip K. Edwards, Mankato; Messrs. George G. Whitney, St. Paul; D. H. Baldwin, Jr., Minneapolis; J. A. Peterson, Minneapolis; Dr. E. A. Kelbourne, Rochester; Mr. N. C. Pike, Lake City; and Rev. Andrew D. Stowe, secretary, Minneapolis.

THE MARYLAND Social Service Commission has printed its brief report to the last diocesan convention. The principal plan which the commission has in mind for the coming year is to have a series of meetings to discuss social problems, and to this end it has asked for an appropriation to cover the cost of the work.

AS AN INVESTMENT in the health of their members, four large fraternal orders, two international labor unions, and one of the largest insurance companies in the United States, have established sanatoria for the treatment of tuberculosis, according to a statement issued by the National Association for the Study and Prevention of Tuberculosis.

"ENJOY the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly; for only this day is ours; we are dead to yesterday, and we are not born to the morrow.—*Jeremy Taylor.*"

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.

SPECIAL SESSION OF THE HOUSE OF BISHOPS.

To the Editor of *The Living Church*:

IN a late issue of your paper (I have not a copy by me for reference), I think you give expression to doubt on your part of the competency of the House of Bishops to take action by itself upon two matters cited in the *agenda* paper attached to the call convening a special meeting of the House of Bishops:

- (a) A Missionary District for Indians.
- (b) A Missionary District for Central America.

About (a), those knowing most of the matter and most concerned are convinced that only by giving to the Indians of South Dakota and of the Santee Reservation in Nebraska a missionary district of their own can best work be done among them or their present Christian life and Church position be safely protected and adequately maintained.

The suggestion is to give such missionary district metes and bounds like other missionary districts; and to set up a certain defined portion of South Dakota with the Santee Reservation in Nebraska to be a missionary district to be called by the well-known and honored name of Niobrara.

Should such be constituted, there would be very few white people indeed in "Niobrara"; and there would be scarcely an Indian left in South Dakota outside of it.

Touching (b), importance is given to this suggestion by the fact that in Central America—in the states of Guatemala, Costa Rica, Nicaragua, etc.—the American population and interests are steadily increasing and the British population and interests are decreasing. It has been thought that our House of Bishops and our Board of Missions should take cognizance of this fact, and the Archbishop of the West Indies has urgently pressed it upon our attention.

DANIEL S. TUTTLE, *Presiding Bishop.*

St. Louis, September 13, 1911.

CHURCH HISTORY AND SCHOOL TEXT BOOKS.

To the Editor of *The Living Church*:

AT our summer conference, held in Gainesville, Ga., a resolution was passed authorizing a committee to be appointed to look into all the histories used in the public schools of the diocese of Atlanta, and report to the next council meeting, to be held next May, all such text books which teach that the Church of England was established during the reign of Henry VIII. If such books are reported there will, no doubt, be some steps taken to influence our public school authorities to eliminate such books from the schools or have them corrected.

This is only a diocesan affair so far as it goes, but why do we not make it a national affair? It seems to me that a local protest here and there does not go to the root of the whole matter. Why should not the next General Convention take this matter up in a frank, broad, statesmanlike manner and use its powerful influence to eradicate the whole matter, root and branch, from all the public schools of the whole United States? Only recently my attention was called to a child's history of Elizabeth, by Jacob Abbott of the *Altemus' Young People's Library* series. On page 16 of that book we find this statement in reference to Henry VIII.: "He abandoned the Catholic Faith and established an independent Protestant Church in England." It is high time to quit trifling with this lying statement.

The matter is of great enough importance to be considered a libel against the Church, and the General Convention should stamp out the libel and let the Church stand before the public for what she is and not for what she is reputed to be by some of the text books used in the instruction of the young.

Yours sincerely,

Marietta, Ga., September 12.

EDW. S. DOAN.

HOW MAY WE REACH THE PEOPLE?

To the Editor of *The Living Church*:

IN THE LIVING CHURCH of September 9th is an article, headed "How May We Reach the People?" We are told in the editorial section that some one uses tracts, booklets, leaflets, etc., for that purpose. Distribute all the tracts you please, but if people do not read them, what then?

Why not hold missions (the Church's revival service), in which are preached and taught the Church, the Pillar and Ground of the Truth? Have a question box, distribute tracts, use a brass band or orchestra in musical parts of the service, and, above all, sing familiar hymns.

When our priests realize that co-laborer means, not only the fascination for a well developed parish with its comfortable living and splendid association, but also a coöperation with every priest in every field of labor, then shall we begin to "reach the people." No parish will be too insignificant for "the best" of our priests to lend a helping hand in developing it, and then will the Kingdom "lengthen its cords and strengthen its stakes."

Very truly yours,

Crisfield, Md., September 9.

JOHN W. MILBOURNE.

SOCIALISM.

To the Editor of *The Living Church*:

MAY I be allowed brief space in which to indicate an answer to the two hoary and time-worn objections raised against Socialism by its doughty clerical opponent, the Rev. Custis P. Jones?

His first objection, in effect, is, Who will do the "dirty work"—the hard toil—under Socialism?

A vast amount of that work now done by hand labor would be done by machinery and labor-saving devices. To-day unskilled hand labor in many kinds of coarser work is cheaper for capitalists than is the installation of machinery for the same.

Do not we all remember, for example, the terrific fight we had to secure the installation of the automatic coupler?

But allowing for a liberal margin under Socialism of work which machinery could not do, we would have our choice between, let us say, an eight-hour day of clerical work and a three-hour day of manual toil. Mr. Jones could choose between the two.

The second objection is that under Socialism a premium would be put upon shirking; what is known in common parlance as "bums" would abound with the knowledge that the state would provide for their families anyway; and this swarming army of "bums" would then proceed to live off the state-support thus provided; and consequently the state would "be compelled to employ a vast army of taskmasters armed with gun or whip to keep unwilling labor at its task."

One initially weak point in this objection is the tacit assumption that the unit of supervision would be the "State." Not necessarily; nor at all probably. Most naturally would it be the town or the municipality, or even a subdivision of the latter. I would anticipate no very serious problem before a supervisory unit of that size in seeing to it that the confirmed shirker shall go to the stone-pile or the county farm. But I would think that the local disgrace, civic and social, falling upon him would operate as a sufficient restraint from shirking. Under capitalism one's fellow workmen are prone to vote the "speeder" as a "scab," being conscious that they are robbed of anywhere from one-half to three-fourths of the product of their toil. Under Socialism, where the worker would get the full product, the sentiment would be precisely the opposite. The shirker would be voted a "scab." Socialism would put a premium upon civic conscience and proper social pride where capitalism has produced conditions so desperate as to reduce these qualities to a luxury in which the masses cannot afford to indulge under the stress of their hard struggle for subsistence. If "Big Business" is threatened by reform legislation, it bulldozes labor into line under threat of empty dinner pails. And so labor renounces civic conscience. Capitalism has produced the pathological "economic man" of the classed political economists. Socialism would give manhood a chance to express its normally fraternal and altruistic impulses; its disposition to cherish good will toward men.

It is, I take it, by reason of this normal predisposition in humanity toward good will that our Lord expects to make disciples of all the nation.

EDWARD M. DUFF.

Buffalo, N. Y.

DEAN HODGES' "EPISCOPAL CHURCH."

To the Editor of *The Living Church*:

IN a series of Programme Missionary Meetings which we are recommending from this office, one of the books suggested for collateral reading is *The Episcopal Church in America*, by Dean Hodges.

The publisher informs me that there are but about 100 copies left, and as we expect a demand for more copies than this, I am taking the liberty of asking you for space in your paper to ascertain whether there are any of your readers who would be willing to part with their old copies of this book.

I shall be willing to pay a fair price for copies sent to me in good condition up to a certain number.

Thanking you very much for the courtesy of printing this, I am

Very truly yours,

ARTHUR R. GRAY,

Educational Secretary.

Church Missions House, New York, September 15, 1911.

APPRECIATION FROM ROMAN CATHOLIC SOURCE.

To the Editor of *The Living Church*:

SOME poor Christians think themselves very pious and seek to show their piety by abusing the Roman Church. The Roman Communion is the greatest on earth, with a long line of saints and heroes. It is bad policy to seek Church unity by doing things to please our Protestant brethren, which would injure our influence with our Roman. I praise God for all the good I see among Roman Catholics, and have several letters from Archbishop Ireland expressing his appreciation of my attitude.

Rome's great weakness is its cowardice in acknowledging any goodness in the Protestant religion. Its attitude is that of Nathaniel asking: "Can any good thing come out of Nazareth?"

It is a pleasure therefore to give notice of an exception to this rule. The Rev. W. H. Sheran, M.A., LL.D., professor of English Literature, St. Paul Seminary, St. Paul, has published *A Text-book of English Literature for Catholic Schools*.

In it, says the *Freeman's Journal*, "Pusey on the Blessed Sacrament" receives honorable mention. Keble on the Prerogatives of the Priesthood is a monumental work, and the Catholic pupil is informed that the Protestant Reformation accomplished very much good in advancing the standard of morals." WILLIAM C. POPE.

"THE SPIRITUAL VALUE OF PARISH ROWS."

To the Editor of *The Living Church*:

IT is rare that I have read anything with such interest in *THE LIVING CHURCH* as the editorial on "The Spiritual Value of Parish Rows." Discussions as to the Catholicity or Protestantism of the Church, or Socialism, are, no doubt, interesting and provocative of much argument; but the article on "Parish Rows" gets down to the practical, ordinary, every-day problem of the average parish. It is dealing with a phase which every rector and priest-in-charge knows something of. Would that your article would be read from every Church pulpit! Let us have more of such practical articles.

Schuyler, Neb.

S. J. HEDELUND.

CHURCH WORK IN COLLEGE TOWNS.

To the Editor of *The Living Church*:

MAY I put a real call and opportunity to help in this good work before those whom you have interested by your editorial and by the letters you have published?

At the Illinois State University, situated in Urbana, many of the students living in the adjoining town of Champaign, there are about 4,000 students, of whom over 800 are girls, with a faculty of men and women numbering about 600.

The Church has been trying to do her duty to her children and to help others, students and faculty, who desire or will accept her help.

We have for six years had a hall for girl students, the new hall for thirty being quite full, with a waiting list. About eighteen boys have been gathered into a house, chiefly by the work of the Brotherhood of St. Andrew.

There is a resident clergyman, giving his whole time to seeking out and helping the children of the Church and supplying services and other help to many, both of students and faculty.

But there is no church or chapel on or near the campus for his use! The Holy Eucharist is celebrated weekly in a class-room in the girls' hall, and other services are held in a room lent by the Y. M. C. A. The parish church of Champaign is a mile and a quarter from the campus and is but small.

We ask for help to build a church close to the university.

This is not a diocesan work. Nine hundred students come from Chicago, and as many from other towns in the three dioceses in the state. Many come from other states. There are more than 150 Chinese, Japanese, Filipinos, Hindoos, and other strangers. It is a work for the Church in the state of Illinois, for the whole Church in the United States.

While we thank God for what has been done, we look for help to those who believe in protecting, helping, and strengthening the young, that a church may be provided where they may be led to worship the Lord Jesus Christ and find a spiritual home while absent from the surroundings and helps which they have before had.

I would add that the effort of the Episcopal Church has been warmly welcomed by the authorities and faculty of the university, as well as by many of the student body. "When will you build your church?" is a constant enquiry. A Church council of members of the faculty assists our chaplain, and at present the largest contributor to the building fund is a professor not yet a communicant of the Church.

Subscriptions or enquiries about the work may be sent to the Rev. F. W. Poland, 906 Goodwin avenue, or to Professor F. O. Dupont, treasurer, Engineering Hall, Urbana, Ill.

We pray for ready and liberal help.

EDWARD W. OSBORNE.

Bishop of Springfield.

Literary

AMERICAN CHURCH HISTORY AND BIOGRAPHY.

THERE HAS just been published a small biographical volume concerning *The First Six Bishops of Pennsylvania*, by the Rev. S. F. Hotchkin, M.A. The author is one who is a recognized authority in historical matters, and though there is a great disparity in the treatment of the different subjects, and one feels that all of them deserve a better setting, and some of them much more elaborate treatment, yet so far as it goes, the book is a useful addition to our biographical literature.

A HANDSOMELY made volume, bound in cloth, contains an *Historical Sketch of Trinity Church, Trenton, New Jersey*, from the founding of the parish in the year 1858 to the year 1910, prepared by the rector, the Rev. Hamilton Schuyler. It was prepared for the Golden Jubilee of the parish, which was observed last year, and contains the parish history with many portraits of local interest. (Trenton: True American Printing Co.)

A MISSIONARY BIOGRAPHY of one who is amply entitled to such recognition is *An Officer of the Line*, by his sons. This is a sketch of the life work of Solomon Stevens Burlison, a priest of the Church who did splendid work for her during a long lifetime spent in Minnesota and Wisconsin, and whose five sons are at the present time engaged in priestly ministrations. One of them is the distinguished secretary at the Missions House, one is a missionary in Mexico, and three are in the domestic field of North Dakota. It was a happy thought of these five sons to reproduce the story of their father's life in this admirable manner as a missionary document. It amply justifies such treatment. (Church Missions Publishing Co.)

SOMEWHAT connected with the foregoing is *The Story of Nelly and Gypsy: The Missionary Ponies*, a story that is already well known, and is connected with the missionary labors of the elder Burlison among the Oneida Indians in Wisconsin. (Church Missions Publishing Co., price 10 cents.)

THE BISHOP OF NORTH CAROLINA has now in press a series of papers on *The Protestant Episcopal Church in the Confederate States*. These papers have been prepared with great care, and cover an unexplored field of American history. They seek to set forth clearly and compendiously, yet with all essential facts and circumstances, the history of the Church in the South during the trying years from 1861 to 1866. They trace the constitutional and canonical action of that Church, and the varying views developed in connection therewith. Some account is given of the work of the Church among the soldiers of the Confederate army, and for the slaves. The peculiar trials and difficulties of those days, with their effect upon the temper and spirit of the Church, are set forth. They give also the history of the reunion of the dioceses after the war, one of the noblest and most interesting pages in the history of our American Church. The whole will constitute an octavo volume of about two hundred and fifty pages.

THE BIBLE.

The Holy Gospel. A Comparison of the Gospel Text as it is given in the Protestant and Roman Catholic Bible Versions in the English Language in Use in America with a Brief Account of the Origin of the Several Versions. By Frank J. Firth, author of "Christian Unity in Effort." New York: Fleming H. Revell Co. Price, \$1.00.

In four parallel columns we have here the text of the Holy Gospels from the Authorized, Revised, American Standard, and Douay versions respectively. One wishes that the editor had not found it necessary to label the first three of these "Protestant," and it ought to have occurred to him that it was at least the intention of the editors of each one of these to reproduce the original language in good English altogether apart from theological controversies. Apart from such blemishes as this—for there are one or two others of similar import—the work is a useful one, showing at a glance, as it does, the four variations in reading which have been given in English to the original text in modern and current versions.

A Gospel Monogram. Consisting of the entire Texts R. V., of the Four Gospels in a parallel harmony, together with a continuous monogram combining them exhaustively. Arranged and written by Sir W. J. Herschel, Bt., M.A. (Oxford) 1880 to 1911. New York: Edwin S. Gorham. Price, \$2.00 net.

This is something more than a harmony of the Gospels. On the left-hand page in the customary four columns we find the text of several Gospels brought into harmony, while on the right-hand page we have a single text, called a "Monogram," and made up from the text of the Gospels in continuous form. Generally speaking, we find the editing admirably done.

NEW BOOKS FOR CHILDREN.

THAT THE holidays are not far ahead is evidenced by the increased receipt of new books for children, which will be especially sought after for holiday presents.

For little children we have a new edition of *Happy Children*, by Ella Farman Pratt, which is described as "a Book of Bedtime Stories," and consists of eight stories, with illustrations in water colors. They are appropriate for children of eight or nine years of age, and are told in the happy vein of the author, who will be remembered by children of older growth as sometime editor of the *Nursery* and *Wideawake*. (Crowell, price \$1.00.) Rather more fully illustrated than the foregoing is *The Witch's Kitchen*, or, *The India-Rubber Doctor*, by Gerald Young, a happy volume in which witches, and cats, and frogs, and all the delightful creatures that people fairyland and are made to feel at home. (Crowell, price \$2.00.) Still another volume for young children is *The Unmannerly Tiger and Other Korean Tales*, by William Elliot Griffis, in which the stories are rather shorter than in the foregoing volumes, and in which fairy stories take on an oriental hue without losing their charm. (Crowell, price \$1.00.)

A whole page might well be written concerning the beauty of the new volume by Kate Douglas Wiggin, entitled *Mother Carey's Chickens*. It is a home story of home people such as Mrs. Wiggin knows so well how to create, and one cannot name a particular age for which it is especially adapted, since it is equally delightful for the whole family. (Houghton, Mifflin & Co., price \$1.25.)

Girls of somewhat older growth will be interested in a new volume narrating the experiences of "Dorothy Brooke," entitled *Dorothy Brooke's Experiments*, by Frances C. Sparhawk. Dorothy and her friends in this volume return to Hosmer Hall, while various college friends and other acquaintances help to make life a pleasure and to create an interesting story for older girls. (Crowell, price \$1.50.)

Then we have a goodly number of volumes of sports or of excitement of some nature for boys. There is a South Carolina story, entitled *What Happened at Quasi*, by George Cary Eggleston, in which boys have cruises, camp out, and perform other enjoyable feats. (Lothrop, price \$1.50.) There is a vacation story entitled *Camp St. Dunstan*, by Warren L. Eldred, being the second volume of the "St. Dunstan Series," in which boys from their school near the Hudson river make camp in Maine. Like the former volume of the series, this is of much interest. (Lothrop, price \$1.50.) Another Maine volume, in which hunting and forest life predominate, is contributed by James Otis, who began writing for boys a generation ago, and yet continues to make every volume a little better than its predecessor. This is *Boy Scouts in the Maine Woods*, and is chiefly intended for boy scouts. (Crowell, price \$1.25.) A second volume by the same author is especially up-to-date, treating as it does of aeroplanes and wireless telegraphy. This is *The Acroplane of Silver Fox Farm*, and is filled from brim to brim with information concerning airships. (Crowell, price \$1.50.) Dave Porter comes to the front again in a seventh volume relating to his school life and told by Edward Stratemeyer. The present one is entitled *Dave Porter and His Rivals*, and football, and hockey, and various other sports seem very natural in the telling. (Lothrop, price \$1.25.) Western ranch life is the scene of *The Circle K. or, Fighting for the Flock*, by Edwin L. Sabin, and irrigation and other modern methods of reclaiming the cattle lands and cattle industry, show the author to be thoroughly in touch with the cowboys, not of yesterday, but of to-day. (Crowell, price \$1.50.) The Philippines during the insurrection give a thrilling background for *Rainier of the Last Frontier*, by John Marvin Dean, in which the rescue of a fair American maiden is no small part of the adventures of the book. (Crowell, price \$1.20.)

Finally, we have three volumes of historical works told for children. *A Life of Grant for Boys and Girls*, by Warren Lee Goss, brings to us the story of the great war general in interesting form for young people, and is illuminating and inspiring. (Crowell, price \$1.50.) *The Story of the Crusades*, by E. M. Wilmot-Buxton, tells in thrilling manner the romantic stories of the most romantic ages in history, and will be read with absorbing interest. (Crowell, price \$1.50.) *Stories of the Scottish Border*, by Susan and William Platt, issued uniformly with the preceding volume, is of equal interest, and is replete with the narratives of border warfare that for so long kept the line between Scotland and England a perpetual battlefield. (Crowell, price \$1.50.)

Fortunate are the children who shall receive any of these volumes.

RELIGIOUS.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Edited by Samuel Macauley Jackson, D.D., LL.D., with assistance. Complete in 12 vols. Vol. X. *Reusch—Son of God.* New York and London: Funk & Wagnalls Co., 1911.

We have sufficiently described the characteristics and limitations of this very useful work in noticing previous volumes. Among the articles of special interest to us in the present volume, are "Ritualism, Anglican," a sober and sympathetic article by H. Scott Holland; "Sacrament," by D. S. Schaff, and "Sacramentals," by R. W. Dove, both Protestant but reasonably fair; "Sacred Music," by various

writers and very adequate; "Seabury, Samuel." Protestant standpoints are represented in valuable articles on "Righteousness, Original"; "Satisfaction"; "Scholasticism" (very full); and "Sin." In the last it is hastily asserted that the doctrine of a primitive state and fall having permanent results is "irremediably shattered for dogmatics by historical and ethical criticism." If the writer had added the qualifying description "Protestant" he would have had more reason for his assertion. The articles on "Science, Christian," in which both sides are represented; "Social Service of the Church"; and "Socialism" (adversely critical), are full of valuable information.

F. J. H.

Department of
Woman's Work in the Church
Correspondence, including Reports of work of all women's organizations, should be addressed to Mrs. Williams Dudley Pratt, 1504 Central Ave., Indianapolis, Ind.

ONE DOES NOT often find in the American daily papers, religious essays such as have been gathered from the editorial columns of the Indianapolis *News* into a volume now published with the title *Day Unto Day*, written by Louis Howland, editor of that periodical, who is also a distinguished layman of the Church. The essays are, of course written for newspaper readers, but they are couched in a refined literary style such as few newspaper men know how to use, or which, perhaps, they deem unfitted to the ordinary reader. Mr. Howland's essays are remarkable for the strength of diction and lucidity of thought, and they bring a Churchly mind to bear upon the various subjects, while yet the author is careful to present it in such wise as not to be repellent to any readers. The essay in American literature is at best meager enough both in quantity and quality; and Mr. Howland's present addition to that somewhat difficult field is a notable one, which cultured people will be glad to welcome. (Bobbs-Merrill Co., price \$1.00.)

THE Auxiliary world is always glad to get ideas from that great Church stronghold, Pennsylvania. Space would not serve even to mention the many good things originating there. We remember once sitting next a Pennsylvania woman at the great U. O. meeting. We held, rather proudly, our envelope containing a check for a sum greater than our diocese had ever given before. Incidentally glancing at our neighbor's envelope, we saw modestly written in one corner, "6,000.00." Since then we have been more than glad to sit at the feet and learn of this great, successful Church body. The following letter is printed entire, that any or all dioceses may know in detail just how to inaugurate the plan described:

DESIGNED to aid working girls to realize the comfort of religion in everyday life—the life of ordinary duties and ordinary pleasures, is *The Sunshine of Everyday Life*, by Flora Lucy Freeman. That title is given because, just as a dull, cold landscape becomes transfigured into beauty when the glorious sun breaks over it, so, in like manner, when any human life becomes conscious that the love of Christ is shining upon it with glowing warmth, that life changes, because it begins to reflect something of the beauty of the "Sun of Righteousness." We have no doubt that workers in the Girls' Friendly Society and in similar work will find this book very suggestive, and we have no hesitancy in commending the book. The chapter on "My Religion" suggests a very helpful way to approach the question of personal religion and the Catholic Church. (London: Mowbray. Milwaukee: The Young Churchman Co., American agents. Price 68 cents, postpaid.)

"Early in October the Woman's Auxiliary of the Pennsylvania branch will open the season with a corporate Communion (annual), in the chapel of the Church House, Philadelphia. In connection with this, under the auspices of the Foreign committee and the R. L. M. Mission Study Class alumnae, there will be a consecration service, similar to that of October, 1910. This service, with its individual pledge of loyalty to missionary work for the ensuing year, is a new departure and one so encouraging in its influence during the season of 1910-11, that it has been decided to repeat it. The special feature is the distribution of a card to each communicant, reading as follows:

CONSECRATION CARD

"HERE WE OFFER AND PRESENT UNTO THEE OURSELVES, OUR SOULS AND BODIES"

GOD HELPING ME I PROMISE ANOTHER YEAR'S SERVICE IN THE MISSIONARY WORK OF THE CHURCH AND WILL DO ALL IN MY POWER TO FURTHER THE SAME.

NAME _____
 PARISH _____

THIS CARD IS ISSUED BY THE FOREIGN COMMITTEE OF THE PENNSYLVANIA BRANCH OF THE WOMAN'S AUXILIARY FOR USE AT THE CONSECRATION SERVICE. MEMBERS DESIRING TO HOLD SUCH A SERVICE IN THEIR OWN PARISHES CAN OBTAIN CARDS ON APPLICATION TO THE SECRETARY.

"The cards are on the secretary's table, and communicants minded to do so, after the service, affix their name and parish; the secretary then collects and places on file the cards for the year.

"The address at the initial service was by the Rev. R. H. Johnston, and it emphasized the importance of individual consecration for a definite period with the purpose of stated renewal.

"This subject of individual membership, which has been spoken of by the *Spirit of Missions*, is awakening interest in other diocesan branches of the Woman's Auxiliary. Miss Emery has herself said that it would be well for diocesan branches to note methods for bringing about some kind of enrollment.

"The Pennsylvania method is adapted from that of 'The King's Workers,' an able body of English Churchwomen, whose inspiration is found in their motto: 'Fellow Workers Unto the Kingdom of God.' The Bishop of Stepney, in his annual address before this society, spoke of their pledge system as tending to break up lukewarm, perfunctory views upon mission work. He asserted that, after investigation, he believed that stated renewal of membership afforded proof to one's self and to others of an earnest purpose not to belittle or minimize this Christian vocation by giving the impression that it was a casual thing to be laid aside at pleasure.

"In the usage of the English association the three elementaries are Mission Study, Prayer, and Giving, and it is their experience that the pledges have deepened interest in all missionary work as well as created many new centers of work. Best of all, they have brought forth many definite offers of personal service in the Church at home and in the foreign field." "E. H. B. ROBERTS."

A CURIOUS SPECTACLE of responsive services set forth for use by Ethical societies is exhibited in a little booklet entitled *Two Responsive Services*, by Stanton Coit, Ph.D. Of course there are no prayers to Almighty God in this form of service. The Litany carefully abstains from anything of the sort. Mankind and various classes of men are, indeed, apostrophized. Whether any of them hear or not is not stated; probably it is deemed immaterial. The book is obviously issued in good faith, but can hardly be dignified as more than a parody upon Christian worship. (London: West Ethical Society.)

A LITTLE VOLUME entitled *Cloister Chords*, by Sister M. Fides Shepperson, consists of short devotional readings or literary essays, grouped according to the several months and arranged for school readings from September to June. As such readings they are intended for Roman Catholic schools, proceeding, as they do, from the pen of a Roman sister. Apart from that primary use, however, the readings are, for the most part, such as any devout reader would be pleased to have for their own value. (Chicago: Ainsworth, price 50 cents.)

THE STRIKING title, *500 Ways to Help Your Church*, by Theresa H. Wolcott, is given to a volume of suggestive ideas for Church and Sunday school workers, much of which has already appeared in the *Ladies' Home Journal*. Of course many of these suggestions are such as could not be utilized for our parishes, but there are enough of them that are adapted to such use to afford ample justification for obtaining the book and seeking for practical suggestions from it. (Sunday School Times Co., price \$1.00 net.)

IN A SERIES of devotional readings or sermonettes we have a volume entitled *Follow Jesus*, by William Dallmann, in which the different phases of the earthly life of our Lord are taken as examples to us in such wise that we may follow Him in each. (Milwaukee: Northwestern Publishing House.)

MISCELLANEOUS.

The Why of the Will: The Unity of the Universe. By P. W. Van Peyma, M.D. Boston: Sherman, French & Co. Price, 80 cents net.

This little brochure is written from a standpoint untrammelled by religion or philosophy. Determinism is the conclusion of the writer. It is interestingly written, but diffusive; and the resulting standpoint is not what we should term helpful.

THIS IDEA of pledging or signing the name has been advocated before in this department. In organizing new branches, it was recommended that a short pledge or constitution be signed in the secretary's or treasurer's book, or perhaps, better still, in a book of its own. This has been successfully adopted in a few parish branches in the diocese of Indianapolis. Miss Emery's suggestion about a Woman's Auxiliary enrollment is great. What a fine thing would be a *roster of the W. A.!* The

president of every diocese should have such a list; she should be able to know just what women in every parish are in allegiance with the Church, through the W. A. What a feature a general enrollment would be at a missionary exhibit!

It was the R. L. M. Mission Study Alumni, also a Pennsylvania product, that has made such a success of its Calendar, one of the most complete for purely missionary uses, that could be devised. Last year, in April, all unsold Calendars were distributed to Church workers, and \$1,200 of the entire profits given to the Board of Missions. The Calendar for 1912 has a new form and its price is reduced to twenty-five cents. The orders for the coming year are greater than ever before. We believe the reason underlying this success is that the R. L. M. Calendar does not try to give too much information.

THAT THE DIVISION of the Church into Missionary Departments was a very wise step, is attested every time a Department meeting is held. These are the times in which opportunity is given for talking over our own particular needs.

The Sixth Department's recent meeting in Duluth brought to its Auxiliary day a very representative attendance. From a private letter we quote: "I have no notes, but I think there were three or four from South Dakota, several from North Dakota, four from Kearney, one from Montana, three from Colorado, ten from Minnesota, about ten Indian women from White Earth and Leech Lake, and about thirty were present from the jurisdiction of Duluth.

"Mrs. Morrison, president of the Duluth branch and the author of *Flinging out the Banner*, had prepared a fine programme of some thirteen speakers, assigned to different topics and, at the last moment, seven of them were unable to come. Equal to the emergency, however, the president induced one woman to speak on three different topics, when she had come prepared to speak on one." [We dare to suspect that this woman was Mrs. Baxter of Minneapolis.]

"The president of the North Dakota branch offered a resolution that the Board of Missions be requested, if possible, to send a missionary to spend some time in the Sixth Department, visiting various districts and speaking on educational missionary topics.

"Miss Emery emphasized the invitation to attend the October Institute at the Church Missions House, October 15-22, and urged Churchwomen who may be in New York then, to attend the Normal Study Classes for leaders in the Woman's Auxiliary and Junior work.

"An exhibit of our missionary literature was an interesting feature, and many women saw for the first time what splendid helps the Church has prepared for missionary leaders.

"The council will meet next year in Western Colorado."

DURING THE WEEK October 15-22 there will be held at the Church Missions House, New York City, a four days' Auxiliary Institute, which will include the usual monthly conference of officers on October 19th. It is planned to conduct Normal Study classes for leaders in the Woman's Auxiliary and its Junior department and to hold discussion meetings for the consideration of important work for the coming year.

Some of the things which may be expected at this institute are: the Holy Communion daily, noonday prayers, the presence and help of missionaries and secretaries, and a question box. *The Conquest of the Continent*, a text book issued by the Educational Department for use in the Woman's Auxiliary, will be used for normal teaching, and *The Conquerors of the Continent* for Junior teaching. The subjects to be discussed will be very familiar ones, yet light will probably be thrown on them by their free discussion. Probably among these subjects will be the following: The Woman's Auxiliary and the New Apportionment; The United Offering of 1916; Volunteers; The Older Juniors; Missionary Education; United Effort and Christian Unity; Readjustments in Auxiliary Branches to Meet Present Day Conditions.

THE INTEREST in the "Campaign of Tatting" has not abated, even though this department ignored it last time. We would not be the innocent cause of having the whole of womankind think of nothing but making tatting, for then there would be nobody left to buy; yet if half would make and the other half buy, how ideal it would be for the United Offering!

One woman writes of seeing exquisite gowns at Palm Beach trimmed with the finest of tatting; another has evolved a kerchief bordered with the same which, she says, is "as beautiful as Armenian lace."

Another writer: "I am amused at your campaign of tatting, and should like to join the Tatters' Brigade. You could soon have an army of Tatters; but, 'who'll buy?—who'll buy?' I have some samples and patterns I would be glad to send to any one who cares for them."

A Massachusetts Churchwoman writes: "We should all enthuse over the campaign of tatting. I have for two years earned my Church money by making Irish crochet neckwear, and have often wished there was a guild for Churchwomen who could contribute of their handiwork more of value than they could in money.

"Cannot this 'campaign' unite in a big guild of women handicraft workers, earning *their own Church offerings*, with one branch in each diocese?"

"This may not be practicable, but I know women who could contribute double their present offering under such an arrangement."

A GLOOMY TOPIC.

BY THE REV. CYRUS MENDENHALL.

HERE are many subjects that might appropriately come under this head. The one we would notice now is in connection with funeral occasions. There are various things that need reforming and should be candidly considered.

When death enters our homes and his pall is cast upon us, we are naturally sensitive, and perhaps may not be in a mood to listen to any innovations or changes that may seem to clash with the conventionalisms of the circle in which we move. But gloomy as it may be, it becomes us as rational beings to correct all abuses, right all wrongs, and seek the best course possible. In this field there is abundant room for intelligent work and a large opportunity is open for good.

A close friend or a relative dies, and with many the first thought is, "What shall we wear?" Mourning must be put on. Custom demands it, and who dares to disobey custom? Of course, then, it must be done regardless of the unnecessary expense, or of the fact that the individual may already have an ample supply of good, fashionable, comfortable clothing. We have a right to select our apparel, and decide what we shall put on and when. After all, true sorrow cannot be measured by the length of a crape veil, nor is the profundity of grief gauged by the depth of a hat band. The fickle and whimsical goddess of fashion should not be consulted on such occasions. There is no reason why "the eternal fitness of things" should be set aside in the presence of death. The financial and social status of those interested should be considered.

There is sometimes an unseemly and untimely rivalry to eclipse some one else, or to have as grand a funeral as the rich neighbor recently had. An over-lavish outlay for casket, flowers, and hacks may make serious financial difficulties that ought not to have arisen at all. Many a debt has been assumed, and many a family made needlessly poorer, because they must ape others.

We all love our dead, and a desire to bury them decently is commendable, but extravagance and parade are wrong. All candid, thoughtful persons know that great abuses are common at such times. It is a delicate point to touch, as in fact is anything relative to mortuary subjects; but so much is the greater need for plain common-sense utterance, and good example from those who, in a measure at least, frame public opinion.

THE DRAGON.

Ye men who think ye are strong and bold,
Who fain would go forth to the fray,
And battle with dragons, as knights of old—
There's a dragon for you to slay.

He ravages every sea and land,
And levies a toll on the work of each hand,
On the poor and the rich, on the humble and proud,
On the christening robe and the burial shroud,
On human hearts' hopes and human health,
On bodies of beasts, and on nature's wealth.

With a giant's strength, and a demon's heart,
And the magic and skill of the alchemist's art,
This dragon pours into his mortar all
Of his victims and spoils, and he grinds them small,
And out of them makes he his drink and meat,
And he tramples the refuse under his feet.

The name of this dragon is Selfishness,
And he lives in a dismal den,
Amidst a mysterious wilderness,
Hid deep in the hearts of men.

Ye men who think ye are strong and bold,
Who fain would go forth to the fray,
And battle with dragons, as knights of old—
There's a dragon for you to slay.

CLAUDE ELWOOD REMICK.

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. 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.
- " 3-8—Conference of Colored Workers, Orange, N. J.
- " 4-5—Fifth Dept. Miss. Council, Milwaukee.
- " 18—Consecration Dr. Davies, Worcester, Mass.
- " 18-23—B. S. A. International Convention, Buffalo.
- " 24-26—Second Dept. Miss. Council, Newark, N. J.
- " 25-29—Eighth Department Miss. Council, Sacramento, Cal.
- " 26—House of Bishops, New York.
- " 28—Consecration Drs. Rhineland and Garland, Memorial Ch. of Advocate, Philadelphia.
- Nov. 8, 9—Third Dept. Missionary Council, Baltimore.
- " 14-16—Fourth Dept. Miss. Council, Knoxville, Tenn.

Personal Mention

THE REV. ELLIOTT W. BOONE, rector of St. Peter's Church, Milford, Conn., since 1907, has resigned to accept a call to the rectorship of Christ Church, Redding Ridge, Conn., where he enters upon his new duties October 1st.

THE REV. E. G. BURGESS BROWN has resigned the charge of St. James', Pulaski, and Grace, Mexico, in the diocese of Central New York, and accepted the assistantship of St. Simon's Church, Toronto, Canada. Until further notice his address will be 49 Howard street, Toronto, Ont., Canada.

THE Rt. Rev. DR. CHARLES S. BURCH, Bishop Suffragan of New York, has returned from his vacation to Riverdale-on-Hudson, New York, where he has taken up his permanent residence.

THE REV. ABBEY C. GILMORE, lately of Fall River, Mass., but before that at Randolph Center, Vt., is temporarily in charge of the Church of Our Saviour, Middleboro, Mass.

THE REV. T. BOND HOLLAND, M.D., rector of St. Michael's Church, Trenton, N. J., has been elected rector of St. John's Church, Brooklyn, N. Y., in succession to the Rev. Dr. Frank Page, who has resigned.

THE REV. ROBERT JOHNSTON, senior assistant at Holy Trinity Church, New York City, has accepted his election as rector of Trinity Church, Bethlehem, Pa.

THE mailing address of the REV. W. CHESTER KIRK is changed from Menomonie, Wis., to 484 Milwaukee street, Milwaukee, Wis., in care of THE LIVING CHURCH.

THE REV. CHARLES H. KUES, until recently a curate at St. Michael's Church, New York City, has joined the staff of the City Mission Society.

THE REV. REGINALD H. PEARCE, rector of the Church of the Ascension, Ipswich, Mass., has resigned and will take charge of St. Andrew's parish at South Framingham, beginning on October 1st.

THE REV. I. NEWTON PHILLIPS has resigned as rector of All Saints' Church, Meriden, Conn.

THE address of the Rev. W. W. RAYMOND from September 21st, and following, will be, "The Abwaga," Owego, N. Y., where he will be *locum tenens* of St. Paul's Church, whose rector, the Rev. Sidney Winter, has gone on a visit to England.

THE REV. WILLIAM JAMES ROBERTSON, rector of the Church of St. John-in-the-Wilderness, Gibbsboro, N. J., has accepted a call to become rector of Holy Trinity Church at Collingswood, N. J., and will take charge of his new field on October 1st. He has also resigned the pastorate of the Church of the Atonement, Laurel Springs, N. J., of which he was priest in charge.

THE REV. J. L. SCULLY has resigned as assistant at Holy Trinity Chapel of St. James' parish, New York City.

THE REV. R. C. TALBOT has resumed his position as chaplain of the College of the Sisters of Bethany, Topeka, Kansas, and accepted the rectorship of St. John's Church, Parsons, Kansas. He entered upon his new duties September 1st.

THE REV. C. M. TOWER has resigned as assistant of St. Michael's Church, New York City, to engage in educational work. His place will be taken by the Rev. CHARLES F. EDWARDS, formerly of St. Ann's, the Bronx.

THE REV. OLIVER J. WHILDIN, General Missionary to Deaf Mutes, has removed his headquarters to 1436 West Lanvale street, Baltimore, Md., where responses to the Epphathia appeal for funds for the work should be sent.

THE REV. GEORGE FREDERICK WILLIAMS has resigned the rectorship of the Church of the Ascension, Lakewood, Ohio, and on October 1st will become rector of St. Mary's-on-the-Hill, Buffalo, N. Y.

DEGREES CONFERRED.

UNIVERSITY OF NASHVILLE.—D.D. upon the Rev. H. J. MIKELL, rector of Christ Church, Nashville, Tenn.

DIED.

JEFFORDS.—Entered into rest at Peoria, Ill., Friday morning, August 25th, the Rev. SYDNEY GILBERT JEFFORDS, after a week's illness with pneumonia, and at the close of twenty-two years of work for the Church in Peoria.
"Grant, O Lord, eternal rest and may light perpetual shine upon him."

SMITH.—Entered into rest, at Macon, Mo., Saturday, September 9th, at the home of her son and daughter, Mr. and Mrs. James P. Kem. LOUISA ATKINSON, widow of Orlando SMITH of Staunton, Va., aged 73 years, a woman of wide influence, a true Christian, a loving mother, a loyal friend.
"Her works do follow her."

STARR.—At Holy Cross Rectory, Troy, N. Y., September 13, 1911, LYDIA BROOKS, widow of Cortlandt W. STARR of New York. Funeral at Trinity Church, Broad and Wall streets, New York, on Saturday morning, September 16th, at 10 o'clock. Interment at New London, Conn.

MEMORIALS.

THOMAS SANDERS.

At a meeting of the vestry of Trinity Church, Haverhill, Massachusetts, the following resolutions were unanimously passed:

"WHEREAS, It has pleased Almighty God to remove from this life THOMAS SANDERS, who for twenty-eight years has held the important office of Senior Warden of this church, and in view of the intimate relations so long and faithfully held by our deceased brother with this church, we deem it proper to place on record our appreciation of his long and faithful service.

"Resolved, That in the death of Thomas Sanders, Trinity Church loses a member who was always active and zealous in his duties as a Christian, and his acts of benevolence and virtue have endeared him to all who knew him.

"Resolved, That we tender our most heartfelt sympathy to the family of our deceased brother in this their time of sad affliction.

"Resolved, That these resolutions be entered upon the records of this parish and a copy of the same be sent to the family of our late brother."

- WILLIAM OSBORN BAKER, Rector.
- FRANK L. JACOBS, Junior Warden.
- ANDREW L. RICHEY,
- RALPH D. HOOD,
- ROBERT B. ROOD,
- ALONZO L. TAPPAN,
- IRVING G. HUSSEY,
- FRANK S. PERDLE.

Members of Trinity Church Vestry.
Trinity Church, Haverhill, Mass.,
September 8, 1911.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITION OFFERED—CLERGY.

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

POSITIONS WANTED—CLERGY.

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

POSITIONS WANTED—MISCELLANEOUS.

ORGANIST CHOIRMASTER wishes change. Expert voice trainer. Highly recommended. Address: "C," care LIVING CHURCH, Milwaukee, Wis.

ENGLISH ORGANIST AND CHOIRMASTER (diplomated) desires reappointment. Recitalist and experienced choir trainer. Address A. R. C. O., care THE LIVING CHURCH, Chicago.

BY A CLERGYMAN'S DAUGHTER. Position in Catholic parish as worker. Experienced. Musical. Practical nurse. Recommendations. M. E. S., care LIVING CHURCH, Milwaukee, Wis.

BY A YOUNG WOMAN, daughter of a clergyman. Position as travelling or invalid's companion. Mother's helper. Hospital, and experience with children. Box 207, Mt. Pleasant, S. C.

UNLEAVENED BREAD—INCENSE.

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

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

PRIESTS' HOSTS; people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 838 Booth Street, Milwaukee.

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

PARISH AND CHURCH.

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

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 2 1/2 cents each. Address Mrs. C. G. HINSDALE, 309 Farwell avenue, Milwaukee, Wis.

POST CARDS: I have over eight hundred of them, showing churches of all denominations, and from all parts of the country. They are 5 cents each, or 50 cents per dozen postpaid. Catalogue sent free on application. Address: A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

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

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

HEALTH 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.

BOOKS IN FINE BINDINGS.

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

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

THANKSGIVING OR HARVEST HOME.

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

THE BOARD OF MISSIONS.

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

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

THE BOARD OF MISSIONS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request. Address

THE SECRETARY,
281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—\$1.00 a year.

NOTICES.

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

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

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

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

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

THE AMERICAN CHURCH UNION.

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

GUILD OF THE HOLY GHOST.

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

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.

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The Church at Work

MEMORIALS AND OTHER GIFTS.

A **THANK OFFERING** was presented to St. Mary's College chapel, Dallas, Texas, on September 10th, consisting of a beautiful solid silver bowl for use in the Baptismal font. The bowl bears the following inscription, "One Lord, One Faith, One Baptism. A Thank Offering for twenty-one years of service in St. Mary's College—Sept. 8, 1890—Sept. 8, 1911—Edith Hughesdon." The offering was consecrated and set apart to its holy purpose by the Bishop of the diocese at the celebration of the Holy Communion in the college chapel, on Sunday morning, September 10th, it being the 23rd anniversary of the opening of St. Mary's College.

A **BRONZE TABLET** in memory of Charles French Hugg has been placed in Trinity Church, Moorestown, N. J., by the wardens and vestry. Mr Hugg was for seven years a vestryman, and for thirty years warden of Trinity church, and was devotedly attached to every interest of the Church.

NEW RECTOR FOR MT. CALVARY CHURCH, ST. LOUIS, MO.

THE NEW MT. CALVARY CHURCH, St. Louis, will soon be ready for use. It has cost \$25,000, and there is no indebtedness. Since

the arrival of the rector plans have been made for the erection of a rectory in the near future. The new rector, the Rev. W. L. Kinsolving, is a graduate of the University of Virginia, and of the General Theological Seminary. He is the youngest son of Dr.



REV. W. L. KINSOLVING.

O. A. Kinsolving, for fifty years a priest of the Church in Virginia, and the father of four living clergymen, two of whom are Bishops of the Church.

MISSIONERS' LEAGUE IS ORGANIZED.

THE BISHOPS OF FOND DU LAC, along with the Rev. W. Everett Johnson, and others, are forming a "Missioners' League," of which Bishop Weller has accepted the position of president. It is not intended that the work of the league shall be confined to the diocese of Fond du Lac, but clergy and laymen of the Middle West and elsewhere will be entitled to its services and welcomed as members on the payment of a dollar or more. The promoters of the league have in mind, besides the furthering of missions, various plans for the extension of the use of literature of the Church. It is also hoped that the league will be of assistance to those young priests, not long out of the seminary, who naturally have not had much experience in solving the problems that arise in the ministrations of isolated cures.

In his parish magazine the Rev. W. E. Johnson says: "The word 'mission' is to include every form of address or addresses, from a single address by a missionary to a full and complete parochial mission. The plan contemplates the use of a series of addresses for any parochial end—it may be strengthening of the spiritual life; the perfecting of parochial organizations; the proper rendering of Church music; or the developing of the missionary spirit; or such other sub-

ject as the rector of the parish may select."

Beginning September 1st, Mr. Johnson has a six months leave of absence from his diocesan, and during that time will visit such of the clergy as may be desirous of holding parochial missions. Several clergy have offered themselves as missionaries, and many clergy and laymen have pledged themselves for a sum of money sufficient to maintain this work a few months and give it a fair trial. Only the actual entertainment of the Rev. Mr. Johnson will be asked for the time of his visit, and the *honorarium* usually accorded the missionary, will in this work go to the league.

MISSIONARY DEPARTMENT COUNCILS.

THE PROGRAMME for the meeting of the Missionary Council of the Fourth Department at Knoxville, Tenn., November 14th, 15th, and 16th has been announced. Conferences will be held on the subjects, "The Church's Work in the Southern Mountains," "The Church's Work in the Fields Abroad," "How to Organize a Parish for Efficient Missionary Support," and "The Church and the Negro," on which the speakers will be the Bishops of Lexington and Asheville; the Rev. Messrs. J. Lindsay Patton of Jacksonville, M. A. Barber of Raleigh, Stewart McQueen of Montgomery, and E. S. Gunn of Natchez; and Messrs. Orloff Lake and J. H. Dillard of New Orleans, and Cecil Wilcox of Jacksonville. On the other topics to be discussed at the mass meetings on Wednesday and Thursday nights and at the men's dinner Tuesday night the speakers will be: The Bishops of Tennessee, Atlanta, Kentucky, and Georgia, and the President of the Board of Missions; the Rev. Messrs. H. J. Mikell of Nashville and R. S. Coupland of New Orleans; and Messrs. E. P. Bailey of Chicago and John P. Thomas, Jr., of Columbia. The Woman's Auxiliary of the Department will be organized at the same time and place, delegates to the primary convention having already been appointed. Special rates have been secured from all points in the South and from Cincinnati and Washington.

THE THIRD ANNUAL COUNCIL of the Fifth Missionary Department will be held in Milwaukee, Wis., October 4th and 5th, at All Saints' Cathedral. Conferences will be held on the subjects, "The Apportionment," "How to Organize a Parish for Efficient Missionary Support," "Training the Coming Generation for Missionary Work," "The Purpose of the Department Secretaryship," "Our Foreign Population," and "Missionary Methods in Rural Districts." The speakers will include Bishops Leonard, Fawcett, Osborne, and Webb, the Ven. Archdeacon Asa A. Abbott of Ohio, the Rev. Herman Page of Chicago, and Mr. W. R. Stirling. At the Church Club dinner, to be given Wednesday evening, the president of the club, Mr. Herbert N. Lafin, will preside as toastmaster. Addresses will be given on the following topics: "Personal Service by Busy Laymen," Mr. Allen Albert, Columbus, Ohio; "Scientific Management in Missionary Finance," Mr. W. R. Stirling, Chicago; "Missions in China," Prof. E. A. Ross, University of Wisconsin; "Missions as a Part of Social Duty," Bishop Williams of Michigan. On Thursday evening a mass meeting will be held at the Pabst Theater, at which Bishop Lloyd, president of the Board of Missions, will speak on "Why the Church Needs a World Field"; Bishop Weller, Coadjutor of Fond du Lac, will speak on "The Mission, Instead of Missions"; and Bishop Anderson of Chicago will speak on "The Progress of the Cross." On Friday morning the primary meeting of the Fifth Department Sunday School Convention will be held at the Cathedral Guild Hall, and representatives of the Woman's Auxiliary from the several dioceses will be in conference.

NEW JERSEY CHURCH CELEBRATES SIXTIETH ANNIVERSARY.

THE CELEBRATION of the sixtieth anniversary of St. Mary's Church, Jersey City, N. J., was continued through the week beginning Sunday, September 10th, and on Sun-



REV. THOMAS A. HYDE.

day, September 17th, when Bishop Lines preached in the morning, and the rector, the Rev. Thomas A. Hyde, made an address on "Jersey City, Sixty Years Ago."

At a parish reception on Wednesday evening, September 13th, addresses were made by



ST. MARY'S CHURCH, JERSEY CITY.

the Rev. William P. Brush, Rev. Jesse C. Joralemon, and Rev. Walter E. Howe, rectors of neighboring parishes; and letters were read from the Rev. Dr. George S. Bennett, Rev. Augustine Elmendorf, and other clergy.

As a result of the campaign for the reduction of the mortgage debt, the parish has raised during the anniversary celebration more than \$4,000, and the rector and vestry are greatly encouraged.

AS TO STUDENTS IN BOSTON.

TRINITY CHURCH, Boston, has a students' committee, consisting of the clergy and designated ladies of the parish. This committee would be pleased to receive the addresses of young women who will enter the Boston schools or colleges this autumn. The committee is fortunate in having a graduate of Smith College as the student visitor, and desires to meet the new students and make

them welcome to the Church during their stay in Boston. The committee also stands ready to aid the students in the matter of selecting lodgings and to be of any other service that it can be to them. Names and addresses should be sent to the secretary of the committee, Miss Bertha Louise Goldthwaite, Trinity Church, Boston.

DEATHS AMONG THE CLERGY.

THE REV. JOHN NEWTON RIPPEY, M.D., who died suddenly at Elkhart, Ind., on Sunday, September 10th, of heart disease, was buried from St. Paul's Church, Muskegon, Mich., on Thursday morning, September 14th. The Bishop of the diocese was in charge of the services, and was assisted by ten of the diocesan clergy, and by the Rev. L. B. Hastings of St. John's Church, Elkhart, Ind. There was an early requiem celebration of the Holy Eucharist for the family, the casket being in the church from the time of its arrival on Wednesday evening until the funeral service. The celebrant at this service was the Rev. William H. Van Antwerp, D.D., of New York City, who has been an intimate friend of Dr. Rippey, whom he baptized forty-six years ago, presented for confirmation, guided in his preparation for Holy Orders, and whose children and oldest grandchild he baptized. As an evidence of the high esteem in which Dr. Rippey was held, may be mentioned the fact that an escort of six Knights Templar accompanied the casket from Elkhart, where Dr. Rippey has resided for the past ten years since giving up active parochial work, though he has done much supply work in various parishes since that time.

Dr. Rippey has held the following rectorates: St. Mark's, Omaha, Neb.; Holy Trinity, Schuyler, Neb.; St. Thomas', Milford, Ohio; St. John's, Lancaster, Ohio; St. Paul's, Muskegon, Mich.; St. Paul's, Elk Rapids, Mich.; St. John's, Mt. Pleasant, Mich. For three years he was General Missionary of the diocese of Western Michigan, with which he has been connected since 1884.

THE CHURCH in Porto Rico has suffered a great loss in the death of its first native clergyman, the Rev. Ernesto D. R. Rivera, who entered into rest on Thursday, August 17th. He was 26 years of age and only five weeks previous to his death he was admitted to the order of deacons. Mr. Rivera was born and reared in the communion of the Holy Roman Church, but after study of the claims of the Church, he became a candidate for Holy Orders, and studied at the General Theological Seminary, and at the University of the South. He was ordered deacon at Sewanee by Bishop Gailor on June 15th, and since his return to Porto Rico had been in charge of St. Andrew's mission at Mayaguez. On the Friday after his death a solemn requiem Eucharist was offered in St. Luke's Church, Puerta-del-Tierra, for the repose of the soul of him who was Porto Rico's first gift to the ministry of the Church.

THE DEATH of the Rev. Thomas James

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Drumm, rector of St. Andrew's Church, Hopkinton, N. H., occurred suddenly on Wednesday, September 13th, at his summer home. Mr. Drumm was born in the Barbadoes, West Indies, in 1845 and came to America in 1849. He received his bachelor's degree in 1874, and the degree of M. A. in 1877. He was advanced to the sacred priesthood by Bishop Niles in 1886, and has spent the years of his ministry in the diocese of New Hampshire, to which he has given his services in many capacities. At the time of his decease he was secretary of the Standing Committee of the diocese, a master of St. Paul's School, and treasurer of the Orphans' Home, and St. Mary's School for Girls, at Concord, N. H. Mr. Drumm was in his 66th year. The funeral took place at St. Andrew's Church, Hopkinton, Saturday, September 16th, the Bishop, the Bishop Coadjutor, and the Rev. Dr. Drury, rector of St. Paul's School, officiating. Burial was in the churchyard.

ST. THOMAS' CHURCH, AMAGANSETT, L. I., CONSECRATED.

THE CONSECRATION of St. Thomas' Church, Amagansett, L. I., took place on Monday, September 4th, Labor Day. The Rt. Rev. Frederick Burgess, D.D., was the preacher and celebrant, the rector of St. Luke's Church, East Hampton, L. I., reading the Epistle, and the Archdeacon of Suffolk, the Ven. William Holden, D.D., the Gospel. The instrument of donation was read and presented by Mr. M. L. Warrin, M.D., chairman of the committee on temporalities, and the sentence of consecration was read by the rector of St. Luke's Church, East Hampton, within whose jurisdiction the Church of St. Thomas lies. The Rev. E. Clowes Chorley of Garrison who was the priest in charge of St. Thomas during August of the current year, read the office of Morning Prayer. Eight of the clergy of the diocese were in the chancel; also the Rev. Messrs. T. M. Snively and H. St. Clair Hathaway.

The work of the Church at Amagansett was begun by the late Rev. Thomas Richey, D.D., professor of Ecclesiastical History, in the General Theological Seminary, who held services in private homes and in an abandoned Methodist chapel. Later the work came under the jurisdiction of the Suffolk county Archdeaconry, when the Ven. William Holden, D.D., became Archdeacon.

The debt of \$750 on the building was raised by a thank-offering presented on the last Sunday in August. The church is in charge of a priest *locum tenens* during July and August of each summer, and the rector of St. Luke's, East Hampton, ministers to the communicants and others during the year. Recent gifts to St. Thomas' include a lavabo, given by Mrs. Mary Northrop in memory of her father, the late Dr. Thomas Richey, and cushions for the altar rail, given this summer by Mrs. Douglas, a temporary resident.

LEGACIES AND BEQUESTS.

BY THE WILL of F. F. Freeman, a well-known funeral director in the Oranges, N. J., and a most loyal and consistent Churchman, Christ Church, East Orange, will receive \$2,600 as a residuary legatee; the Orange Memorial Hospital, \$650; the House of the Good Shepherd, Orange, \$650; the Orange Orphan Home, \$650; and St. Paul's Church, East Orange, \$650.

TRINITY CHURCH, Boston, has received a gift of \$10,000 by the will of Miss Georgiana G. Eaton, long a resident of Boston, and a communicant of Trinity parish. The gift, it is specified, is for the purpose of keeping in repair and good condition the tablet erected to the memory of William Storer Eaton, father of the testatrix, and whatever balance is left is to be added to the Easter collections of the parish for domestic missions. The Episcopal City Mission also comes in for a

gift of \$5,000 in memory of the father of the testatrix, to be used for the Mothers' Rest. There is a bequest of \$500 given to Miss Mary G. Storer, a member of Trinity, with a request that it be used for the benefit of the Tuckerman Circle. The residue of the estate after other bequests have been made goes to Miss Eaton's two brothers, with the provision that if neither of them or their issue is living at the testatrix's death the property be divided between the Episcopal City Mission and the Associated Charities.

SUBMITS TO ROME.

A DEACON of the diocese of Milwaukee, the Rev. James L. Small, made his submission last week to Roman Catholic authorities. Mr. Small was ordained deacon in 1907, but was engaged in clerical work for a short time only. Last season he was a public school teacher at Waupaca, Wis. He was a student at Nashotah in 1907, at a time when the McGarvey secession, which involved two instructors at the seminary, was imminent.

COUNCIL OF COLORED CONGREGATIONS IN SOUTH CAROLINA.

THE SECOND ANNUAL COUNCIL for the colored congregations of the diocese met in Calvary Church (the Rev. J. D. Sykes, rector), Charleston, S. C., on Wednesday, September 13th. The Bishop read his address, the most

important part of which has been printed in a pamphlet entitled, *What the Church is Doing in South Carolina for the Negroes*. The Bishop emphasizes the fact that South Carolina has "more parochial schools for negroes and more children in actual attendance upon them than any diocese in the South."

Thursday morning discussion on the negro Suffragan question was brought up. The Bishop's plan is to have the colored council ask the diocesan council to elect a Suffragan for them, at the same time presenting three names of priests, any one of whom would be acceptable to the colored people.

The condition here is peculiar and anomalous. The blacks have been excluded from the whole white council, and the Bishop cannot put them there again. He has to face not a theory, but an absolute and oppressive condition. After long study, with a deep desire to help the negroes, he thinks a negro Suffragan the best solution, though not an ideal, or possibly Catholic solution, of a present problem. He will not consent to a divided diocese or a racial episcopate out of union with the diocesan episcopate. He is acting for what he believes is the best interests of the colored people. The resolution was finally, on a vote by orders, adopted by two-thirds of the clergy and unanimously by the laity. This resolution will now go to the other council to be held next year in Beaufort.

The committee of the diocesan council will

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NATIONAL BISCUIT COMPANY

report next May on the negro Suffragan question. As things are in South Carolina, it is impossible to have the two races in one council. The Bishop wishes to keep them separate in the one Church and to be their Bishop. There does not seem to be any likelihood of a revival of the old difficulties in this diocese in respect to this colored question, as the Bishop's purpose is purely pacific and beneficial, with the hope of avoiding any recurrence of the former friction. The colored council, after completing its business, adjourned till next year.

SUFFRAGAN BISHOP NOT WANTED IN NORTH CAROLINA.

AT THE AUGUST MEETING of the Convocation of Colored Workers in the Diocese of North Carolina, held at Pittsboro, N. C., the Bishop of the diocese, the Rt. Rev. Joseph B. Cheshire, D.D., asked the convention to appoint a committee to make a report on the question of Suffragan Bishops for the negroes. The Bishop did not commit himself to any view, but asked for a free expression of the opinion of the colored brethren of the clergy and laity assembled. The report of the committee, which was overwhelmingly adopted, was against negro Suffragans. The sentiment of the meeting as well as the feeling of the negroes toward Bishop Cheshire was expressed by one of the speakers, who said that they hoped the day would never come when anything should happen to separate them in any way from the sympathetic interest and guidance of their present revered and beloved Bishop. This convocation was well attended by negro clergy and laity and its action is thoroughly representative of the negroes of this diocese.

NOTES FROM THE UNIVERSITY OF THE SOUTH.

ON THE LAST DAY of the University Extension Session at Sewanee, Professor W. N. Guthrie, the director, announced that next summer's (1912) course had already been planned and financed. The community committee of prominent Sewanee men will carry out next year what Mr. Guthrie has already outlined. The ideal of the University Extension work, as heretofore, will be to have popular lectures by great specialists on their own great subjects.

THE SEWANEE MILITARY ACADEMY, the preparatory department of the University of the South, began its session September 15th, with a service in All Saints' chapel. Bishop Gailor, the Chancellor of the University, made an address to the boys on "The Development of Individuality—the Purpose of Education."

THE ASSEMBLING of the University professors after the summer vacation indicates preparation for the opening of the University September 21st. An increase over last year's enrollment is expected. The theological department will be larger than usual, but the exact enrollment cannot be predicted.

DEATH OF REV. DR. NOTT.

THERE ENTERED into rest, at Mt. Savage, Md., on Saturday, September 16th, the Rev. John Wade Nott, D.D., who was sixty years a priest of the Church in Allegany county. He was born in New York City, October 9, 1821, and had rounded out almost ninety years of life. He was the son of a Congregational minister.

At Union College, Schenectady, he came under the influence of the Rev. John Williams, rector of St. George's Church, afterwards Bishop of Connecticut, and came into the Church. He became, after graduation, like his father, a teacher, and for several years was located at Elkhart Mines, near Frostburg, Md. He prepared for holy orders at the

General Theological Seminary, being ordained deacon by Bishop Whittingham in Emmanuel Church, Cumberland, August 17, 1851, and was placed in charge of the mission of St. John's, Frostburg, where he held his first service on August 19th, going for service in the afternoon to St. George's Church, Mt. Savage. From this time till his death he was closely connected with the latter church, supplying it services when there was no rector, roaming the mountains and valleys around, preaching the Gospel, visiting the sick and dying of every religious sort, baptizing children wherever an unbaptized one was found.

He became rector of St. George's in 1873 and held that office for thirty-one years, when he was elected *rector emeritus*. During parts of the years 1860-61 he was in charge of Christ Church, Cambridge, but the remainder of his ministry was spent in Allegany county. He was loved and honored by high and low, a man of great humility of character, but of great learning, his mind a storehouse of information, he was seldom at loss to help any who asked. Being the grandson of the Rev. Eliphalet Nott, founder of Union College, that institution, at its centennial commencement, honored itself by decorating him with the degree of Doctor of Divinity.

ST. MICHAEL'S MONASTERY AT SEWANEE.

ON MONDAY, the second of October, Bishop Gailor expects to dedicate the new monastery of St. Michael's which has been built at St. Andrew's school near Sewanee by the Order of the Holy Cross. The Rt. Rev. R. H. Weller, D.D., Bishop Coadjutor of Fond du Lac, has consented to preach the sermon on this occasion, and a considerable number of

A HIT

What She Gained by Trying Again

A failure at first makes us esteem final success.

A family in Minnesota that now enjoys Postum would never have known how good it is if the mother had been discouraged by the failure of her first attempt to prepare it. Her son tells the story:

"We had never used Postum till last spring when father brought home a package one evening just to try it. We had heard from our neighbors, and in fact every one who used it, how well they liked it.

"Well, the next morning Mother brewed it about five minutes, just as she had been in the habit of doing with coffee, without paying special attention to the directions printed on the package. It looked weak and didn't have a very promising color, but nevertheless father raised his cup with an air of expectancy. It certainly did give him a great surprise, but I'm afraid it wasn't a very pleasant one, for he put down his cup with a look of disgust.

"Mother wasn't discouraged, though, and next morning gave it another trial, letting it stand on the stove till boiling began and then letting it boil for fifteen or twenty minutes, and this time we were all so pleased with it that we have used it ever since.

"Father was a confirmed dyspeptic and a cup of coffee was to him like poison. So he never drinks it any more, but drinks Postum regularly. He isn't troubled with dyspepsia now and is actually growing fat, and I'm sure Postum is the cause of it. All the children are allowed to drink it and they are perfect pictures of health." Name given by Postum Co., Battle Creek, Mich.

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

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

A MATTER OF FOOD SENSE.

It is Easy to be Healthy and Happy in Summer if One Eats Only Simple and Nourishing Foods.

The ability to keep healthy and happy all the year is a matter of temperament and food knowledge. Many people are happy when they are puffing and perspiring. Their digestions are in good order, their livers and other eliminating organs work normally and naturally. They know enough to cut out the high-protein, heat-making foods and live on simple, nourishing and easily digested foods.

No Summer dietary is complete without shredded wheat biscuit, the food that contains all the body-building nutriment in the whole wheat grain and is steam-cooked, shredded and baked. Eaten with milk or cream or with fresh fruits of any kind two of these biscuits are a complete and perfect meal and will keep the body in fine condition for either work or play.

Shredded Wheat is the best Summer food because it supplies the most strength-giving, easily digested food material in smallest bulk. The crispness of the shreds compels thorough mastication, hence they are quickly permeated by the digestive fluids and are assimilated when the stomach rejects all ordinary foods.

Most families have to give the cook a "day off" every week or so during the year. The cook's "day off" generally means an "off day" for the entire family in most homes. It need not be an "off day," however, when there is shredded wheat biscuit or triscuit in the home. Being ready-cooked and ready-to-serve it is easy to prepare a delicious, nourishing meal with shredded wheat and fresh fruits of any kind. For wholesomeness and strength-giving material nothing in the food line can equal this combination. It will supply all the strength needed to keep the stomach sweet and clean and the bowels healthy and active.

Plenty of fresh fruits and green, fresh vegetables should be eaten in summer. They should largely take the place of meats and other heavy foods, but along with these foods should go a muscle-making, strength-giving food such as shredded wheat which really supplies more of the protein material than meat or eggs and is so much more easily digested. Shredded wheat with fresh fruits and fresh, green vegetables forms the ideal food combination for summer, keeping the body at top-notch condition without the distressing effects of the heavy heat-making foods.

Many picnics and excursions in summer leave a sad sequel in disordered digestion—sometimes even ptomaine poisoning. For many, indeed, the entire summer is spoiled by some foolish indiscretions when it might have been a delightful and inspiring memory. For outdoor picnics or excursions on land or on sea there is nothing so safe and wholesome as shredded wheat. It is ready-cooked, and being a simple, elemental food is easily and quickly digested, supplying all the nutriment the body needs for work or play. The Biscuit is eaten with milk or cream or as a dry toast with butter. It also makes delicious, wholesome combinations with fresh fruits. No excursion or journey is complete without Triscuit, the shredded whole wheat wafer. Triscuit contains the maximum amount of nutriment in smallest bulk and will keep indefinitely. It is delicious when toasted and eaten with butter, soft cheese or marmalades. Enough Triscuit can be taken in a fisherman's creel or picnic basket to last two or three days and it will supply all the strength needed for a long tramp or any outdoor activity which calls for much expenditure of strength and energy.

visitors from a distance are expected to be present at the dedication. The erection of this new monastery enables the Holy Cross fathers to use the old monastery as a dormitory for the older students of St. Andrew's School for Mountain Boys, and will permit the school nearly to double its attendance. Three of the fathers of the Holy Cross Order are now in residence at the monastery.

"ALASKAN CHURCHMAN" DELAYED.

WORD HAS BEEN RECEIVED from Fairbanks, Alaska, that because of defective transportation the August issue of the *Alaskan Churchman* will be a month late in reaching its subscribers.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Successful Mission at Union Chapel, Marietta.

A VERY SUCCESSFUL mission of ten days' duration was recently concluded at Union Chapel, three miles out from Marietta. The missionary was the Rev. Edward S. Doan, rector of St. James' Church, Marietta, Ga. Many questions and requests for prayer were put into the question box, which was an interesting feature of the mission. The Mission Hymnal was used to good advantage. Many Baptists and Methodists attended the mission and were much interested throughout it.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

Bishop Recovering from Illness.

THE BISHOP is slowly recovering from his recent illness and expects to return to his diocese about October 15th, but it is not likely that he will be able to resume the active work of visitation before November.

EASTON.

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

Improvements at St. Paul's, Centerville—Notes.

ST. PAUL'S CHURCH, Centerville, Md. (the Rev. W. B. Stehl, rector), is undergoing extensive repairs and improvements, among others the refinishing of the interior, and the placing of a handsome doorway in the west front.

THE REV. W. B. STEHL has been appointed chairman of a committee to devolve means of arousing missionary enthusiasm in the diocese.

THE VERY REV. JAMES A. MITCHELL, dean of the Middle Convocation, has been seriously ill, and is still confined to his home.

THE DIOCESAN CONVENTION of the Woman's Auxiliary will meet in St. Paul's Church, Centerville, the latter part of October.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.

R. H. WELLES, JR., D.D., Bp. Coadj.

Parochial Improvements at Chilton.

ARCHDEACON ROGERS reports that the guild hall and vicarage at Chilton are now completed. This leaves only four parishes in the diocese where vicarages are needed: Shawano, Waupaca, Medford, and Manitowoc.

IOWA.

T. N. MORRISON, D.D., Bishop.

Rector's Son and His Friend Are Killed by Lightning.

THE SYMPATHY of the whole Church will doubtless go out to the Rev. Dr. Arthur, rector of Grace Church, Cedar Rapids, and delegate to the General Convention, in the loss he has sustained through the death by light-

The Men We Love and The Men We Marry

Are there generally two men in a woman's life—the man she loves and the man she marries?

A woman, keenly observant, and who has seen much of girls and women, holds that it is more often true than many suppose. Then she explains how it comes about: what it can mean, in suffering, to a woman, and what is the duty of a woman to be the wife of the man she married, not that of the man she wishes she had married.

A thoroughly feminine article is this. Men will not understand it, but women will.

It is in the October LADIES' HOME JOURNAL.

15 Cents Everywhere

There Are Two Millionaires Among The Actors

One can go to bed and sleep and yet earn \$1000 a week. The other has made \$300,000 in one season. There is also an actress who earns for herself a quarter of a million dollars in one season: who has played to over a million dollars in Chicago alone. She is the greatest money-making actress on the stage.

Another actress earns \$600,000 in a single season. Haven't you sometimes been curious to know the weekly salary paid to such actresses as Maude Adams, Ethel Barrymore, Julia Marlowe, Annie Russell, Billie Burke, and what they earn besides?

It is now all told—and from authoritative figures—in one article, "What The Actors Really Earn," and the profits and salaries are truly amazing.

In the October LADIES' HOME JOURNAL.

15 Cents Everywhere

ning of his second son, Paul. The same bolt also killed Carleton Wenig, a friend of the rector's son. The double funeral was conducted by Bishop Morrison and Dean Hare, and was one of the most pathetic scenes ever witnessed in Cedar Rapids. Archdeacon Williams, Dr. R. G. Jones, and Rural Dean James represented by their presence the sympathy of the entire diocese. Both of the deceased were young men of exceptional character and promise.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Cornerstone of Parish House at Huntington is Laid—Service in Memory of Hon. Edward M. Shepard.

ON THURSDAY, September 14th, Bishop Burgess laid the cornerstone of a parish house for St. John's Church, Huntington, L. I., and made an appropriate address. The Rev. Charles E. Cragg, rector, read the list of articles placed in the box deposited in the cornerstone. There was a large congregation present, together with the neighboring clergy, including Archdeacon Holden of the Archdeaconry of Suffolk.

IN MEMORY of a distinguished Brooklyn citizen, the late Hon. Edward M. Shepard, an open-air service will be held on Thursday afternoon, September 21st, in Lake George village, N. Y. Governor Dix, Mr. George Foster Peabody, and other eminent men will speak, including the clergy and ministers of the local churches. Four church choirs will unite for the occasion. Mr. Shepard was a member and benefactor of Holy Trinity Church, Brooklyn.

THE VESTRY of All Saints' Church, Bay Side, have decided to liquidate a debt of \$500 on the church before filling the vacancy in the rectorship.

MARYLAND.

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

Eighty-fifth Anniversary of St. James', Baltimore—Improvements at Calvary and Ascension Churches, Baltimore.

THE EIGHTY-FIFTH ANNIVERSARY of St. James' Church, Baltimore, and the twentieth anniversary of the ordination of the rector, the Rev. George F. Bragg, Jr., D.D., will be commemorated with appropriate services from October 8th to 15th. St. James' is the first and oldest of the parishes of people of African descent south of Pennsylvania.

ON SUNDAY, September 10th, services were resumed in the Church of the Ascension, Baltimore, which has been in the process of decoration during the summer by Messrs. J. & R. Lamb of New York. In the chancel nine large panels in mosaic tiling form a picture of the Ascension of Christ. Four new stained glass windows have been put in place, which are among the finest in the city. The total cost of the various improvements and decorations has been about \$16,000.

PLANS ARE UNDER WAY for the improvement of the vestibule of Calvary Church, Baltimore, by placing in it on either side brass memorial tablets commemorating the two priests of the parish who died while rector: the Rev. Joseph Richey and the Rev. Robert H. Paine. The two chapels for colored people sustained by Calvary parish, St. Mary's and St. Katharine's, have been undergoing various repairs, and will be ready for occupancy October 1st.

THE CORNERSTONE for the new chapel of the Holy Trinity at Point of Rocks, Frederick county (the Rev. George W. Thomas, rector), was laid on September 11th by the Bishop of the diocese. The edifice to be erected will cost about \$6,000.

THE REV. R. HEBER MURPHY, the venerable rector of St. John's Church, Worthington Valley, Baltimore county, has been quite ill at the Church Home and Infirmary in Baltimore, but is now much better.

MASSACHUSETTS.

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

Clayton S. Cooper at Harvard College—Improvements at St. Ann's, Dorchester—Missionary Receives Gift of Automobile.

CLAYTON S. COOPER of New York, who is the international secretary of the Y. M. C. A., having the supervision of Bible study among young men in American colleges, is to spend a week early in October at Harvard College, where he will make several addresses and conduct a Bible study institute. During the same week Mr. Cooper will conduct a similar institute in the parish rooms of St. Paul's Church, Boston, for the benefit of the delegates from the Boston colleges and Bible classes of our churches. At one of the Sunday evening services he will make an address on "The Bible Study Movement in Our North American Colleges."

ON SUNDAY, September 17th, St. Ann's Church, Dorchester, was reopened after having been closed since August 1st. The rector, the Rev. Frederick A. Reeve, was the celebrant at the service held to commemorate the restoration of the fabric of the church, and during the service he blessed a beautiful new font and baptistery, given by Mr. John W. Farrar, senior warden of the parish, in memory of his mother, Eleanor Farrar. The decoration of the chancel ceiling was the work of the junior warden, Mr. John Foyer, and a thank-offering from him in memory of his mother. New hanging electric lamps, designed and made by the two wardens, have also been put in place, and several minor gifts set apart for their sacred use.

THE REV. GUY W. MINER, who does a large missionary work throughout one section of Norfolk county, has been presented with a beautiful automobile, which will help him immeasurably in getting about among the nine towns where he holds services.

GRACE CHURCH at Vineyard Haven has lately had installed a beautiful brass lectern as a memorial to one of the deceased members of the parish.

ST. LUKE'S CHURCH at Chelsea is to have a rectory of its own. The parish lately has purchased a suitable building with the help of the Bishop and the diocesan reinforcement fund. The house is located on Broadway, conveniently near the church.

MINNESOTA.

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

Woman's Auxiliary Holds Diocesan Meeting—Dedication of Chapel at Le Sueur Center.

THE ANNUAL MEETING of the Woman's Auxiliary of the diocese will be held in St. Mark's church, Minneapolis, on Wednesday, October 11th. The principal speaker will be the Rt. Rev. S. C. Partridge, D.D., Bishop of Kansas City. The annual offering of the Auxiliary will be made at that time.

UNDER THE LEADERSHIP of the Rev. W. D. Stires, D.D., of St. Peter, the members of St. Paul's mission, Le Sueur Center, have

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WISCONSIN

NASHOTAH HOUSE NASHOTAH, WISCONSIN

Nashotah House will open on the Feast of St. Michael and All Angels, Friday, September 29, 1911, with the Celebration of the Holy Eucharist at 7 A. M. and choral Celebration with sermon at 10 A. M. The Matriculation Examination for Students entering the Seminary will be held in the Library, Thursday, September 28th, at 2 P. M.

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erected a beautiful stone chapel, which was formally opened for divine worship on Thursday, September 14th. The church is built of Kasota stone, and contains a handsome altar of the same material. The Bishop was assisted in the service of dedication by the Rev. Dr. Stires, and the Rev. Messrs. P. K. Edwards, Arthur Chard, and R. A. Crickmer.

MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.

Services Continued During Pastor's Vacation.

THE RECTOR of the Church of the Redeemer, Biloxi, the Rev. C. B. Crawford, has resumed his work after a month's vacation spent in the North Carolina mountains. During his absence regular services were kept up by the Rev. George Myers of Greenwood.

NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.
EDWARD M. PARKER, D.D., Bp. Coadj.

Death of Philanthropic Churchwoman.

BY THE DEATH of Miss Susan G. Perkins, the diocese of New Hampshire loses one of its most generous and devoted Churchwomen. Her benefactions during the past few years have been not less than \$100,000. St. Paul's Church, Concord, and St. Mary's School, Concord, receiving the greater part of this amount. The very large and well adapted parish house was her largest gift to the parish, while the payment of a considerable indebtedness, a large gift toward endowment, and the building of a gymnasium were her chief benefactions to the school. The present prosperity of St. Mary's School is very largely due to her support at a critical time.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

New Rectory to be Erected at Gloucester City.

IN THE PRESENCE of members of the parish and many others, ground was recently broken for the new rectory of Ascension parish, Gloucester City. An impressive ceremony was held under the direction of the rector of the parish, the Rev. Carroll M. Burek, whose little five-year-old daughter removed the first spade of dirt. The spade used was presented to the rector on behalf of the vestry by Mr. Joseph R. Hamille, who delivered an address appropriate to the occasion. The new rectory, which will cost about \$5,000 will stand next to the parish house. It will be built of brick with a stone front, and will be two and one-half stories high.

NORTH CAROLINA.

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

Meeting of Charlotte Convocation—Church at Burlington to be Consecrated—Seventy-fifth Anniversary of St. Andrew's Church, Rowan County.

THE BISHOP OF THE DIOCESE has announced that the Convocation of Charlotte will meet in St. Luke's Church, Salisbury (the Rev. Francis J. Mallett, D.D., rector), October 3-5, and the Convocation of Raleigh in Christ Church, Raleigh, later in the same month.

DURING THE MONTH of October the handsome granite memorial church in Burlington, N. C. (St. Athanasius, the Rev. John B. Gib-

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A School for Girls under the care of the Sisters of St. Mary. The Forty-second Year opens September 28, 1911. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address: THE MOTHER SUPERIOR.

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ble, rector), the gift of Mr. Lawrence S. Holt and family, will be consecrated.

DURING LAST MONTH St. Andrew's Church, Rowan county, celebrated the seventy-fifth anniversary of its organization. The sermon was preached by the Rev. S. S. Bost of Durham, who was ordained in this church by Bishop Lyman.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.
New Chancel Begun at St. Thomas' Church, Croome—Presentation Service for United Offering of Woman's Auxiliary—Notes.

GROUND WAS BROKEN Sunday, September 17th, at Croom, for the new chancel of St. Thomas' Church. Bishop Murray was both preacher and celebrant at the service held, which also commemorated the 119th anniversary of the consecration of Bishop Claggett, the first Bishop of the Church to be set apart to his office on American soil. Bishop Claggett was born at Croom, and after his consecration returned there to make his home, and there at his death he was buried. Bishop Satterlee translated the body of the Bishop to Mt. St. Albans, where it now rests.

WITH THE APPROVAL of the Bishop the Feast of St. Michael and All Angels has been chosen as the date for holding the annual presentation service of the united offering of the diocesan Woman's Auxiliary. The service will be held in the Church of the Ascension, whose rector, the Rev. J. Henning Nelms, will make the address. The arrangements for the services are in charge of the Rev. Edward S. Dunlop.

THE RECTOR of St. Stephen's Church, the Rev. G. F. Dudley, who has been quite ill, is now in Atlantic City recuperating until such time as he shall be able to resume his parochial duties.

THE CONGREGATION of St. Agnes' Chapel, of which the Rev. C. W. Whitmore is vicar, has completed its apportionment for missions, and this in spite of the fact that its share was much larger than last year, and that the congregation are making an effort to have a new and worthier building in which to worship.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
Bishop Walker Returns—New Rector at St. Mary's on the Hill, Buffalo—Notes.

IT IS EXPECTED that Bishop Walker will return to his diocese about September 20th. The Bishop and Mrs. Walker are now homeward bound from a two months' tour through Russia and Iceland.

AN ADDRESS on "Socialism" was given by the Rev. Eliot White of New York City at the meeting of the Buffalo Clericus, held on Monday, September 11th.

AS THE RESULT of the united parochial and Woman's Auxiliary efforts, St. Matthias' Church, East Aurora (the Rev. Frederick A. Heisley, rector), has for the first time in its history met its apportionment to the Board of Missions.

WEST VIRGINIA.

Geo. W. Peterkin, D.D., LL.D., Bishop.
Wm. L. Gravatt, Bp. Coadj.

B. S. A. Convention Held at Bellair, Ohio.

THE WHEELING Local Assembly of the Brotherhood of St. Andrew held the regular fall meeting recently at Trinity Church, Bellaire, Ohio (the Rev. W. A. Stimson, rector). The Rev. W. R. Agate, M.D., delivered the address. At the business meeting following, in addition to the routine business transacted, steps were taken to secure the services of the Lay Readers' League connected with the Assembly, for two missions now without clergy.

CANADA.

News from the Various Dioceses.

Diocese of Toronto.

THERE WAS an impressive service in St. Barnabas' church, Toronto, September 10th, when the diocesan Evangelist, the Rev. J. Bennett Anderson, preached. His subject was "Peace," and the choir rendered "Abide With Me" very beautifully. Mr. Anderson asks that parishes desiring his services between the end of this month and the New Year, should give him a choice of two dates, in case one should be engaged.—THE NEW rector of St. James' Church, Orillia, has been appointed by the Bishop. He is the Rev. J. R. S. Boyd, at present assistant at the Church of the Redeemer, Toronto, and will begin his work in the parish shortly. The former rector, the Rev. Canon Greene, is coming to Toronto, to take a share of the services to institutions in the city.—AN INCREASE in the value of Church property, between last year and this of \$475,219, in the diocese, is shown by the report just published, for the present year. There is an increase of nearly a thousand dollars in the total contributions from Sunday schools.—A NEW church will shortly be built in the parish of Grace Church.—NEW and larger buildings are to be erected for the Bishop Strachan School for girls, on College Heights, Toronto.

Diocese of Ontario.

A PRESENTATION of a fine silver Communion service was made to the Rev. E. A. Neville, by the congregation of Christ Church, Gananoque, on his departure. He undertook the duty of the charge of the parish during the illness of the rector.—THE COMMUNION service given by the Woman's Auxiliary of the diocese to the church at Prince Rupert, diocese of Caledonia, was used for the first time at the diocesan synod service in August. Bishop Duvernet, in his charge said that thus "the West and the East grasp hands in sacred fellowship."

Diocese of New Westminster.

A LARGE NUMBER of handsome gifts have been received for the new church of St. Augustine's, Vancouver, which was dedicated by the Bishop, the Rt. Rev. A. U. de Pencier, in the end of August. The parish was only established last February, so that the progress made is really wonderful. The altar and furnishings of brass cross, vases, and candlesticks were given by Mr. W. J. Walker, of New Westminster. The newly vested choir gave valuable assistance in rendering the musical part of the dedication service. Several of the clergy of the city parishes in Vancouver were present.

Diocese of Ottawa.

MUCH SORROW was felt at the death of Miss Florence Greene, a prominent Church worker and a member of Christ Church Cathedral congregation, Ottawa. She held the position of organizing secretary for the diocese, of the Woman's Auxiliary for many years. The funeral service was held in Christ church and conducted by the Rev. Canon Kittson, rector.—ARCHBISHOP and Mrs. Hamilton have returned from their summer's trip.

Diocese of Niagara.

BISHOP CLARK was present at the harvest thanksgiving service in St. John's church, Ancaster, where as curate and then rector he ministered for twenty-one years. Most of the clergy of the deanery were present, and his old parishioners made a presentation to the Bishop, after the service, of a solid mahogany sofa for his study.

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

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

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It was before the day of . .

SAPOLIO

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