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# The Living Church

VOL. XLV.

MILWAUKEE, WISCONSIN.—SEPTEMBER 9, 1911.

NO. 19

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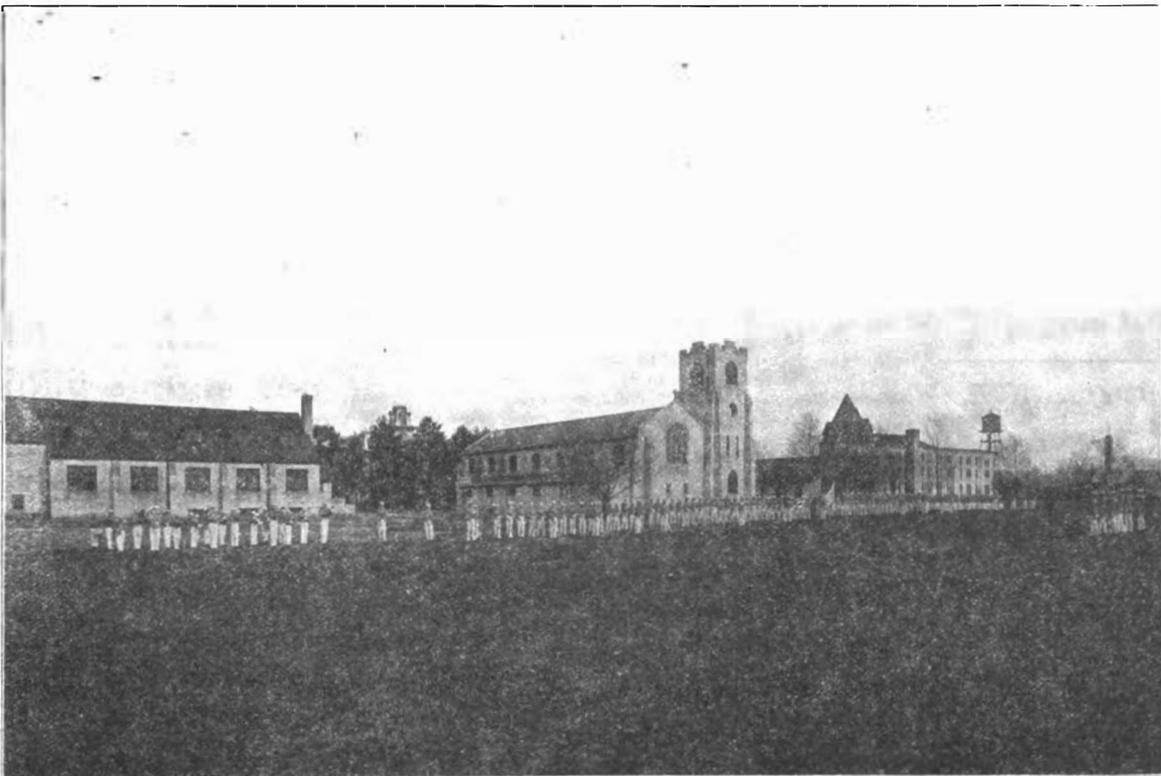
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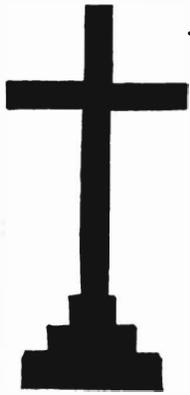
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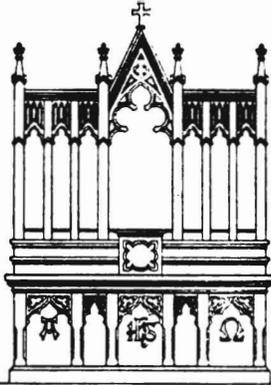
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*A Weekly Record of the News, the Work, and the Thought of the Church.*

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LET US CULTIVATE and reverently cherish the honest indignations of our nature, for they are the life and fire that are in us. God has given them, and the man is most happy who has them the warmest, the truest, the least wrenched by prejudice, the least dulled by sense of sin.—*Phillips Brooks.*

## THE CROSS.

FOR HOLY CROSS DAY (SEPTEMBER 14TH).

IT is not too much to say that the Christian experience involving the most profound faith in the Incarnation results from a primary appreciation of the Cross. Christ seldom takes possession of the soul until it has entered upon the experience of Him as a Saviour, that is, until the soul, by reason of its relation to Him, is being effectually released from sin or the bondage thereto appreciatively lessened and the communion with Him is gradually transforming it, despite whatever fallings-back and failures, into His likeness.

The experience of Christ as a Saviour is one of the deepest realities of life, and the more deep and real of necessity the less capable is it of description by word: hence the willingness of the Church, as she has found expression in the minds of her saints, not to press for intellectual analysis of this deep soul experience. As an exhaustive psychology of human passion is impossible, though human passion has been a central fact of history and the undying theme of poetry and fiction; just so the power of the Cross can only be hinted at in doctrinal statement, for it involves an infinitely deeper and more subtle psychology. As life without the experience of passion is dry, barren, almost inhuman; much more so life that has no experience of the Passion of God. As art and poetry find their themes in our earthly loves and the sacrifices they involve, so devotion—the art and poetry of the soul—finds its theme in God's love and the sacrifice wherein that love was supremely manifest, of which the Cross is the eternal symbol.

To attempt to express in a formula what Atonement means would be to try to measure the experience of the race; but as a fact this is at the heart, consciously or unconsciously, of all deep Christian life. It is the one experience that to any adequate degree deals with sin, and it performs that task of actual saving gloriously, for it reveals the love of God, wounded, heart-broken, stricken unto death with sorrow and suffering that is the consequence of sin.

The deepening of spiritual life in the soul, and through an ever-increasing number of souls in the body of mankind, will witness a return to the old-time emphasis of the Cross. And this not only because we have learned by long and harsh experience that "the things of the world" do not satisfy our spiritual needs, but because all these modern substitutes for the Cross, not ungenerously to be identified with the "Liberal theology," still deeply embedded in philosophic and popular thinking, by their attenuated devotional life, by their morality of imitation instead of soul-death to sin, by their vague generalizations as to spiritual realities, by their deep intellectual skepticism, fail more and more to sustain a Christian life as vigorous as the old Catholic life they have supplanted.

We live in a world in which the experiences of evil, pain, suffering, and death are bitter realities, which have sunk into our souls and wrought their work in them: these are the facts that must be faced and conquered by religion, if religion is of avail. It is because the Cross, the eternal symbol of Christian faith, proclaims our God at one with us in all the suffering, all the bitterness that experience can strip bare, that our souls dare with complete abandon, trust themselves to Him.

When the gods were imagined as dwelling in a sensuous heaven, untouched by the crude realities of earth, men felt their only way toward happiness lay in turning to the immediate lulling pleasures of the world of sense about them; but when faith beholds God Himself to have chosen the Cross as the way to His victory and peace, the soul, with a confidence that experience deepens into joy, can face and seek its peace and victory in the way of the Cross.

J. G.

## SOCIALISM, ECONOMIC AND POLITICAL.

FOR several weeks past, our columns have borne witness to the widespread interest that is abroad in the subject of Socialism. Happily American Churchmen, unlike their Roman brethren, have not made the mistake of assuming that opposition to that cult is a religious duty on their part. On the contrary, very many Churchmen have felt able to extend a degree of sympathy to the Socialistic propaganda, and some few, both of the clergy and of the laity, are avowed members of the Social Democratic party. "Christian Socialism," too, has many friends and exponents among us.

We have, for ourselves, been interested readers of what our correspondents have written, and especially of the masterly plea for Socialism that was made by the Bishop of Utah in last week's issue. Bishop Spalding took issue with what the Bishop of Tennessee had said on the subject in an address that was printed in an earlier issue; but is not the difference between the two partly imaginary? Has not the Bishop of Utah overlooked the fact that the term "Socialism" has come to have a political, rather than an economic significance, since a political party has taken upon itself the burden of propagating it?

There are, of course, many species of Socialism, but as other writers have observed, a party must be judged by its official standards. We feel it necessary to distinguish between economic Socialism and political Socialism. It can no longer be said that the two are but branches of one movement. Several of our correspondents, defending Socialism, have highly recommended the *Christian Socialist*, of Chicago. But the editor of the *Christian Socialist*, the Rev. Edward E. Carr, has now been formally expelled from the Social Democratic party, the exponent, in this country, of political Socialism. Now we on the outside can hardly be expected to understand the inner workings of a political party that is also a close corporation; but this much seems evident. Mr. Carr's chief offense appears to be that he has steadily maintained that one of the national officers of the party was morally unfit to retain his place. The political organs of the party steadily ignored the charges. Finally the pressure became so great that the national committee discharged its secretary, against whom the charges were made—and at the same time Mr. Carr was expelled (not from office, for he held none, but) from the party. And such party leaders as Mr. Berger adopt an apologetic air for their action relative to their former secretary, clearly indicating that the action was taken somewhat under protest. Surely that attitude on their part is indefensible. Either their secretary should have been discharged long ago or he should not have been discharged at all. He deserved it or he did not deserve it. If he were to be discharged, it ought to have been made clear that he was discharged as an emphatic protest against immorality. To discharge him and yet defend him and vilify those who presented charges against him, puts the party leaders in the worst possible light. In its treatment of the case the party has been unpleasantly weak, whatever other view one may take of it. For a specific, detailed indictment of the man against whom the charges were made, see the *Christian Socialist* of August 17th and August 31st. For a total ignoring of the subject until the man had been discharged, see the *Social Democratic Herald*, the political organ of the party. Evidently the new party is not free from its scandals.

Here, we suspect, is the explanation of the distinction between the positions of the Bishop of Tennessee and the Bishop of Utah, between those who have criticised and those who have defended Socialism in our own columns. The Socialism which the one condemns is political Socialism; the Socialism which the other defends is economic Socialism. But these are totally distinct.

Political Socialism must be tested not only by the platitudes that are set forth in party platforms, but also by the attitude of the party where it is in power. When that party deliberately repudiates the principle of majority rule, insists upon partisan control of municipalities by minorities instead of non-partisan administration by majorities, places party welfare higher than civic welfare, and appeals in many utterances to class supremacy and class hatred—all of which has characterized the party in Milwaukee, where it is in power—it is bound to be a disappointment to those who had hoped for more statesmanlike government. No amount of theory can atone for such blunders in practice. Political Socialism cannot pretend to stand for the rule of the people when, in fact, it leaves no stone unturned to prevent the passage of laws designed to secure

majority instead of plurality elections. Socialists must and will be judged by their attitudes and not by their platitudes.

Moreover one must distinguish between a Socialism of love and a Socialism of hatred; between a democratic Socialism that stands for the rights of MAN as man, and an oligarchical Socialism that stands for the "rights" of some men as a class. There is a Socialism that, in effect, creates its own membership into a House of Lords and endows it with a practical veto power over legislative bodies and elected officials; a Socialism that stands rather for class privilege than for democracy. The two forms of Socialism may, to some extent, use the same terms in stating their ultimate objects; but between them a great gulf is fixed. There can be little real sympathy between the exponents of the two systems. One is bound to weigh the ideals of Socialists, as of other men, by the language used in their recognized organs and by their chosen exponents. Where such language savors of hatred and of narrow class prejudice, where villification and abuse are the ordinary methods of promoting the party propaganda, it is impossible that Christian men should have part in the movement. Those who most earnestly desire to see the rise of a better economic condition must choose between gospels of hatred and gospels of love.

Thus one who stands for economic Socialism but who yet avows, with the Bishop of Utah, that he is "not a member of the party," is defending something totally different from that which other correspondents, and the Bishop of Tennessee in his article, have condemned. It may even prove eventually to be, as we have heretofore suggested, that political Socialism is the chief bar, at the present time, to the attainment of economic Socialism.

For if anything is clear, in the signs of the times to-day, it is that the old economic order in society has broken down. The economic system of Competition is fast dying. The efforts of law-making and law-enforcing bodies to strike down the economic system of Coöperation that has supplanted it are puerile and doomed to defeat. Indiscriminate "Trust busting" cannot be called a pastime of statesmen. Political Socialism has had the good sense to treat the trust as the inevitable evolution of the day. It may be true, as Socialists aver, that the trust is a step in the direction of Socialism. It may be true that Socialism alone is the cure for the condition that has been created by the evolution of the trust. But if so, it is economic Socialism and not political Socialism, upon which our hopes for the future must be based. And, indeed, because the present economic system is rapidly breaking down, if it has not already broken down, it does not follow that Socialism is what is to supplant it.

Akin to this consideration is the tariff problem against which the Don Quixotes of congress advanced so valiantly at the recent special session, only to be blocked by the successive vetoes of a president who thereby proved that he was neither a coward nor a figurehead. We shall not go so far as to maintain that those who were instrumental in passing tariff legislation at the recent special session were deliberately working in the interests of "tariff for politics only," as the President has epigrammatically affirmed; nothing is more deplorable than the assertion of evil motives against public men, and nothing is more common than self-deception as to the motive which impels one to action. But it seems incredible, notwithstanding, that the particular method chosen by the singularly constituted majorities in the Senate and the House should have seemed by those who constituted those majorities the *best* way to perform what must be a much more far-reaching task than the amendment of a few schedules. Certainly those evidences of statesmanship which one longs to see in our national legislators were not conspicuous in this hurried attempt to push through piecemeal amendments, and they have given a vantage ground to their opponents to charge insincerity that the latter have been quick to seize. Protective tariffs pre-suppose the economic system of Competition under which they had their rise. The theory of the old-time Republican was that the tariff protected the manufacturer and his employees, and competition protected the consumer. This was all very well so long as competition performed its function; but with the death of competition the consumer is left unprotected. The next step in "protection" must be systematically to meet this condition. The whole system has broken down; and the most pathetic spectacle of helplessness, no doubt coupled with good intentions, was the attempt blindly made at the special session of congress, by inefficient tinkering to improve a few exceptionally vulnerable schedules of the present law. Certainly President Taft deserves all credit for demanding that nothing but the intelligent reconsideration of the whole subject by a body of ex-

perts, be accepted as affording sufficient ground for revision. And when revision comes, as come it must in the near future, it must be a revision based upon recognition of the fact that the economic system upon which protective tariffs are based has itself given way.

It is impossible, to-day, to see precisely whither we are tending in the social and economic order. We strongly suspect that it is toward what many scholars term Socialism, and yet toward something quite different from what political Socialists are agitating for. Certainly one order cannot give way in society without being supplanted by another. For the immediate present we can hardly go beyond the plaint of John Henry Newman—

“ . . . . I do not ask to see  
The distant scene; one step enough for me.”

Even the next step is not wholly clear. But of this we may be sure. The violent condemnation of everything that partakes of the nature of Socialism that we sometimes hear is but the butting of one's head against a stone wall; while the political support of the party that treats Socialism as its own exclusive possession, to be capitalized for the good of party members or of one single class in society, is, of all possible methods, perhaps the worst that can be suggested as a preparation for the social order that is coming.

**A** CORRESPONDENT, whose letter is printed in the usual place, asks for suggestions as to reaching the “un-churched.” Very likely other correspondents may be able to testify, from their experience, as to the value of outdoor services and the like. Certainly the question is one of the utmost importance.

**Reaching the  
“Unchurched”**

But a personal letter from a missionary in the missionary district of Salina seems to us to suggest a plan that promises better results than, perhaps, are usually obtained by other methods. The letter was not written for publication but we venture to make some extracts:

“We are preparing for a house to house canvass this fall of the leading towns in northwest Kansas, to find out how large a proportion of the people are connected with any religious body, and also to leave Church tracts in each house.

“It is decidedly a case of making bricks without straw (or money) in N. W. Kansas. This is the fifth successive year of *absolute crop failure* in these five counties. Money is very hard to extract from the people, but the Church has a splendid chance for work during the next year if we can put plenty of the right kind of reading matter in the hands of the people. A great many of the denominational bodies have closed their places of worship and will keep them closed for financial reasons until after a good crop. To do this work right I should place from 1,500 to 2,000 tracts in these different communities. I have been wondering if the Y. C. Co. would make me a donation of five hundred tracts to start with. I hope during the next few months to raise enough money outside to buy the rest, but it takes time, and in the meantime I am left without the ‘paper bullets,’ because it takes all my spare cash to pay my traveling expenses, as the people can now do little beyond providing for my entertainment. Perhaps you know of some good laymen who would be willing to pay for a lot of Church tracts for this work.”

The Young Churchman Company has supplied the preliminary ammunition which the missionary requests, and very likely the means of supplying the balance will be found. We are not quoting from the letter for the sake of its appeal, but as showing one way, which seems a very excellent way, of reaching the multitudes of the “unchurched.”

Whatever be the value of out-door services, it cannot be great enough in itself to reach the people *intelligently*. A house-to-house canvass reveals the individual facts concerning individual families, and gives the opportunity for the individual work which alone is likely to bring people to Christ and His Church. Perhaps it would be more tactful not to carry tracts with one during the canvass but to send them, appropriately selected, with a letter, by mail afterward. They would thus be in the nature of a “follow-up” system, such as every business man utilizes. The personal visit would have awakened some interest; the printed words would leave a more lasting impress.

Of course one would avoid the word “tract” in conversation, and the modern tract, carefully avoiding the word, is attractively printed and up-to-date in appearance. Many of those that are made by The Young Churchman Company in envelope size are printed in two colors. It is essential that truth should be presented in attractive form and that it be very simply expressed.

But where such a house-to-house canvass as our Kansas correspondent suggests is tactfully accomplished, we believe the results will be found much more satisfactory and much more lasting than any that are likely to be obtained by other systems.

**O**NE would not wish to “rub it in” to anybody; but remembering how the Louisiana delegation in the late General Convention refused to support the late Dr. Warner in his advocacy of the Round Table measures that included the change of name, the following extract from a letter concerning some local issue, that we find in the New Orleans *Picayune* of August 24th, shows concretely how some “man-in-the-street” in that city views the position of the Protestant Episcopal Church:

**Episcopalianism  
in Louisiana**

“A writer signing herself ‘Episcopalian,’ in your issue to-day, the 20th, attempts a reply, but the attempt is no reply at all. Now there are two Episcopalian sects, the Protestant Episcopal and the Methodist Episcopal. One does not know whether ‘Episcopalian’ be a Protestant Episcopalian or a Methodist Episcopalian.”

Of course if Louisiana Churchmen, living, as they do, in a Roman Catholic atmosphere, are satisfied with a condition where, more than a century after the formation of their mother parish, the position and claims of their Church are so completely misunderstood by their own fellow citizens, that is reason enough why they should resist every effort to improve the *status quo*. They are entirely within their rights in holding tenaciously to their ultra-conservatism.

But, we feel bound to add, it is also sufficient reason why the Church at large should disregard their apathy or opposition, and by appropriate legislation, so change the name of this Church that such misconceptions shall forever be made impossible.

In the last resort the issue is simply between ecclesiastical statesmanship and the lack of it. Churchmen must, and do, range themselves on the one side or on the other. And the lack of it will not always prevail.

**T**HROUGH inadvertence an advertisement of “Individual Communion cups” appeared in THE LIVING CHURCH last week, not having come to the observation of the editor until after the paper was printed. These cups are, of course, not lawful for use in our churches, and thus we should not knowingly have inserted the advertisement. Moreover we are obliged to say that we hope and believe they never will be made lawful; consequently we cannot consistently advertise the goods in our columns. It is proper to say that the advertiser also supplies Communion sets such as are thoroughly adapted to Church uses.

**ANSWERS TO CORRESPONDENTS.**

R. E. B.—(1)—We know of no publications containing plans of churches.—(2) There is no absolute law of the American Church concerning the qualifications of sponsors, but the fact that a Roman Catholic could not fulfil the obligations placed upon him thereby would, of itself, disqualify him.—(3) Bishop Walsh's *Heroes of the Mission Field* and *Modern Heroes of the Mission Field* (Whittaker, 75 cents each) would answer your requirements.

A CHURCHWOMAN.—Answers to your questions would require more space than we can give in this department. Read a little tractate, *The Mode of Holy Baptism* (3 cents) and Darwell Stone's *Holy Baptism* (\$1.50) which latter treats fully of the subject. Both will be supplied by The Young Churchman Co., Milwaukee.

INQUIRER.—A sanctuary lamp that neither denoted the Reserved Sacrament nor (as on the continent of Europe) the relics of saints, would not be wholly without precedent or authority, but it would have no other significance than that of beautifying the chancel.

R. R.—A rectory owned by a parish corporation can be rented only by the corporation in which the title is vested.

I WONDER WHY it is we are not all kinder than we are? How much the world needs it! How easily it is done! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honorable, so superbly honorable, as love. “Love never faileth.”—*Drummond*.

IT IS IN VAIN to talk of holiness if we can bring no letters testimonial from our relations. Can he be a good Christian that spends all his religion abroad, and leaves none for his home? Grace does not teach us to love our relations less than we did, but to love them better. What art thou within doors?—*Gurnall*.

## THE LATE BISHOP OF SALISBURY

One of the First Scholars of his Day in the English Church

### MEMORIALS TO FATHER DOLLING

London, August 22, 1911.

**A**NOTHER English See has soon become vacant after that of Oxford by the decease of its Right Rev. occupant. The Bishop of Salisbury passed away from this world on Wednesday, August 16th, at his Palace in Salisbury, in his 65th year. In April last, and not many months after his visit to the United States, the Bishop broke down in health as the result of a prolonged period of physical and mental overwork; and although he had recently returned to Salisbury and resumed work with his usual vigor, yet his sudden taking off from heart failure apparently showed that his health had not been really restored.

The Right Rev. John Wordsworth, D.D., LL.D., belonged to the celebrated Wordsworth family; he was the great nephew of the poet, William Wordsworth, the grandson of the first Christopher Wordsworth, Master of Trinity College, Cambridge, the son of Bishop Christopher Wordsworth, of Lincoln, and the nephew of Bishop Charles Wordsworth, of St. Andrews. He was born at Harrow in 1844. He received his school education at Ipswich and Winchester, and graduated with honors at New College, Oxford, where he held a scholarship, in 1865. For one year he was an assistant master at Wellington under the future Archbishop Benson, and then returned to Oxford, where he was much more in his element as a University Don (Fellow of Brasenose). He was ordained to priest's Orders in the same year that his father, who was Canon of Westminster, was consecrated to the episcopate as Bishop of Lincoln, 1869, and in the following year his father made him a prebendary in Lincoln Cathedral, and also examining chaplain. Prebendary Wordsworth, as the *Times'* obituary article says, was already making a position for himself in the world of scholarship. He published in 1870 his *Lectures Introductory to a History of Latin Literature*, and this was followed four years later by the well known *Fragments and Specimens of Early Latin*—said to be one of the very best books of its class. In 1876 he was appointed Grinfield lecturer on the Septuagint, and was Bampton lecturer in 1881. In 1883 he "changed both his college and Cathedral" on his nomination to the Oriel Professorship of the Interpretation of Holy Scripture, to which is attached an Oriel Fellowship and a Canonry in Rochester Cathedral. His studies, continues the *Times* writer, still lay in the examination of Latin texts, but now with special attention to the Latin text of Holy Scripture. He issued his first set of *Old Latin Texts* in 1883, and later on passed to the text of the Vulgate, "on which he was the chief English—he might even be claimed as the first European—authority," publishing a revised text of St. Jerome's Four Gospels, with Professor H. J. White, in 1898, and of the Acts in 1905. In 1885, the year in which his father's episcopate came to a close, he himself was raised to the episcopate in the see of Salisbury, in succession to Dr. Moberly. Throughout his occupancy of the see, as it is truly observed, he impressed his clergy more with his learning and his devotion to Church antiquities than with his actual knowledge of their special difficulties and interests. He shared his father's keen and practical interest in the Old Catholic Movement on the Continent, and also gave much attention to the subject of Reunion with the Eastern-Orthodox Church and with the various separated communities of the East. Being such an accomplished Latinist, it was natural that the Archbishops should turn to the assistance of the Bishop of Salisbury, as they did at first, in their Reply to the Papal Bull *Apostolicæ Curæ*. Undoubtedly to the general reader his best known and most interesting publication is *The Ministry of Grace*, published in 1901. His last work, which may be destined to become his most important, is his volume of Hale Lectures on *The National Church of Sweden*. May John, Lord Bishop of Salisbury, rest in peace!

One of the chapels in Brookwood Cemetery has been provided with a suitable oak altar, with cross and candlesticks, and also a pair of iron and brass standard lights. The gifts are a memorial to Robert Radcliffe Dolling, Priest, whose body rests in a consecrated portion of the cemetery belonging to St. Alban's, Holborn.

#### Memorials to Father Dolling

J. G. HALL.

THOSE WHO, in consequence of superior capacities and attainments, disregard the common maxims of life, ought to be reminded that nothing will supply the want of prudence; and that negligency and irregularity, being continued, will make knowledge useless, and genius contemptible.—*Scl.*

THESE FREQUENT looks of the heart to heaven exceedingly sweeten and sanctify our other employment and diffuse somewhat of heaven through all our actions. Solemn prayer, at fit times, is a visiting of God; but this were a constant walking with him all the day long, a lodging with him in the night.—*Robert Leighton.*

## TWO BOONS GRANTED LAST WEEK TO NEW YORK.

A Week-Long Rain and a Law Destined to Lessen Crimes of Violence.

### BEQUEST FOR ST. PETER'S, WESTCHESTER.

Branch Office of The Living Church }  
416 Lafayette St. }  
New York, September 5, 1911 }

**T**WO great boons came to the city of New York last week. First, it rained every day since Sunday; continuously since Tuesday. This means that the threatened water famine is averted, and the announcement is made that the supply in city reservoirs would last until February if no more rain fell. The increase to the present supply is figured at twelve thousand million gallons. Notwithstanding this good fortune, attempts will be made to secure water from Connecticut by drawing from Ten Mile River. Meanwhile measures for water economy must be insisted on and strictly enforced.

The second boon is the enforcement (September 1st) of the stringent law passed by the State Legislature forbidding the sale, possession, and carrying of concealed deadly weapons without license. Very heavy penalties are provided for, especially upon persons not citizens of the United States. By the enforcement of the new law, acts of violence, murders, and assaults, by the use of firearms, revolvers, pistols, and knives may be materially lessened.

St. Peter's Church, Westchester (Rev. Dr. Frank M. Clendenin, rector), will receive \$10,000 as a trust fund for the relief of the sick and poor of the parish, by the will of Mitchell Valentine, filed for probate this week. The testator died September 5, 1909, and was the last of his line of the family, whose fortune was established in West Chester village in 1775 by Samuel Valentine. The present estate is appraised at more than two and a half million dollars. With the exception of a few thousand dollars left to relatives, practically the entire estate goes to charity.

In the parish house of the Church of the Holy Communion, Sixth avenue and Twentieth street, Manhattan, the seventeenth national convention of the United Boys' Brigade of America was held on Saturday, Sunday, and Monday, September 1-3. On the first day there were elections to fill vacancies in the board of directors, and national offices. Plans for increasing the scope of the organization's activities were also discussed. The delegates attended religious services on Sunday morning and evening and heard addresses from prominent workers in Sunday schools and other departments of Church work. Specially arranged sight-seeing trips were enjoyed by the delegates on Monday. Mr. Henry Hartman, a member of the New York bar, was the acting commander-in-chief of the organization.

#### Bequest for Westchester Parish

#### Boys' Brigades Hold Convention

## THE LATE REV. DR. FLAGG.

**A**T sunset on the evening of August 23d, the spirit of Edward Octavius Flagg, Priest, passed on to its great reward.

Even among the sons of the Church his beautiful spirituality stood forth as a living ensample of the teachings of his Master. As a fruit of his love of the Master, he loved his fellow beings, in all stations of life, in a measure seldom equalled. And as love begets love, his friends among the young, as well as among those well advanced in years, were numerous.

Brought up in a position in life that tends to cultivate worldliness, temporal things with him were markedly subservient to those of the spirit, and to all matters pertaining to the well-being of his fellowmen.

Born in Georgetown, S. C., in the year 1824, he was chiefly educated in the North. The preparation for his life-work, both at school and at college, was very complete and well fitted for a scholarly mind, and was turned to the advantage of others both in the Church and in lectures that he delivered. His poems, some of which were read on public occasions, as well as published in different places, are filled with religious sentiment. Deeply interested in present-day problems, he was yet distinctly of the "Old School" in his ideas of life, in courtliness of manner, and in his opinions concerning the duties of the gentler sex.

Though having reached the advanced age of 86 years when he entered into rest, his abounding interest in his fellow beings, his quick intellectuality and remarkable vitality, remained until the summons came. In expressing his sympathy, one of the leaders of the Church aptly said: "The Church has lost a faith-

ful pastor, a profound scholar, and a devoted son." But no more fitting tribute might be paid to his memory than in some of his own lines:

"A light went out.  
A beauteous light;  
No sun was ever  
Half so bright.

"The light went out  
Within this sphere,  
But ah, it cannot disappear.  
'Twas but a star of yesternight  
To shine again, but far more bright."

**THE HONESTY IN OUR HEARTS.**

BY LILLA B. N. WESTON.

**A**RE even the best of us just as honest all the time as we ought to be, or as God meant that we should be? Is there no little flaw in our rule of life, no small deviation from the rigid uprightness which is the law of God?

At the center of our beings we all comprehend just what true honesty implies, just what it embraces, and just how inexorable a law it is; but aren't we sometimes guilty of a mean little act which we try to defend with a jest, may be? Yet it is not a thing to jest about. God was not jesting when He revealed to St. John the Divine that "they who do His commandments are blessed" for "they . . . have right to the tree of life, and may enter in through the gates into the city; for without are dogs . . . and whosoever loveth and maketh a lie."

The servant who steals a jewel does not always realize its great value, having been chiefly attracted by its brilliancy. But did the owner leave it carelessly about, secure in his own honesty and taking no thought of the underlings who served in the household? Had the jewel been put into its vault, the servant might not have taken the trouble to search and steal. Who is the more to blame—the ignorant servant, or the owner who should have taken care of his bauble? God knows.

There are warped souls who crave and who cannot afford; and there are those who can afford and who display unthinkingly that which they have. One is sorely tempted, the other foolishly tempts: which end of the delicate scales of God tips downward?

Daily we pray and the poor pray, "Give us this day our daily bread . . . and lead us not into temptation." And do we who pray that He will "lead us not into temptation" always realize that upon us falls the august duty of assisting a just God to grant the prayer, by taking care not to wantonly place temptation in the way of possible weaker ones?

There are few of us, alas! like Hugo's huge-souled Bishop of D— who, when Valjean was accused of appropriating the Bishop's table-silver, hastened to present him also with the silver candlesticks.

Sometimes a great number of small meannesses and dishonesties amount to more than one actual crime, and leave a bitter trail. It is not possible to mount in spirit upon the wings of the eagle when one is weighted to earth with a multitude of petty but despicable acts. They may not be misdeeds of much consequence; indeed, they may be mere atoms, but taken all together they make an exceeding difference in the aspect of things. They make the difference which exists between the shadow and the sunlight; the desert and the fruitful valley; the gaudiness of tinsel and the beauty of the rose.

We pass sand through idle fingers: we dip up more and add it to the yellow heap; after a while the heap is very large, yet we have not thought that we were doing very much. We gaze at the heap in wonder, for upon it we have expended no ingenuity and but little energy; but it is there just the same. It is like that with the little sins, the trivial acts over which the angels grow sad. At the end of our lives we may be confronted by a huge wall of things which we have heedlessly done during our earthly sojourn: and we had thought we were as good as the average! We were, without doubt. That is precisely the difficulty: so few of us realize the importance of the small dishonesties.

There is, too, the responsibility of example. Some of us have little ones in our homes, and we cherish in our hearts a sweet and holy belief that they are going to grow up to be better than we are. Would our everyday bear close inspection? Children absorb as much as they learn. Will they, patterning after us, attain the high places we have in our souls chosen for

them? Or are they likely to sink down to a sickly, commonplace level, because we have not been pursuing the upper paths? It is well to pray over these things, and to take them very earnestly to heart. Sometimes we need to be merely awakened, and sometimes we need a nice sense of discrimination.

Perhaps it is selfishness that is to blame for the greater part of dishonesty. We are able to gain in a number of little ways: we defraud the street-car company of a fare now and then; we accept wrong change; we present a good front to the world, at the price of a white lie; we derive a benefit from someone who offers it mistakenly. These are the little inclinations which are so difficult to overcome. Perhaps it is secret avarice, may be it is conceit. Were it a larger matter it would be easier to cope with. As it is, these things honeycomb our armor of righteousness and rust the links in our mighty chain of sound principle.

A physician must diagnose a disease before he can comprehensively undertake to check it. So must we examine our souls with great care before we can determine their actual qualities and proceed to repair them according to better lights.

We who are able to enjoy so much that is fine and cultured and uplifting ought to be about more profitable business than scattering ashes in our wake. Why do we stoop to the small deceptions which cannot fail to mar the splendid symmetry of life's cathedral? It were better to grow roses than thistles. It is not so easy but it is more satisfactory. It is not that we are organically wrong, or that our souls are in any way malformed; it is merely that we are astonishingly careless with our souls. We would hesitate to handle a piece of Royal Satsuma with the unconcern which we exhibit in the grave matter of handling our immortal souls.

Honesty embraces about everything; perhaps it touches us more intimately than any of the other laws. He steals time who sits idle while there is work for his hands to do; he steals money who squanders it when he has debts which remain unpaid; he steals the floor of his own soul who deprives his friend of happiness or honor or faith; he steals from his Hereafter who cheats God of the love and the service which are His by right; and he steals that which it is beyond all power to repay, who accepts more love than he gives, and who deceives himself.

Can we all approach the Maker with this: "I love Thee and my neighbor *more* than I love myself"? Perhaps it amounts to about that.

Are we prepared to face eternity with deception in our hearts? And in life as in death: have we no pack of crooked dealings to bear upon our weary backs? Are there no smarting memories of tales unfairly told, calculated to turn the best light on ourselves and our doings? Are there no exaggerations to straighten out, no exasperating tangles to unravel before the throne? No mortifying confessions to make before we can feel the balm pouring graciously over our shivering souls?

Let us strive—oh, let us manfully strive! Strength will be awarded us according to our need. And if the way be very rough and stormy, the greater the need for unflinching faith and diligent prayer!

God's love is boundless and His judgments are unerring; and blessed is he who in all things trusteth greatly, liveth prayerfully, and leaveth the issue with his God!

**FAITH—FRUITION.**

Not clearly seeing, but confiding,  
God's hand in thine;  
Not strong, yet all thy weakness leaning  
On strength divine.

Not knowing—stepping bravely onward  
With God for guide;  
Bearing, with a sweet submission,  
What shall betide.

And—at the goal, a glad fulfilment,  
The robes of white;  
The Father, for His children, changing  
Belief to sight.

HELEN ELIZABETH COOLIDGE.

THERE IS so much to be set right in the world, there are so many to be led and helped and comforted, that we must continually come in contact with such in our daily life. Let us only take care that we do not miss our turn of service, and pass by those to whom we might have sent on an errand straight from God.—*Selected.*

# Present Opportunities in Oregon

BY THE BISHOP OF OREGON

ON the side of a cliff overlooking the Pacific ocean, one mile from the little town of Bandon, and on the most beautiful beach in Oregon, there is a picturesque little four-room cabin called "Bishopshack." It is our summer camp. Here Mrs. Scadding and I, and at times another clergyman or two, make our headquarters for missionary work among eight missions which are twenty to thirty miles from each other, but easily reached by stage or boat. Itineraries are arranged and the work planned by Archdeacon Horsfall, who has been the resident priest in this vast district for twenty-five years. We travel partly by stage with four fine horses, and from Scottsburg to Gardiner, and from Coquille to Bandon, by boat. When staging we stop for a day or so at the small settlements, and with ranchers, many of whom have not had the opportunity of attending services for years. The religious destitution of the country-places on this coast is appalling and pathetic. One lady said, with tears in her eyes, that it was so long since she had been at a service that she found it hard to repeat the Confession in the Communion service, which we held in the parlor on their ranch. The children are growing up without religious instruction, and altogether these problems weigh heavily upon us.

The people are disposed to contribute according to their ability. Everywhere we urge the importance of self support,



"BISHOPSHACK."  
BANDON BEACH, OREGON.  
[An Episcopal Residence in Summer Time.]

that one's religion is worth about what it costs one, that the foreign field needs our aid, and so on; but the people have lived so long without the sacramental life and spiritual nourishment of the Church that they almost feel forgotten by her—and small blame to them. "Were we Esquimaux, Indians, Igorots, or Chinese," they say, "the Church would minister to us, but being already baptized members of a prosaic domestic mission field, we are neglected, and our souls are starved." Of course our answer is obvious, that our missionary work in

this itinerant way, limited as it is, does show the Church's interest, and that she is doing her best with the clergymen and means at her disposal.

But, after all, has the time not come for the launching of an adequate HOME MISSIONARY MOVEMENT, for the Church to arise in her might and do something worth while in a strategic field into which hundreds of her baptized members are coming, and are rapidly being lost to her? It would seem that the sad results of the Church's neglect of the Middle West in days gone by would be sufficient lesson not to make the same mistake of inadequate reinforcement of the missionary field of the state of Oregon from a religious point of view. Every dollar spent for Church Extension in the diocese of Oregon now, and every good priest sent here, is the best sort of contribution to the foreign missionary work of the future.

The material and commercial resources of the state are as yet undeveloped. National aid and private capital are granted without stint to develop the natural resources. Statesmen recognize the need that the whole country should help this section, so that some day this section may repay the nation an hundredfold. It would be well for the Church at large to have a like vision of the possible religious returns from missionary investment in Oregon. The poor communicant of the Church

to-day will be the wealthy Churchman (or Methodist or something else) to-morrow; the young confirmée in the struggling mission to-day will be to-morrow very likely the steward of vast properties. Now is the time to hold these people to the Church, and this diocese, with the clergymen and means at present at its command, is doing the best it can; but is simply unable to cope with the conditions that confront it.

The clergy who have been associated with me in this itinerant work, under the general direction of Archdeacon Horsfall,

are the Rev. Henry Russell Talbot, rector of St. David's parish, Portland; Rev. Robert Browning, now resident at Marshfield, Emmanuel Church having become a self-supporting parish this year; Rev. F. B. Bartlett, Rev. S. M. Dorrance, Rev. C. W. Baker. All have done good work. After nearly three



CHAPEL IN THE HILLS,  
BANDON, OREGON.

years of faithful service both Mr. Dorrance and Mr. Bartlett have become rectors of parishes in the East. Following up the work of these clergy, much excellent work has been done by Miss Caroline P. Sheffield, a Woman's Auxiliary Triennial Offering worker assigned to Oregon.

In one of the mighty rocks near Bishopshack is a cave where the Associate Mission clergy have erected an altar, and where they have held daily services when in residence. This is called St. Peter's-in-the-Rock. The Rev. H. R. Talbot, with a young layman, scaled the rock two years ago, and erected a large cross made of fir beams, and to this day it can be seen for miles out at sea. Sunday afternoon services held on the beach have become popular, and last Sunday there was a larger congregation than could possibly have been crowded into any church building in Bandon. The congregation was decidedly "mixed." There were all our own people, and in addition Methodists, Mormons, Dunkards, Baptists, and others "unattached." The service was a shortened form of Evening Prayer. The responses were hearty, and the singing of well known hymns bright. A Mormon Bishop told a member of the mission that he liked the Episcopal Bishop's sermon, for it gave him some "pointers" for his own sermon which he was scheduled to preach that night. I confess to some curiosity as to what the Mormon made out of my simple teaching and exhortation! A Dunkard lady, in strange headgear, said to the wife of one of our clergy: "Well I declare; there seems to be a new sect cummin' up every day! This is the first I've known of Episcopal, and I never saw such goin's on afore!"



WHEN STAGE MEETS BOAT.  
TRAVELLING ON THE BEACH AT LOW TIDE, BETWEEN GARDINER AND EMPIRE, OREGON.

The clergyman's wife replied that this was no sect, and the service was very old, that the Bishop was one in a long line of succession from the Apostles, and that we believed in the Holy Catholic Church; and the Dunkardess was interested enough to remain for the sermon.

This incident is one of the many evidences of the crying

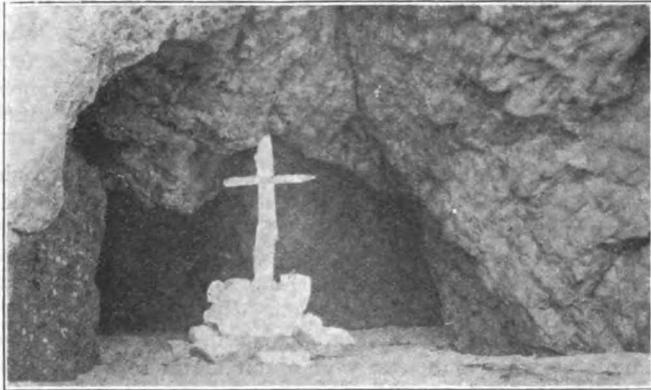
need for definite, constructive teaching. People are needing, and some of them looking for, a ministry which will prove the Church's power by exhibiting it, for clergymen who will place the inspiration of the Bible above discussion by surrendering to its claims, who will declare the reality of the Sacraments by sturdily standing upon their foundations, who will administer our Lord's own prescriptions for the prevention of sin, who, leaving Marcus Aurelius, Darwin, and various philosophies for the class room, will proclaim the Church as the extension of the Incarnation, lovingly explain her commission, her trusteeship, her Sacramental life; and declaring, as if the truth had really gripped them, that there is no other way of spiritual health revealed to us save that of uniting ourselves to the Life which is

**THE AFFINITY MARRIAGE.**

**I**SN'T it significant that all these soul unions which are entered into with so much eclat by our psychic elect peter out so grossly and so miserably "e'er yet those shoes are old" that trod the bridal march?

One year it is a professor of sublimated psychology, the next an artist expert in affinities, again it is a poet of super-sensitive aestheticism, and now a novelist who has the recipe for social perfection, who admits the failure of his superior marital venture.

Ever and always these epicures hold the every day garden variety of marriage in abhorrence. The mating which they



**THE CHANCEL.**  
ST. PETER'S-IN-THE-ROCK, BANDON, OREGON.



**SERVICE ON THE BEACH.**  
ST. PETER'S-IN-THE-ROCK, BANDON, OREGON.

the light of men. If one thought that the Episcopal Church is only another sect in a sadly shredded Protestantism, one would be foolish, from a business point of view, and wicked from a Christian, to take any part in having the Episcopal sect enter into competition with Baptists, Christians, Methodists, Congregationalists, Presbyterians, and others, some of whom are putting ten times as many men, and ten times as much money into their denominational work. Were our only object in these missionary trips to make "Episcopalians," our efforts would not be worth while; but when we realize that the Church is in the world to serve, and that we are trustees for the Faith which she holds in its entirety, and that we are our Lord's commissioned ambassadors to baptize, to teach, and to evangelize, we are encouraged and emboldened to do our best in a part of the Lord's vineyard, sadly neglected yet destined to yield large fruition if laborers are sent immediately and supported adequately.

The salaries of our Associate Mission clergy are \$800. The people in the missions can usually raise locally, when regular services are held, about \$400; and the Bishop is responsible for raising the balance. I ask the earnest prayers of all who are interested in Oregon that we may be given wise and understanding hearts to know how best to serve these neglected children of our Father in this large and important domestic missionary field.

**THE BROTHERHOOD OF NATIONS.**

The two prominent truths which Jesus Christ taught—the Fatherhood of God and the Brotherhood of Man—have both a world-wide interpretation, and therefore imply the Brotherhood of Nations. This was expressed by St. Paul when preaching at Athens he said that God had "made of one blood all nations of men, for to dwell on all the face of the earth" (Acts 17: 26).

And this is one of the fundamental reasons for missions. For if all nations are members of the one great family, then we should be willing to share with others the special blessings we enjoy, whatever they may be.

Christ taught that the interest of His followers should be limited to those who were kind to Him; but that rather they were to be children of their Father in heaven, who "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (St. Matt. 5: 45).—*American Church S. S. Magazine.*

*JOB BELIEVED in God's providential leading.* "Through all our life a purpose runs; even sorrow and pain and death have their place in the great divine scheme of things. As it behooved Christ to suffer and to enter into His glory, so also hereunto are we appointed; and though no chastening for the present seemeth to be joyous, yet, afterward, unto them that have been exercised thereby it yieldeth the peaceable fruit of righteousness."—*Sel.*

preach soars above all earthly trammels and consideration. The courting of Jack and Jill, of 'Arry and 'Arriet is sheer vulgarity for such as they. The idea of love in a cottage with Mary turning waffles and the babies painting themselves and the kitchen floor with syrup strikes them as a relic of the cave era.

They wed on the psychic plane. Married life for them is union and intercourse of soul. The sordid regard for butcher, baker, and candle-stick maker has no place in such a scheme. Even children, being funny little animals and a discordant note in an astral existence, are out of harmony in the married life of souls.

It all sounds so lovely, when reeled off by an Elbert Earle, that the wives of ordinary, human workaday husbands begin to think that they are horribly misunderstood and that their "souls" have never had a chance.

Yet what a lot of bosh and rubbish it all is! Nine times out of ten these affinitized couples, one or both of them, have about as much conception of true marriage as a tree-toad. The chances are that they feel vastly less of pure, devoted love than they do of neurasthenic and decadent animalism.

At any rate, they do not seem to know the first thing about the self-sacrifice, the forbearance, the self-control, the good-will which are the essentials that married life demands of both husband and wife, if it would be a success.

And so these psychic unions blow up, all of them, sooner or later, in sordid quarrels, vulgar infidelity, and cheap recrimination.

Love should be prerequisite to marriage, the love that transcends mere passion. But even such love is not sufficient to guaranty a successful union. For that character is needed in husband as well as wife. The numerous shipwrecks of our latter-day American marriages are not due so much to lack of love, as to deficiency of character in the contracting parties.

That is what ails the folk who prate about and enter into so-called soul unions. For the most part flighty irresponsibles, who claim to have a cure for every human ill but cannot cure themselves, they have never learned that marriage is not a toy of delight and gratification, but a high and holy school for the denial of self, the purification of desire, the development of responsibility.

Where marriage so operates it does in time become a soul union, a bond of the spirit—devoid of fleshy considerations and proof against earthly assault—the purest, sweetest, loftiest relationship of which our imperfect humanity is capable—a relationship that demonstrates the triumph of the divine element over its muddy vesture of decay.—(Milwaukee) *Free Press.*

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

BY VIKTOR RYDBERG

*Translated from the Swedish by Josef Fredbarj.*

## V.—NERO AND HIS PARAMOUR.

WHEN Paul had lived two years in Rome, judgment in his case was at last pronounced. The tribunal of Cæsar, having examined all the charges made against him, found them groundless, and Paul was set free.

Paul had often talked to Peter of journeying to the West; and of the duty which seemed incumbent on them, of carrying the joyful message of Christianity to the utmost limits of the known world. Now that Paul was no longer a prisoner, they determined to gird up their loins and set forth: Peter to Aquitania and Paul to Spain. Peter made Linus head of the Roman congregation. A love-feast was held at the house of Pudens in farewell; and then, followed by the benedictions of their brethren and sisters in the faith, they took up their staves and departed.

Behind them they left a numerous community, strong in faith and well tended by good pastors—to a fate of which they did not dream!

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On the day that Peter and Paul walked out through the Porta Ostiensis, Nero was sitting on a terrace of Caligula's Palace on the Palatine, in conversation with the architect Celer.

Celer was an artist after the Emperor's own heart. Whether he had an eye for the greatness and purity of the art of Hellas, we are not told; but a sense of the beautiful, the exciting and the brilliant he did possess; and with that he combined a striving after what is great in an external sense: after what excites amazement by huge dimensions and massive forms. When his artistic visions did not concern cabinet pictures, they were feverish dreams, whose realization challenged human skill to the utmost. Palaces with a framework towering to the skies, supported by forests of columns, which in their turn supported high in the air rocks fashioned into statues; openings vanishing in an infinity of colonnades; fountains throwing out torrents into the expanse; marble ponds with islands and galleys; a world of gold, ivory and mother-of-pearl, of jasper and marble, adorned with masterpieces by the pencils of Polygnotus, Parrhasius, and Apelles, by the chisels of Phidias, Scopas, and Praxiteles—such were the fantastic sights he conjured up before the Emperor, as they were looking out over the Forum, the Capitol, and the Esquiline!

Nero listened with increasing delight, as the artist gave an ever freer rein to his wild fancy.

"But, knowest thou," continued Celer, "knowest thou, Cæsar, what I see yonder, high above houses and temples? I see the face of a god, on whose forehead the glow of the setting sun still lingers, even after it has gone down behind the hills of Rome. I see a gigantic statue, the equal of which the world has never yet seen, and beside which the colossal images of the Pharaohs are but dwarfs. The statue is worthy of my palace, and it has thy features. The brow, from which the sunshine refuses to depart, is Nero's. . . ."

"But," he added with a sigh, "all this is a dream. . . ."

"Which shall become a reality," interposed the Emperor.

"That promise I expected from thee," exclaimed Celer. "I cannot dream more boldly than thou canst execute. Moreover, why art thou Emperor, if not to do great deeds? Thousands of houses and temples must be demolished to make room for this one palace—Cæsar Nero's golden house—but thy will is law and thy power boundless."

\* \* \* \* \*

Some time after—on the 19th of July, A. D. 64—there broke out in Rome a conflagration, which devastated more than sufficient space for Nero's prospective imperial castle. During eight days the City of the World resembled a gigantic funeral pyre. Ten of its fourteen districts were burnt down, and art treasures of immense value were destroyed. The wind, which blew from the sea, drove the enormous volumes of smoke in curious shapes toward the Apennines, and the people who saw it said with awe, "The guardian spirits of Rome flee hence."

At night, when the flames raged their worst, Nero is said to have stood on the top of a high tower enjoying the awful spectacle. He could not sufficiently praise its overpowering grandeur. Earth, water, and air were literally ablaze. The towns and castles situated on the slopes of the mountains which skirt the horizon of Rome, could be seen more distinctly at mid-

night than by day; and on the highest peaks the perpetual snow seemed to be mixed with streams of molten lava. From the mass of houses enveloped in smoke and flame rose the din of a million voices, as if in the midst of the fire a gigantic battle was being waged between the legions of Rome and the combined power of all the barbarians. Intoxicated by the sight, Nero called for a singer's mantle, a laurel wreath and a zither; and then, as he plucked the strings, he sang in diabolical ecstasy, a song of the fall of Troy.

Between Monte Cavallo and the Square of Trajan, there rises a tower which is popularly known as Torre di Nerone (the Tower of Nero), because from it Nero is said to have viewed the conflagration. This tower, however, dates from a much later period.

If a man, destitute of ideals and devoid of feeling, could be a true artist or even a good art critic—if a keen faculty of observation, a wide acquaintance with works of art, a thoroughly refined taste and a high degree of technical skill were adequate qualifications—then the Emperor Nero would have attained his chief and only ambition. He saw everything, at the end even his own death, from an æsthetic point of view. The most abstract æsthetics, void of all moral sense, had become incarnate in this man! Therefore he was a monster!

After the fire had burnt itself out, hundreds of thousands were left without a roof over their heads. When they found that the smoking heaps of rubbish were being cleared away from the Esquiline to leave room for the erection of an imperial palace, which was to occupy a great portion of the devastated area, then their suspicions of arson were directed against a very exalted personage indeed. Their threatening mood grew bolder and bolder, until high up on the Palatine could be heard voices from the Forum, crying: "Down with the great incendiary!"

Nero, however, knew of means to turn the wrath of the people in another direction. We know that in Rome there was a sect, of whose mysterious customs in secluded places there were many wonderful stories and rumors calculated to excite suspicion. Upon this sect—the Christians—the blame of causing the fire was thrown by the Emperor. They were dragged before the tribunals by hundreds, and though no evidence of the truth of the charge could be extorted from them, yet they spoke such words concerning divine judgment on a sinful town, that they were sentenced to the most horrible punishments. They were wrapped in the skins of wild beasts, in order to be torn by dogs; they were crucified: they were sewn in tarred sacks and hung up on lamp posts, to light the orgies which the Emperor celebrated in his gardens near the Vatican or the games in the Circus at night, which he gave to keep the populace in good humor. But though trained to a thirst for blood, and convinced of the guilt of the Christians, the people could not be induced to applaud these awful cruelties. They were silent. Indeed many a one shed tears of compassion over the victims of Cæsar and his cowardly judges.

\* \* \* \* \*

It was some time before the news of the burning of Rome and the persecution of the Christians reached the remote corners of the empire, where Peter and Paul were sowing the seed of the Gospel. It was heart-rending news for the apostles, but, at the same time, a message of victory; for the majority of those condemned to be martyred, had calmly faced the tortures of death, and, following the example of their Master, prayed with a pure heart to God for their murderers. Each of the apostles, when the news reached him, heard the voices of angels saying: "Get thee to Rome, where the crown of glory awaits thee!"

Both left for Rome, where they met at one of the city gates. They saluted one another with the brotherly kiss, and each read in the countenance of the other the consciousness that now, at last, they were going to witness for the Lord with their blood.

\* \* \* \* \*

One day Nero gave a feast in the Court Circus at the Vatican. The race-course was adorned all the way round with

statues, and in the center there towered aloft the large Egyptian obelisk brought from the town of Heliopolis. For the last three centuries this obelisk has stood on the stately piazza before the Cathedral of St. Peter.

Near the obelisk, in the cool shade of a silk awning, the Emperor and his companions were thoroughly enjoying their choice wine. Nero sang, laughed, and jested with those around him, for like Caligula he was a wit. During the revelry he conferred honors on his favorites, appointing them tribunes, prætors, consuls, senators, pro-consuls and governors. The prætorians on duty, knowing the tastes of the illustrious revelers, admitted into the Circus a great many of the vernal beauties of Rome, ever anxious to be admitted into the Emperor's presence and to obtain a gracious look from his eye. These ladies sat in their litters at some distance from the imperial circle fanning themselves, whilst Nero and his guests found amusement in throwing to them all the vessels of silver and gold with which the tables were loaded, and when the tables had been cleared, by taking off their rings, bracelets, and diadems and flinging them in the same direction.

"Virtue for ever! Down with vice!" cried Nero.

"O, thou worthy disciple of Seneca!" exclaimed his boon companions jestingly.

"Virtue for ever!" repeated Nero. "But I know no other virtue than sincerity, which is only an euphemism for effrontery. Down with vice! But I know no other vice than that of the hypocrite; and every other virtue than that which I have mentioned is hypocrisy."

"Great philosopher!" cried his guests with laughter.

But suddenly the Emperor grew silent, and his eyes rested on a girl, who stood among the other expectant ladies. She did not, however, belong to their class, for the dress she wore was a plain one, and her features still bore witness to a child-like innocence. Her large dark eyes wandered over the scene with amazement.

"How beautiful she is!" cried Nero. "She is a dryad from the forests of Ida, is she not? Girl, come hither!"

The Emperor beckoned to her and she came.

"What is thy will, Cæsar?" she asked.

"Child, what is thy name?"

"My name is Picerna."

"Who is thy father?"

"My father is a soldier: he is a centurion. . . . But wilt thou also answer a question?"

"A thousand from thy lips!"

"Art thou, Cæsar, or is my father right?"

"In what, then, do my thoughts and those of thy father differ?"

"Thou sayest that there exists one virtue only—sincerity. But my father has talked to me of several virtues: amongst others, of love to one's country, of faithfulness to the standard, of the oath the soldier has sworn to Cæsar, and of the courage of the warrior to die in harness. Cæsar! if thou affirmest that these virtues too are vices, then declare it frankly to those who now submit to privations and death for thy sake!"

Nero made no answer and turned pale. He saw that there was a look of pity in the girl's eyes for the absolute ruler of the world, and he was ready to prostrate himself in the dust before her.

Picerna turned and went away. On arriving at her humble, lonely dwelling, she burst into tears. The poor girl's heart was sad. She had read the surprise of shame in the still handsome face of the Emperor; and that revelation, incredible as it was, that prodigy had overwhelmed her. She felt that she loved the tyrant!

\* \* \* \* \*

The story of Picerna is a sad one. We shall therefore tell it quite briefly. It was only natural that Nero and Picerna should see each other again. The Emperor's demand for a meeting found a response in the desire of her own fluttering heart. It was evident, too, which side would triumph. The dreams which the poor child cherished of ennobling Nero proved, alas, fleeting as foam! One day, however, Picerna's father returned from a glorious campaign. It had been glorious because there were still veterans in the Roman army, such as he, sons in spirit of the old republic, who still held to the old-fashioned ideas: that honor was the main virtue in a man, and in a woman chastity. His faithful wife was dead, and his three sons had fallen on the field of battle. Only his daughter now remained to be the consolation of his old age.

No sooner did he enter Rome with his legion, than he was greeted with the cry, "Happy art thou! The greatest honor

awaits thee, for Picerna hath found favor with the Emperor!"

His eyes grew dim at these words; and when he found Picerna he said, "Daughter, lift a burden from thy father's shoulders! Thou knowest the evil report that is abroad concerning thee: say that it is a lie, and I shall weep for joy and bless thee!"

"Father," said Picerna, falling prostrate at his feet, "thy daughter is guilty. Pardon her!"

"I pardon thee, but I cannot outlive the shame," said the old soldier. "Alas that a family whose men have all been brave, and whose women have all been chaste, should end like this!"

And wrenching away his knees from the embrace of his weeping daughter, he forbade her to follow him, and went out.

That same evening his body was found, pierced through the breast by a sword, not far from the Ardean Way, near his wife's tomb.

The sight of his dead body caused Picerna to wander about all night through the streets of Rome like one insane. Without the power of thought she pursued her aimless wandering for a long time, till at last she paused to recover breath at the door of an unknown house. She heard the voice of some one reading within, and distinguished the following words:

"Our Lord Christ says: 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest! For My yoke is easy, and My burden is light.'"

Although she heard the words, they were lost in her troubled brain. She wandered on. When the day was breaking, chance led her to the same door again, and she heard the same voice saying:

"The Lord Jesus Christ hath a cure for sick souls. He raiseth up the fallen, and pardoneth sinners."

Suddenly the street was filled with the clank of arms, and the stamping noise of horses' hoofs. Nero, who was returning from an excursion in the Alban mountains, passed on horseback with a splendid suite. Seeing Picerna, he held in his horse, stretched out his arm and cried:

"My beloved!"

At that moment the door of the unknown house opened, and on the threshold stood Paul.

The girl looked from one to the other, and seemed to hesitate. Then quickly turning to the Jewish stranger, she exclaimed:

"Art thou the man who can tell me of Him who hath a cure for sick hearts, and who raiseth the fallen and pardoneth sinners?"

"Yes, I am he."

"Then in mercy, save me!" And the girl beseechingly embraced the apostle's knees.

"Picerna!" cried the Emperor, "what is the meaning of this? Dost thou not hear me?"

"Save me!" cried the girl, hiding her face in the apostle's mantle.

"Cæsar," said Paul in a commanding voice, "this child is sick. Come not between her and the Physician!"

And the apostle bent over the poor creature and whispered, "Jesus Christ shall restore peace to thy heart."

(To be Continued.)

### THE DUTY OF VOTING.

ONE OF THE DUTIES of a Christian as a citizen is to exercise the right of franchise by voting regularly and carefully, realizing the responsibility that rests upon each in this matter. There are some who say, "What is the use of my voting, when the vote of an entirely ignorant Pole or Hun will have as much value as mine?" That is not the way to look at the matter. If the vote of the Pole or Hun is an ignorant one, you should do your best to neutralize it. But more, you should do your best to see that no more such ignorant votes be cast. You should use your share in the power of the land to see that no votes at all be cast except by those who understand what they are voting for; that intelligence be made everywhere the basis of the right to participate in the sovereign power; and should see that this qualification of intelligence be applied as well to the native as to the foreign-born citizens of the United States.—*American Church S. S. Magazine.*

IF THERE be nothing celestial without us, it is only because all is earthly within; if no divine colors upon our lot, it is because the holy light is faded on the soul; if our Father seem distant, it is because we have taken our portion of goods and travelled into a far country.—*Martineau.*

## The Problem of Unity

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

### PART II.—THE NATURE AND CONDITIONS OF UNITY.

THE supreme aim of the proposed World Conference is to advance the sacred cause of Christian unity. It will not, however, undertake to negotiate terms of union. It will rather seek to hasten the growth of conditions, the present lack of which renders such negotiations futile and converts them into new causes of mutual misapprehension and bitterness.

The conditions upon which the practical value of negotiations for union depend may be summarized under three heads: (a) A charity which is sufficiently widespread and deep to generate a general and compelling sense of need of Christian union; (b) Sufficient agreement as to the nature and essential conditions of unity to make it practically possible for separated Christians to agree upon its form and terms; (c) Sufficient unity of belief concerning things thought to be essential to salvation, and determinative of Christian discipline and worship, to enable believers to train together in a common religious life without violation of conscience. It is the lack of these conditions that makes every scheme of union abortive, and which must be remedied before any such scheme can be seriously entertained.

#### I.—UNION AND CHARITY.

Christian union and Christian love are so vitally related that neither can be fully realized apart from the other. It was the lack of mutual charity that caused our forefathers to grow apart in convictions, and then to divide ranks. The resulting schisms have in turn enormously increased the difficulty of recovering charity, "the very bond of peace" as well as of all virtues. Those who, even for reasons which at the moment seem to be morally compelling, refuse to train together in matters of vital import to all, will inevitably find it hard to love one another. Yet love must be rekindled before even the sense of need of union can become an effective factor; and without this factor no real or lasting union can be achieved.

These considerations seem to prove that, so far as unaided human efforts are concerned, to achieve general Christian union is permanently impossible. But fortunately there is a divine factor. God does not, indeed, work independently of human conditions; but He is able to impart spiritual power to what, humanly speaking, is inefficient. He overrules human developments, otherwise purposeless, to the accomplishment of ends which exceed human capacity to achieve. The Holy Spirit has been employing modern secular developments—increased intercourse between nations and peoples, international comity and cosmopolitan scholarship—to develop a corresponding cosmopolitanism in Christian scholarship and thought. In spite of obnoxious and rationalistic by-products, this cosmopolitanism is ministering to the triumph of both truth and love. It is softening polemical animosities, and engaging mutual coöperation in truth-seeking on the part of those who have hitherto looked askance at each other. It is producing an atmosphere and a temper which are gradually making one-sided positions untenable, and which are giving both truth and love a fair field. This new temper is indeed a germ from which the Holy Spirit can, and will, develop a love that will make sincere Christians realize the sinful folly of separation, and will both enable and constrain them to find the right way to remedy it.

I am convinced that things are moving this way. I also believe that a principal human cause of the movement is cosmopolitanism, or the closer contact and understanding between thinkers throughout the world and in every department of study and conviction. This explains how a World Conference on Faith and Order has become a possibility. And such a Conference is calculated to accelerate growth out of provincialism into the catholic mind of Christ. That the movement toward catholicity of mind needs all the pushing that can be given is certain, for as yet the craving for unity, of which we hear so much, is felt only in limited circles, although these circles are enlarging every year.

#### II.—WHAT CHRISTIAN UNITY MEANS.

One reason why all schemes of unity are as yet abortive is that Christians have not come to a mutual understanding as to the meaning of unity. To some it means nothing more than a truce to partisan polemics between different Christian Communion. Others go further, and say that it means practical arrangements which will prevent overlapping of fields of Chris-

tian work—the removal of rivalry between denominations, their existing independence remaining. To such people federation is equivalent to unity. Except among what are called Catholic bodies, comparatively few have as yet come to identify Christian unity with organic union and obliteration of denominational distinctions.

It is clear that, while an increasing number of Christians are having visions of unity, these visions show fundamental mutual differences. Until the Christian world can agree as to what unity means—and this can be only when the vision of organic union prevails—cross-purposes will make all negotiations for unity futile. Readiness to coöperate in non-committal campaigns for unity in the abstract should not be mistaken for readiness to agree upon terms of unity in the concrete.

Those who realize that Christ organized His apostles to be the nucleus and beginning of a Church which was to continue through all time and was to gather into itself all Christian disciples, can never acquiesce in the idea of many Christian Churches, having different terms of allegiance and diverse types of ministry. Moreover the Church which Christ originated was made by the Holy Spirit to be the body of Christ—one living organism, in which believers are bound together by sacramental and interior relations that forbid organized independence in any department of Christian life or discipline. No form of external comity, or of federation, which leaves Christians in possession of mutually divergent ministries and disciplines, and which perpetuates vital differences of mind and speech, can approximate the interior unity for which Christ prayed—and died.

How shall the Christian world obtain a common vision of unity, and be induced to work together for its actualization? This problem has to be solved before terms of unity can be helpfully discussed, much less agreed upon. And the solution of this problem can be brought about neither by forcing methods, nor by minimizing differences, nor by any form of compromise of convictions concerning the will of Christ for His Church. The solution must take time to work out. Devout scholars everywhere must labor at it, and must candidly compare notes. Conference after conference must be held, and the general rank and file of Christians must be educated. By the use of such methods, mutual love and mutual understanding will be fostered, and these afford the human means by which the Holy Spirit can impart to the Christian world the true vision of unity. When that is gained, the organic union of Christendom will become a practical question.

#### III.—QUESTIONS OF FAITH AND ORDER.

In matters of vital importance men cannot walk together unless they are agreed. It is idle to say otherwise. Whether you call the points of agreement dogmas, or devise some less offensive term, men who differ concerning matters in which their convictions determine their consciences and manner of religious life, will not, and cannot without moral disaster, unite as Christ would have them unite in His Church. Moreover vital convictions must gain expression. Doctrinal terms must be employed, not only because Christians are called to bear witness, but because no sincere Christian can remain silent when truths upon which everything appears to depend seem to be in need of affirmation and defence.

Nor can the application of what I am saying be confined to what are called articles of faith. The application of doctrine to conduct involves a common life for Christians, obedience to a common rule, and allegiance to a Christian society or Church, having ministers whose functions pertain to the common spiritual welfare. Doctrine and the social aspects of Christian life are intimately connected. One's faith determines in a vital way his convictions concerning Christian Order. The faith of Catholics concerning the Church determines their belief as to the Christian ministry; and Protestant departures from that faith have led to modifications in Christian Order which from the Catholic standpoint appear to be contrary to Christ's appointments.

These divergences cannot be successfully waived aside in discussing unity. They are too deeply felt to be trifled with. There is a sense of stewardship, whether rightly defined or not, in each Christian Communion; and it is foolish to ask men who believe that they are lawful stewards of divine things to modify their stewardship while believing as they do. The problem of

unity, therefore, includes the problem of removing differences of conviction concerning Christian Faith and Order. I mean differences in the sphere of things believed to be essential. It is a truism that non-essentials ought not to be allowed to stand in the way of Christian unity. But the problem is, How can Christians be brought to agree as to what are essentials and what are not? The mistake of some is to think that they can solve this problem in short order. I believe the solution will be reached through determination to consider the positives of Faith and Order, and to let the negations care for themselves. When men agree upon positives, negations cease to engage interest; and positives obviously make up the things of which we can regard ourselves stewards. Moreover, I believe that when Christians adopt this method they will find that a very large proportion of their negations are due to misapprehensions as to the positions of others. But the process of securing general growth into the larger Faith in which all true positives can find place must be a long one.

Whether the process be long or short, my main proposition holds good. The duty of the hour, and the available means of hastening the growth of Christians into one mind, is to confer with one another so that we may learn to understand one another. When mutual understanding is gained, and a more vital charity along with it, we may hope that common study, overruled by the Spirit who guides the Church of God, will gradually bring Christians to such measure of agreement touching questions of Faith and Order as is indispensable for union without sinful compromise.

Only one who mistrusts the power of truth to reveal itself to those who sincerely seek it, and whose faith in the guidance of God's Holy Spirit is defective, is in a position to fear the outcome of a Christian Conference which has no power to compromise its members by adopting resolutions. The proposed Conference is simply the most effective means available for promoting mutual understanding and charity—"the next step toward unity."

### REMINISCENCES FROM LUCERNE,

LUCERNE, Switzerland, August 12, 1911.

THE beautiful promenade under the chestnut trees along the lake is thronged with tourists, French, German, English, Americans. The latter predominate, judging by their voices. One-tenth of them would fill the American church, if they took the trouble to find their way to it on a hill, turning once or twice along sunny streets.

Twenty years or so ago, sympathy for the Old Catholics led Bishop Doane to raise a few thousand dollars for the church they were building, on the condition that the Americans should have the use of the church in the summer time. The sympathy was deserved, but if the \$10,000 had been used toward building a church on a level with the hotels and where it could be readily seen, it would have been a good deal better for the Americans. Such a situation now is worth twenty times what it was worth twenty years ago.

The English Colonial and Continental Church Society, with no sympathy whatever for the Old Catholics, long after the American services were begun, got control of a valuable bit of land on the main street between two of the largest hotels and in the immediate neighborhood of the leading pensions, and built a church upon it, the debt upon which many Americans who get there by mistake, or because it is convenient, are helping to liquidate now by their liberal offerings. I am told by the warden of this church that he knows when the American church is opened, for there are fewer gold pieces in their offerings then, and that they grow more numerous again when the Sundays are hot. Both churches would be crowded had Christ Church (American) a better situation.

The Old Catholics are not rich enough to release themselves from the bond. The American congregation is too transient to do anything; each successive Sunday it is entirely different. For future usefulness the only thing I see to be done is to get control of the Swiss Protestant church in the rear of the Schweizerhof, which is on the market, and which is likely to be bought for an amusement house. The Swiss congregation wants to build elsewhere. The Scotch Presbyterians use the church now for their services and many Americans get in there willingly or by mistake, because it is near. It is a more Churchly building than is the English church. Where is the American, who knows Lucerne and who appreciates what the touch with home is worth to Americans abroad, who will

advance \$10,000 to get a title to that church? The travelling Americans of the future will pay the rest in a few years.

For the past few seasons signs have been put up here and there to attract the notice of strangers, bearing this device:  
CHRIST CHURCH  
AMERICAN EPISCOPAL SERVICES.  
Etc., Etc.

This year alongside of these signs everywhere, in some places on both sides, appear placards with this device:

AMERICAN SERVICES  
METHODIST EPISCOPAL CHURCH  
Etc., Etc., Etc.

This is confusing to the popular mind, and even to the clerical mind. It was not quite clear to a chaplain of the English Church.

"When did you come out from the Wesleyans?" he asked me one day.

"When you did," I replied.

"You both are called Episcopal, aren't you?"

"Have you a Prayer Book?" "Is it like ours?" and, "How did you get your orders?" were some of the questions he asked.

Four English Wesleyan ministers found their way up to Christ Church one Sunday morning, thinking it was Methodist because it was called "Episcopal."

At the English church there is no cross on the altar. The officiating priest must stand at the north end, and yet the service is intoned, and the psalms as well as the canticles are chanted morning and evening.

This reminds me of a conversation I had with an English "Col. & Con." chaplain at Constance, nineteen years ago. He had taken me to "the place of martyrdom" of John Huss and Jerome of Prague and given me an interesting lecture on the way out. Coming back he said:

"Now, will you tell me something of the state of the Church in America?"

His mind was on High Church and Low Church, and I said:

"If I tell you certain things you will not understand. I have been in a number of churches in England and everywhere I went they sang the service, whether it was Matins or Evensong. Now, if that was done in the United States (1892) they would think it 'Romish.' On the other hand, wherever you went in the United States, you would find (perhaps not in some parts of Virginia) that the priest at the celebration of the Holy Communion took what you call the Eastward Position."

To which he most emphatically replied:

"Before I would take the Eastward Position, I would go to the stake with John Huss and Jerome of Prague."

"We have no such feeling in America," I replied. He didn't understand it.

An interesting experience of nineteen years ago was having Phillips Brooks here to myself for some days. He and Dr. McVickar, afterward Bishop of Rhode Island, arrived late one Saturday night. I tried to get Bishop Brooks to preach.

"I will do anything you want me to do, in Massachusetts," he said, "but not over here."

Dr. McVickar gave me a wink; "Come around in the morning. Perhaps he'll change his mind."

But he didn't. I hadn't vestments to fit either of them, and that was the trouble.

Dr. McVickar left early Monday morning. The Bishop stayed on, expecting his brother, John Cotton Brooks. The brother did not arrive. Morning and afternoon and evening I had the privilege of his company.

"Bishop," I said to him one evening, "so you go to different places, every time you come abroad?"

"No," he replied sharply, "I don't. There are some places I go to over and over again, because of the association of these places with friends who are gone. I live over again the experiences I have had with them there, and feel them near me!"

I hear his voice now, and I feel, too, his presence, whenever I sit by myself, where we sat together in the Schweizerhof garden.

G. S. P.

MAKE YOURSELVES nests of pleasant thought. None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought—proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands, for our souls to live in.—*J. Ruskin.*

## CURRENT EVOLUTIONS OF THE EPISCOPATE.

By IRWIN TUCKER.

It is often said that the Lambeth Quadrilateral of 1886, designed as an invitation to Church unity, has proved a stumbling-block, because of its fourth plank, the Historic Episcopate. Communions which are very willing to accept the other three have declared, with varying degrees of passion, against considering the fourth.

Yet in the twenty-five years since the Quadrilateral was issued, the growth of episcopates among all bodies of Christians has been universal. In this paper are collected articles from denominational journals of the same two or three weeks, showing how inevitable the episcopal form of government is. The question is shifting from the last to the first word of that famous phrase, "Historic Episcopate." Episcopates are found to be necessary; now the question is only as to the value of historicity.

For a long time it has seemed to some a waste of time to discuss ecclesiastical polity by inference from the documents of the days of the apostles. If God is a living God, He dwells in the Church of to-day exactly as He did in the Church of Pentecost; and if we regard, not disputed texts in antique documents, but the enormous handwriting of the Holy Ghost on the page of the world, we shall come closer to the Source of inspirations.

The first extract, taken from the *Missionary Review of the World*, tells of the demand for an authoritative oversight of doctrine in the most chaotic of mission fields, Korea. It duplicates perhaps better than any other present field the conditions under which the episcopate must have taken its rise; and the missionary who demands it is a Presbyterian:

### DEMAND FOR OFFICIAL OVERSIGHT OF DOCTRINE.

From the *Missionary Review of the World*, February, 1911, page 82.

"Rev. E. F. McFarland, a missionary of the Presbyterian church at Taiku, Korea, writes that the remarkable spread of the gospel in the Hermit Nation has been so heralded abroad that not only have more evangelistic workers come into the field, but also preachers of all manner of strange doctrines have appeared in our midst. . . . All the heterodoxies that have been preached in Japan during the past years, and which we believe have become a part of the cause for the difficulties of evangelical mission work in that land, are now being imported, little by little, into this land, with the result that we are hearing from all sides from the simple Koreans that, 'in the midst of so many doctrines, one can not decide what is the true way of life.' Mr. McFarland believes that the devil's weapon in his first assault upon an infant church is persecution; and when it proves futile, he turns to his keener instrument—false doctrine—and hurls that into the congregation to create discord. Thus the devil first caused open persecution of Christians in Korea. It proved a great blessing. Now he thrusts false doctrines at her from all sides.

"Of these false doctrines, Mr. McFarland considers the most serious are those preached by the Oriental Preaching Society, or Church of Grace. It proclaims a doctrine of absolute grace through Christ to cover all sin, so that believers can continue in sin, that grace may abound. The promulgators of this pernicious doctrine enter a country church, take the Bible, and preach from it according to their own wild notions, and then abuse the missionaries as deceivers of the people, who hinder them from living the simple life.

"The Korean Christians are beginning to see that their only aid in this difficulty with strange doctrines is better instruction and indoctrination, and the evangelists and Bible women are hard at work to increase the desire of the people for Bible study along definite lines."

The first extract tells of conditions which duplicate those in which the apostles labored. Before the end of the lives of St. Peter, Paul, and John, as we know from their epistles, strange doctrines had arisen in the Church precisely as they have arisen in the Church of Korea. The doctrines of the Oriental Preaching Society were very familiar to St. Paul; he met their arguments in the Epistle to the Romans with a familiarity that shows he had met them often. "Better instruction and indoctrination" is the only remedy, says Missionary McFarland. That was the remedy seen by St. Paul, when he dispatched Timothy to Ephesus and Titus to Crete with instructions to "hold fast the form of sound words."

The next extract shows how the next step is taken. The Congregationalists have established "Superintendents" over their mission fields in the West. The Presbyterians and Baptists have done the same thing; but the Congregational instance is the more striking, so I take that.

### EXECUTIVE EPISCOPATE AMONG THE CONGREGATIONALISTS.

From the *Congregationalist and Christian World*, February 18, 1911.

"A breeze blew into the office the other day, a breeze from 'Mighty Montana in the Making,' as Superintendent Powell has denominated our home missionary efforts in the state. This Montana breeze was in the shape of a little denominational paper. Those who have not kept in touch with Congregationalism in Montana may be interested to know how the energetic management of Superintendent Powell is keeping pace with the rapid growth of this empire in the heart of the continent. With the help of Secretary Herring, a Montana band was organized last year among students graduating from Hartford and Yale Seminaries. These able young men, with their wives in several cases, have taken possession of a few of those great fields. . . . Ten new churches a year was the mark set for five years' work when Mr. Powell took hold, but in the first three years' work we already have forty new churches, and those well scattered geographically. It is ours to permeate the growth of this great new state with the Master's measures and ideals."

### GROWTH OF THE DIOCESAN EPISCOPATE.

Parallel with this goes the growth of a diocesan episcopate, which is a logical and inevitable development. The clearest instance of unwilling insistence on the diocesan principle is shown in Methodism:

From the *Continental (Presbyterian)*, February 16, 1911

"There is a Bishop famine among Northern Methodists. Bishop Cranston of Washington has been sent to Porto Rico, Bishop Wilson of Philadelphia has sailed for Africa, and Bishop Hamilton of Boston is assigned to hold three spring conferences in Florida. Since Bishop Goodsell's death there is no resident Bishop in New York, and so it turns out that the denomination's Atlantic coast is stripped altogether clean of its episcopal leaders. Meanwhile Bishop McDowell of Chicago is away on a tour of the world, inspecting mission stations as he travels, and Bishop Hughes of San Francisco is in Hawaii. St. Louis furthermore is without a local leader on account of the decease of Bishop Spellmeyer. There are many in the Church who frankly complain of having so many strategic posts left unmanned all at one time. Why, such critics ask in particular, is it necessary to send home Bishops away on long voyages to look over mission fields when the Church has set apart and supports missionary Bishops expressly for foreign supervision? Is there not plenty of reason for their 'staying on the job' in the cities and states where their residences are officially located?

"Such questions betray that the notion of territorial responsibility attaching to the bishopric has already invaded Methodist thought, in spite of the church's traditional horror of dioceses. When a bishop is sent to live in a given city, nothing on earth can prevent his fellow Churchmen in that vicinity from turning to him to pull them out of all the pits they fall into, and no legal fiction can keep him from having closer relations to such neighbors than to the rest of the church. Before long the Methodists will find it the part of wisdom to admit the fact in their law. Then they will let the bishop who has become identified with New England or the Mississippi valley or the Pacific coast stay near at home and preside over the conference that he is best acquainted with. Transporting a bishop from Boston to Seattle, for instance, just to hold a conference, when there is a bishop in Seattle who could have done it every whit as well, is wasteful business; it can't go on forever."

These extracts all show the evolution on a more or less vague or individual scale. But the Congregational polity in this country presents a most fascinating spectacle of ecclesiastical evolution before our very eyes. This body, with its million members, is busily engaged in creating an episcopate starting with a primacy. The superintendent of the Western district is, of course, a Bishop under another name, who has not yet quite realized his position. But the demand has arisen, and steps have been taken to supply that demand, for a national superintendent of executive and administrative powers. In other words, our Congregational brethren are going to do what we have somewhat half-heartedly done in a thorough-going, business-like fashion. A national executive is what our Presiding Bishop is in theory, but hardly in fact. Our President of the Board of Missions is as near as we have gotten so far to a Primate in the actual sense. But this proposition favored by the National Assembly of the Congregationalists is to do the thing in proper style.

The writer of this extract is a leader among the Congregational brethren. He feels some fear that their body does not produce men who could fill the bill. But this cannot be taken seriously. The office creates the man to fill it.

### "THE IMMEDIATE ISSUE BEFORE THE NATIONAL COUNCIL.

From the *Congregationalist*, February 11, 1911.

"By Rev. Herman Packard DeForest, D.D.

"(Note by the editor: Dr. DeForest was pastor for twenty years of the Woodward avenue church in Detroit, Mich. In Michigan he

was foremost among those who in recent years have sought to make the Congregational fellowship more pronounced and efficient. Indeed to him perhaps as much as to any other man is due the present system of state supervision, whereby all the common undertakings are headed up in one organization, which is working admirably under Superintendent Sutherland.)"

"Congregationalism began in theory, at least, as a congeries of isolated church units, unorganized. In the process of growth and the increasing multiplicity of common interests, it has slowly but necessarily become an organized body, with district, state, and national organizations. Within the last seven years these several bodies have farther increased their efficiency by the development of advisory committees with limited functions.

"This last movement has been endorsed by the national council, and it now proposes another forward step in organization, to increase its own efficiency. That proposition, now in the hands of a commission to be worked out, is, first, a declaration that the council is already exercising administrative functions, and secondly a proposal to extend those functions (1) by creating the office of national secretary, with advisory and administrative powers, and (2) by coming into closer relations with the national societies by constituting the delegates to the National Council the voting membership of the several societies, with such other members at large as may be necessary.

"This new proposition has awakened some anxiety among a portion of the constituency, lest it should introduce an amount of authoritative supervision which is contrary to our fundamental principle and dangerous to our inherited liberties. The question is of so much importance that it ought to be carefully studied by the whole constituency as well as by the commission in charge of it. Let us look at the propositions in their order.

"1. Is the council, or ought it to be, an administrative body?"

"The council based its affirmative answer to that question on three particulars: (1) It is incorporated to administer the Ministerial Relief fund; (2) It has organized, through a commission, the Apportionment plan; (3) It has created, through a committee, the National Brotherhood.

"2. But the council had a direct object in declaring itself administrative: it was in order to extend its supervision by two forward movements of much importance. The first of these is the appointment of a national secretary, who is to be not a keeper of records and correspondence and statistics, but an advisory and administrative officer; in reality, therefore, not a secretary, but a superintendent.

"The appointment of such an officer only follows the analogy of the state bodies, which, some of them at least, have a superintendent of the churches of the state. . . . But what is this national superintendent to do? Is he to supervise the churches of the United States and its outlying colonies? Then we should need to go outside this little planet to find a competent personality, for it taxes the powers of a strong and well-endowed man to superintend the churches of a great state. Or is he to be superintendent of state superintendents? Do they need or want him? How long before somebody will cry Archbishop! Further, we must not lose sight of the fact that to create this office is to set up a coveted prize, involving a distinguished honor, a large influence, and a high salary. Such things have been known to introduce political ambition. There are possible dangers attending the creating of this office which call for great care; and I am glad to see that at its first meeting the commission decided to postpone the matter for a time.

"The paramount question always before the council is the peremptory conservation of our free polity. Organization we must have. But it must leave our freedom unmarred. We stand alone among ecclesiastical institutions. No other is in so strategic a position to be a leader and maker of the future in this day of dawning light and shifting points of view. There is more of the breath of Galilee in it than in any other form. And above all we must keep for the church its independence, for the layman his free vote, and for the preacher his free pulpit, giving thereby to education its strongest support and to missions their mightiest impulse. 'For, brethren, ye were called to liberty.'"

I have kept for the last instance the mightiest of all; I mean the action of the Edinburgh Conference. At that gathering, whoever else might or might not have been there, one Presence was there, which dominated the whole assembly. God the Holy Spirit made His power felt more strongly than at any such gathering for ages; this, I believe, is not questioned. Now only one official action was taken by that assembly. That was the formation of a Continuation Committee. The step was found to be vitally necessary, in order to conserve the spirit and power of the meeting; to direct the forces that flowed from it, and to arrange for the future such gatherings.

Take these things together: the undoubted presence of God, the unanimous action of the conference, and the nature of the act, and see if the fourth plank of Lambeth was not triumphantly validated at Edinburgh. For the Apostolic Succession is no less—it could not be any more—than a Universal Continuation Committee of the Conference of Pentecost.

Let us not be afraid of conferences with our brethren in

Christ. There is no possibility of danger that any of the things the Church holds which are eternally true will be lost. This movement is in the hands of God; and what things are true He will establish. The Church of the future will be an Episcopal Church; but, please God, it will not be a Protestant Episcopal Church. Let us remember that no one would have thought of questioning the divine origin of the episcopacy if the holders of that office had not disgraced it. The Apostolic Succession implies a succession of Apostles.

#### WHAT IS WEALTH? WHO IS RICH?

I HAVE NEVER seen these questions better answered than in a very remarkable and a very strange document which has recently fallen into my hands. The document is called "A Madman's Last Will."

It seems to have been written by Charles Lounsbury, at one time an able lawyer of Chicago, who died insane and destitute in the Chicago (Cook County) Asylum, in the year 1900. Its beauty and grace, the distinction of its sentiment and the virility of its style, make it quite worthy of preservation and attention, entirely aside from the lesson which it teaches with such charm and power as to the real nature of riches. The will reads as follows:

"I, Charles Lounsbury, being of sound and disposing mind and memory, do hereby make and publish this, My Last Will and Testament, in order, as justly as may be, to distribute my interests in the world among succeeding men.

"Of that part of my interests, which is known in law and recognized in the sheep-bound volumes as my property, being inconsiderable and of no account, I make no disposal; but, these things excepted, all else in the world I now proceed to devise and bequeath.

"Item.—I give to good fathers and mothers, in trust for their children, all good little words of praise and encouragement and all quaint pet names and endearments; and I charge said parents to use them justly, but generously, as the needs of their children shall require.

"Item.—I leave to children inclusively, but only for the term of their childhood, all and every the flowers of the fields and the blossoms of the woods, and the right to play among them freely, according to the customs of children, warning them at the same time against the thistles and the thorns. And I devise to children the banks of the brooks and the golden sands beneath the waters thereof, and the odors of the willows that dip therein, and the white clouds that float high over the giant trees. And I leave to the children the long, long days to be merry in in a thousand ways, and the night, and the moon, and the train of the Milky Way, to wonder at, but subject, nevertheless, to the rights hereinafter given to lovers.

"Item.—I devise to boys, jointly, all the useless, idle fields and commons where ball may be played, all pleasant waters where one may swim, all snow-clad hills where one may coast, and all streams and ponds where one may fish, or where, when grim winter comes, one may skate—to have and to hold the same for the period of their boyhood; and all meadows with the clover blossoms and the butterflies thereof, the woods with their appurtenances, the squirrels and birds, and the echoes and strange noises, and all distant places which may be visited, together with the adventures there found.

"And I give to said boys each his own place at the fireside at night, with all pictures that may be seen in the burning wood, to enjoy without let or hindrance and without any encumbrance or care.

"Item.—To lovers I devise their imaginary world, with whatever they may need, as the stars of the sky, the red roses by all the walls, the bloom of the hawthorn, the sweet strains of music, and aught else that may be desired to figure to each other the last-ness and beauty of their love.

"Item.—To young men, jointly, I devise and bequeath all boisterous, inspiring sports of rivalry, and I give to them the disdain of weakness, and undaunted confidence in their own strength. Though they are rude, I leave to them the power to make lasting friendships and of possessing companions, and to them exclusively I give all merry songs and brave choruses to sing with lusty voices.

"Item.—And to those who are no longer children or youths or lovers I leave memory, and I bequeath to them the volumes of the poems of Burns and Shakespeare and of other poets, if there be others, to the end that they may live the old days over again, freely and fully, without tithe or diminution.

"Item.—To our loved ones with snowy crowns I bequeath the happiness of old age, the love and gratitude of their children until they fall asleep."

If such a picture as this of what constitutes the real wealth of the world is a mark of insanity, one can hardly help wishing that all the world might become insane.—Rev. J. T. SUNDERLAND in the *Christian Register*.

WITH NO SIGN of restoration as yet upon them, the ten lepers were bidden to do that which implied that they were perfectly restored, to undertake a journey which would prove ridiculous, a labor altogether in vain, unless Christ's word and promise proved true. They bare leprosy visible in their flesh, and trusting in the simple word of Christ they do not hesitate to declare themselves clean.—*Calvin*.

## Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

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

### PHILADELPHIA'S SMALL HOUSES.

THE unanimous verdict of the 1,400 delegates to the International Housing Congress at Vienna last year condemned the tenement dwelling, on the grounds of health and social welfare. Great Britain contended that on the grounds also of cost its indictment is just. It was argued by Mr. Aldridge of England that a normal, healthy dwelling for a workingman's family consists of three bed-rooms, a living-room, a scullery, and a bath, and that it is even now impossible in continental cities to approach this standard in block dwellings at a rental within the reach of the working people. It was shown that in Great Britain the cost of the room, including the cost of the site, in the cottage or one-family dwelling is less than the cost of the room alone in the block building; and the discussions of the congress offered many valuable suggestions toward furthering the substitution of the small house for the tenement.

Miss Helen L. Parrish of Philadelphia believes that although the contrasting type of the small house in Philadelphia has given rise in its various stages of development to many and serious difficulties, it is the better method of housing, the only method that ultimately will offer a solution of the great housing problem with which all our cities, great and small, must some day wrestle.

"There is the good small house and the bad small house; the small house on its own street and with its own yard, and the small house crowded in behind a large house on the rear of lots or in narrow alleys, wherever the greed of landlords, before the law forbade, could find a footing for it. There is the small house whose rent is too high, which when times are hard and work is scarce has to house more than its own one family for whose need it is adapted. These are some of its phases; and yet, even in slum districts, the evils arising from its overcrowding and misuse are less serious than those of the tenement, for it is more readily reconstructed and less costly to destroy. In the newer sections of a city and in its newer forms it may become the stepping stone to garden cities and to a realization of the dreams of city planners, while the tenement will forever prevent its city being a city of homes."

### A SIGNIFICANT DISCRIMINATION.

So has been called the action of Governor Foss of Massachusetts in signing without hesitation a bill passed by the legislature fixing an eight-hour day for employes on public work and in withholding his signature from the bill fixing the hours of labor for women and children at 54 hours a week until he had received a written assurance from the textile unions that this bill would end for the time being their demand for shorter working hours for women and children. The National Child Labor Committee, however, has notified the Governor and others interested in this matter that, whatever the textile unions may have signed, the citizenship of America is determined, not only that little children shall be excluded from industry, but that growing boys and girls, at least those under 16 years of age, shall be protected by such regulation of hours as involves among other things a day's labor of not more than eight hours.

It would have been interesting, the *St. Paul Dispatch* says, to have from Governor Foss some explanation of why he hesitated to sign a bill on behalf of working women and children and hastened to sign a bill shortening the hours of men employed on public works. Was it because the men employed on public works are more tender than the women and children who are constrained to a fifty-four hour week, or because public works are more important than public welfare, or because the women and children do not have votes?

### TEACHING THE TENANT.

When that means dealing with people of thirty nationalities, different customs, superstitions, and languages, one may well hesitate before embarking on that sea, says Miss Johanna von Wagner, the expert of the Los Angeles Housing Commission. Once in it, one is carried away by the deep, dark under-

current, and is well repaid for his efforts to teach the hard-working, greatly underpaid class of society, our tenement dwellers, how to keep afloat.

"What do we have to teach?" Miss von Wagner asks. "Is there anything that is not to be taught? The people must know the laws of health; the mothers must be taught how to get that health in the home. They must know the principles of sanitation as applied practically in the home; cleanliness of air, of food, of body, of rooms, of kitchen utensils; right removal of all dirt and dust, especially the care of garbage; the dangers of defective plumbing; symptoms of declining health; defective eyesight, hearing, the beginning of tuberculosis, etc. With each family the situation differs. The more knowledge, plus common sense, the worker has, the better for the people. We give and we take, because we can also learn much from those we meet."

IT IS THE calmly expressed judgment of Lawrence Veiller, the secretary of the National Housing Association, that we are rapidly passing out of the stage where the representative men of a community with whispers discuss these evils and in subdued tones deprecate their ventilation on the ground that it is "bad for business" and will "hurt the city's fair fame." Far-seeing men realize that any such ostrich-like policy but postpones the evil day, that the continued tolerance of the conditions in the long run injures the city and that a low death rate and a well earned reputation as "a city of homes" is one of the best assets a city can have. Such men realize that frank, open-minded discussion of health needs is a prerequisite to their cure. Diagnosis must precede treatment. In many cities, groups of business men, chambers of commerce, etc., are themselves actively taking hold of these problems. They are abandoning the policy of concealment and working that there may be nothing to conceal.

DIRT AND DISEASE have gone hand in hand too long, declares Lawrence Veiller, secretary of the National Housing Association of New York. As modern surgery owes its rapid strides to the discovery of asepsis and the banishment of dirt from the operating room, so modern medicine is about to come into its own through the banishment of dirt from our communal life. "The slum, the mother of disease, is now doomed. Its end is in sight. From ocean to ocean, throughout the land, there is a newly awakened consciousness of our past folly and a slowly dawning perception of our inherent right to decent conditions of living."

THE Kansas State Board of Health has issued an order prohibiting the use of roller towels on trains, in stations, in public schools and hotels, after September 1st. All the Kansas railroads have notified the State Board of Health that they would accept the order and would remove the roller towels from the washrooms on that date. When the common drinking cup was prohibited two years ago, some of the railroads made a fight against removing it. Not a single Kansas railroad, however, has objected to the towel order. It is possible that some of the railroads will put paper towels in their cars.

THE STEEL INSTITUTE has employed Dr. Thomas Darlington, for six years health commissioner of New York, and a brother of Bishop Darlington, as its principal representative in the field, personally to examine the health conditions at plants and report to a committee of the Institute.

MAYOR HANNA has opened a common market place on the City Hall lawn at Des Moines, and it is reported to have been highly successful in reducing the prices of farm and garden produce.

TIME WAS when a few self-constituted leaders in Oregon politics arrogated to themselves the prerogatives of government and made their assumption effective through illicit combinations and the use of money in any and every quarter where necessary to their purposes of control—that is, the commercialized conventions, legislatures, and the administrative branches of the city, county, and state government. It was not a condition peculiar to Oregon. It obtained, and I believe still obtains in a more or less flagrant degree, in every state in the Union, and it had its boldest, most unscrupulous executive genius in Boss Tweed who, recognizing the opportunity of the crook in government by party through convention nominations, declared he did not care who elected the candidates so long as he had the power to nominate the ticket.—*Jonathan Bowne, Jr.*

## 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.

### HOW MAY WE REACH THE PEOPLE?

To the Editor of *The Living Church*:

**I** SEEK advice. I am thinking of the matter of reaching the people of the street and the out-of-doors with the Gospel of Good News, which it is the Church's business to do. Many clergy complain of inability to secure a Sunday night congregation; some even of a morning one. I have in mind the fifty-two Sundays of the year (for this is no summer complaint), and the thousands of men and women who go nearly everywhere except to church. I am wondering whether any parish priest has tried street preaching as a means of delivering the message and bringing people to the Church. If he has, his experience might be of value. I am looking about for new bait, or for a new method of casting the line. I have heard in several instances of choirs singing in front of the church door before the service, but no one has written of its success. I have heard of elaborate musical effort, but even that has not called forth much praise. And beside, such music appeals only to a class, and, in a large city, draws people from surrounding parishes more than from the great un-Churched multitude. I have heard of a Presbyterian church serving free coffee and sandwiches, and reaping only failure.

A Bishop once advised a young missionary to reach the people even though he had to take to the stump. Now I am thinking the stump would be a good thing to take to. If the people won't come to us, we ought, I should think, to go to them. The Salvation Army, better still the Church Army in England, have proved the value of such plain rock-bottom work. I have an afternoon service, which, so far as numbers go, is not a brilliant success. At that same service hour there are hundreds of people wandering about the parks and the streets.

I seek advice and warning. Very sincerely,  
Fremont, Ohio, August 27, 1911. THOMAS JENKINS.

### CLERGY PENSIONS AND CLERGY RELIEF.

To the Editor of *The Living Church*:

**G**ENERAL CLERGY RELIEF and Pension are more than marking time. With two such able and indefatigable servants of the cause as the Rev. Mr. McClure and the Rev. Dr. Wilkins, the clergy and Churchmen at large are beginning to sit up and take notice.

There is nothing more necessary to be done for the Church's well-being and growth, to say nothing of the well-being of the aged and disabled clergy and their families, than the upbuilding of adequate, permanent, and general clergy relief and pension funds.

There seems to be a question in some quarters as to the effect of an active propaganda for the Pension Fund upon the support of the General Clergy Relief Fund. Dr. Wilkins addressed our congregation a few weeks ago. In my judgment the whole subject of clergy support, relief, and pension, was so sanely and strongly presented and so likely to arouse intelligent interest, that not only pledges for the Pension Fund will be forthcoming, but when the congregation has its usual opportunity to make an offering for the General Clergy Relief Fund, it will respond as never before. I believe the two branches of the work help each other. Both are movements inaugurated and directed by the General Convention, i.e., by the whole Church, and both should receive the loyal cooperation of all Churchmen. The Pension Fund Committee has already put into operation the plan of automatic, unconditioned pensions at 64, purposing from now on thus to use its whole income. This will of course include clerical beneficiaries of the General Fund who have arrived at the age of 64, and will be added to their present stipend.

If I may suggest what seems an obviously fitting and simple procedure for every priest having a parish and wishing to do what lies in his power to promote the prosperity of Zion, I would say, let him on no account fail to have the annual offering for the General Clergy Relief Fund enjoined by the General Convention, distributing, in one way or another, the telling pamphlets furnished by the Society. Let him get Dr. Wilkins, if he possibly can, to address his congregation; and whether or not he is so fortunate, let him have in the vestibule from time to time, and a good while at a time, a plentiful supply of the pamphlets and pledge forms of the pension committee. Let him make the five-year pledge himself, and let him, as opportunity occurs, speak of both branches of the work and their fundamental character, to his well-to-do parishioners.

Yours very truly, (REV.) FREDERICK P. SWEZEY.  
Shrewsbury, N. J., August 28, 1911.

### SOCIALISM.

To the Editor of *The Living Church*:

**W**ILL you allow space to inquire of your correspondent, Mr. Faber, if he or any other Socialist will be good enough to explain how Socialism would expect to discriminate against the capitalist and not against capital? My belief is that capital is not so much a material as an intellectual possession. To be sure it is measured by dollars and cents, but it is in reality power and influence, and must have a flesh and blood owner to be of use. In other words, capital is of no use without the capitalist. It matters little whether a person be born penniless or rich, for if he has the ability, he will become a capitalist in spite of all the laws of the land. Socialism may become in time the adopted system of government, but anyone who thinks that at that time the capitalist will cease to exist is pitifully deluded, for there will always be those enough smarter than their fellows, to get others to do the work which they plan and make possible. If the millennium ever comes, people will no longer work for selfish ends, and Socialist principles will then be adopted as a matter of course, and it will be unnecessary to distinguish between capital, labor, and the capitalist. But till that time does come, the only way to do away with the capitalist is by violence; form which, good Lord, deliver us! Very truly yours,  
Lake Mine, Mich., August 28, 1911. C. K. HITCHCOCK, JR.

To the Editor of *The Living Church*:

**I** CONFESS to just a little surprise at finding Socialism reduced to the one comparatively simple matter of "the public ownership of all land, tools, means of production, and means of distribution." It would simplify matters immensely if such could be the case, but I don't exactly see how it can be. If the change from private to public ownership alone were achieved, then it might be that the public, through its state representatives, would rent out this commonwealth to private individuals or to groups of private individuals, and then we would be in exactly the same boat as before, except that the State would be receiving some rent. It would be capital under private control, even if not permanently owned, by the controllers, and that would scarcely be a solution to the problem.

The alternative seems to be to allow the State to handle all this industrial wealth. But if that is to be the case, then, as far as I can see, public ownership does not tell the whole story of "Socialism's sole aim." It tells only the introduction. For the moment the State begins to handle the industries, it is confronted with other inevitable problems at once. Every individual member of the community has as much claim on any industry as the next member, and every position is open to all. By what political device will you effect a just distribution of labor? Will you allow the securing of positions to be a matter of political preferment?

The corruption of that system is perfectly obvious. Will you allow everyone to follow his own individual desires? Then some departments will be frightfully overcrowded and others will be distressingly undermanned. Will you arrange a sweepingly universal Civil Service system? Then there is still the problem of those particular owners of the commonwealth who have failed to pass their examinations. Will you possibly adopt the "scientific" method of the State's determining the number of men needed in its various departments and training such numbers of young men and women accordingly? Then you have to face the problem of the State's selecting young men and women of proper capacities for their respective training. That probably will lead on to the question of the rearing of children, with a view to the development of their latent possibilities, and so on to the question of the family, marriage, divorce, and an absurdly endless lot of other like matters.

Therefore, it seems to follow that if Socialism means public ownership and nothing more, then it would scarcely bring any change at all, and why all the fuss about it? On the other hand, if it is to bring any far-reaching change, it must mean a great deal more than simply public ownership, and then we come to that point where (as Mr. Bell refers to it) "no two Socialists agree on what Socialism is." It leaves one in something of a quandary. And because of that quandary I am still constrained to think that the Church can ill afford any radical stand for Socialism, though I repeat that the Church can and must present a truly social Gospel.

I have asked the use of your columns on this subject with the idea of a mutually helpful interchange of opinions with some others who might or might not think as I do. I agree with Mr. Bell that we are unfortunately close to controversy. Therefore my "sophomoric" is ended. FRANK E. WILSON.

Chicago Heights, Ill., August 28, 1911.

### CHURCH WORK IN COLLEGE TOWNS.

To the Editor of *The Living Church*:

**I** AM glad you have struck a strong note in favor of a department in the General Board of Missions for "Church Work in College Towns." Twenty years ago the late Dr. James H. Canfield, then chancellor of the University of Nebraska, afterward librarian of Columbia University, joined me in an effort to arouse chief men in the Church to a realizing sense of the importance of

"Church Work in College Towns." But all we said and wrote then was echoed in disappointment.

Nearly two years ago I suggested to the secretary for Student Work of the General Board of Missions that, besides appealing for men for the mission field it ought to be his duty to gather data and guide movements for providing Church privileges in college towns where the Church had no organized existence. But the suggestion has waited until now for an abler and more influential advocate. You have covered the ground so thoroughly that further discussion seems unnecessary. And yet perhaps a few words dropped out of a clerical experience of forty years in close touch with four different state colleges will not be thought superfluous.

Seven men whom I have guided into our ministry were secured from among non-Churchmen while students at state colleges. Among those whom I have presented for Confirmation in four different parishes, fifty-four were secured from among non-Churchmen attending state colleges.

In one state college town, where we had no church edifice and occasional Church services were held in private houses, members of the college faculty stood aloof from all religious bodies there until we had an organization that promised to be permanent, and then came to us. On the other hand, young men who, though regular communicants before leaving home, while students in a college town where we had no church drifted away from the Church altogether.

As being illustrative of your contention for a college department secretary in the General Board of Missions, the Pennsylvania State College is a conspicuous example. It is situated twelve miles from a parish church. In the village population of 1,400 there are two Churchmen. In the college population of nearly 2,000 last year there were about 130 Churchmen. No conflict there, so far as we are concerned, between "Town" and "Gown." When the secretary for Student Work of the General Board of Missions visited this college, he made splendid appeals for men for the mission field, but could not aid in the solution of the problem presented by the local situation because it was not included in his commission. A chaplain and a chapel were wanted for more than a hundred people who, as you say, "could hardly be deemed financial assets."

The priest of the parish twelve miles away appealed to the Bishops and boards of missions of the four dioceses in the state for the salary of a chaplain. In due time both salary and chaplain came. He then appealed to nearly all the parishes in the state through their rectors for money to build a chapel, Churchmen in the college faculty having purchased and paid for lots. So far, in two years, less than \$3,000 has been received. In the meantime four other religious bodies are either building or planning to build churches ranging in cost from \$20,000 to \$70,000. The Roman Catholics already have a chaplain and a community house.

I am satisfied that a department secretary of the General Board of Missions such as you suggest, had there been one, would have put Church work in college towns much farther along than it is now.

Bellefonte, Pa., August 30.

JOHN HEWITT.

## SERVICE.

BY ZOAR.

ONCE more the long summer vacations are drawing to an end and a new school year is stretching before us with all its possibilities of great work in the service of God and of His children, and—once more—in what men would call but a strange coincidence; but in what is recognized by the listening ear as the voice of His commandment, comes the loving message and the gentle warning to speed the worker on his way. First, the kind words of a friend: "You will find an abundance of opportunity to do good because you seek for it"—reminding him that his friends believe in him, and spurring him on to newer and greater efforts. Then in God's own temple from the lips of His appointed priest the message is heard, understood, and accepted: "Unhappiness is the hunger to get, happiness is the joy to give. We were not meant to absorb, but to radiate happiness."

Truly a short and pithy statement—"not to absorb but to radiate"—and one which seems peculiarly adapted to the teacher and to his work, though like all great truths, it has a lesson for each and every one of us in whatever walk of life we may be.

God grant us, then, grace to re-enter active service in that spirit: Not what we shall get, but what we shall give, absorbing His love as the earth absorbs the heavenly dew, only to give it back in beautiful flowers and in abundant fruit.

DO NOT BE troubled or dispirited because you have not great virtues. God made a million blades of grass when He made one tree. The earth is fringed and carpeted, not with forests but with grasses. Only see that you have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint.—*Selected.*

## Literary

### ANGLO-ROMAN CONTROVERSIES

*A Roman Diary, and Other Documents Relating to the Papal Inquiry into English Ordinations, 1896.* By T. A. Lacey. New York: Longmans, Green & Co.

This collection of papers concerning the Papal Commission on Anglican Orders has a deeper interest than the merely historical one which must come first. Pope Leo's Letter *Apostolicae Curae* has taken its place with Eugenius IV.'s *Decretum ad Armenos* and many another papal blunder; and there is no great profit in thrashing the straw. The Church of England sought for no outside opinion upon a subject concerning which she possessed perfect knowledge; and an outside opinion in a sense contrary to the fact left her unmoved. "Infallibility condescending to reasons" was not altogether an edifying spectacle; and many wavering Anglicans were materially strengthened by that document which, though it bore the name of Leo, was, according to the epigram of the day after, *Vaughanitas Vaughanitatis, omnia Vaughanitas*. Already there is talk on the Roman side of explaining it away.

Mr. Lacey takes us part way behind the scenes at Rome and shows us something of the machinery of the commission, to which he had been asked, with Father Puller, to furnish certain information. He also gives us other documents: Mr. Gladstone's memorandum, the pamphlet *De Re Anglicana*, with comments *pro* and *contra*, the Archbishops' answer, *Saeptus Officio*, and the Pope's reply to the Archbishops, something heretofore unpublished. There is nothing which an American Catholic need fear to read; and the picture of Roman prelates in 1896 is much pleasanter than one might have imagined. Duchesne in particular was most friendly. The real malignancy was on the part of the Roman schismatics in England, of whom Dr. Moyes and Dom Gasquet were types.

One interesting feature of the book is that (unless memory fails) many anecdotes, etc., recorded there have already appeared over *Viator's* signature in the *Church Times*. The secret of "Wayfarer's" identity has been better guarded than such pseudonymous journalists are wont to find: has it leaked out here? If so, a double debt to Father Lacey is due. W. H. VAN ALLEN.

*England and Rome: A Study in Catholic Assent.* By Hakluyt Egerton. Leighton Buzzard, The Faith Press.

A thoughtful and learned study, prepared for the Dominican *Revue Thomiste*, and reprinted with some additional matter. Its method of apologetic is unusual and profitable. Perhaps the chapter on "Experience as a Criterion" is the most suggestive. Mr. Egerton does not seem altogether at ease in his use of historical facts; one might call him too subjective. P. I.

### THEOLOGICAL.

*Divine Transcendence. And Its Reflection in Religious Authority.* An Essay. By J. R. Illingworth, M.A., D.D. London: Macmillan & Co., 1911. Price, \$1.50; by mail \$1.60.

Since the publication twelve years ago of the essay on *Divine Immanence*, we have been anticipating this complementary volume upon the complementary truth of the divine transcendence. Dr. Illingworth has given us a book of great value upon this important subject. It is decidedly refreshing in this age which has yielded so much to the fascination of pantheism, to read a thesis for the transcendence of the divine Being, a category which pantheism seeks to set aside by making the term *Immanence* an exclusive alternative. Pantheism is not without power in modern thought and practice, and there is need of much subtlety and much knowledge to debate it fairly upon equal grounds. Any argument against the pantheistic conception of the universe, if it is to have weight, must, of course, be free from intolerance and dogmatism in discussion; and in the writing of Dr. Illingworth, the reader finds, always, a patient and impartial discussion of the subject matter, *i.e.* so far as that is possible for a man so strongly convinced of the truth of the Christian Faith. The reader is, however, conscious, in this book, that more might be said and combatted on the other side of the subject: but the method employed is, clearly, to say all that can be said for transcendence, and thus be strong enough to overcome the weakness that may come from the failure to let the other side say as much as it might. As usual the delightful clearness and beauty of style greatly assist the reader.

The author's object is to show that the divine transcendence, instead of being precluded by an inclusive conception of immanence, which thus lends itself to pantheistic use, is to insist upon the complementary nature of the two truths; and to show that the divine transcendence is presupposed by that of immanence. The strict philosophical argument is confined to the first four chapters, where the discussion is introduced by showing that the psychological bias of modern thought has prejudiced it in favor of the subjective ele-

ment in religion, as against the objective and authoritative. Now the fact that the Christian religion, and all religion, possesses authority, although its precise definition and scope are difficult to determine, indicates a transcendent origin and residence of that authority; for the authority remains constant and true, amid the perpetual change in character and particular subject matter. The religious experience, ever constantly aware of this authority, which, being of a spiritual nature, is not susceptible of exact definition and which persists in spite of the failures to define it, points to some absolute source of unchanging being, in whom the authority originates, and from whom it proceeds.

After treating in the second chapter of relative and absolute being, and showing that the absolute is the ground of relative and finite existence, and bringing to his aid the reasoning of Plato and Aristotle, and a repetition of the argument by Augustine; the author considers, in chapter three, how the theistic arguments predispose us to look for God above the natural order; and then he proceeds to develop his main idea of the relation of authority to transcendence, in chapter four. The amplification and development of this line of thought continue to the end of the book; where it is seen that the authority of the Church, of the Creed, of the Sacraments, of the Old and New Testaments, and of Christian life under authority, all contribute to point out a transcendent and spiritual source of religious authority in the absolute being. The spiritual nature of this authority, and its pragmatical value in the world in the production of the Christian saint, "which justifies the existence of humanity and vindicates its highest hope," emphasize the truth of the thesis.

Although there is little that is original or that contributes much to the regular literature upon the Church, creed, sacraments, etc., in the treatment of those subjects, still the work has a freshness, that is extremely pleasing. On the whole, the reflection of transcendent authority in religion is done better than the argument against pantheism. The book is not so exhaustively satisfactory upon that point, as there is no space given to the modern pragmatic position against the transcendent reality of an absolute. The contention that because the "metaphysical contention of Plato and Aristotle has been approved by (some) subsequent thinkers in every age, that only absolute being can account for relative existence," is not in itself conclusive evidence against a modern point of view; and in a way begs the question. One may postulate an absolute to support an imperfect account of existence; but that the difficulties in the understanding of relativity is no proof of the existence of an absolute. Existence is, as a fact; and that settles it, whether an absolute be or not. There always seems to be confusion between an Absolute, as embracing the universe, and an absolute who transcends the world, and is no part of it. If the modern point of view sees the universe as a whole, it would naturally use the term *Immanence*, as exclusive of transcendence, in its orthodox connotation; but this would not involve, necessarily, a logical contradiction or inconsistency between the modern use of *Immanence* and the ancient use of the term, since they each have a peculiar connotation. What the author does, as a matter of fact, safely and strongly maintain, however, is that the great weight laid on the note of spiritual authority in all religious experience, must remain inexplicable, unless one postulates a supernatural Being, whose nature is itself the ground of this spiritual influence in the world. It is also well maintained that the complementary conception of transcendence and immanence is much more thinkable a conception of the divine than the exclusive alternative of immanence alone; because the human mind does not, in fact, demand an intellectual unity in cosmic conceptions, but, on the contrary, it is under the necessity of thinking in terms of relation.

HOWARD C. ACKERMAN.

*New Testament Evangelism.* By T. B. Kilpatrick, D.D., S.T.D., Knox College. Toronto: Hodder & Stoughton. New York: George H. Doran Co.

The author of this book has the firm conviction that Evangelism—the proclamation of salvation through God in Christ reconciling the world unto Himself—is the crying need of the modern world. As an aid in arousing the Church to its duty, and also at the same time to give the ministers a handbook from which they can get the training of or the work of an evangelist, he has put forth this book. It contains much that is suggestive, much that is useful to a parish priest in his work as a preacher of the Gospel of Christ. The most valuable portion is Part I, wherein is treated Evangelism in the New Testament. In these ninety pages there is nothing that a Catholic cannot accept, and much that he will find very helpful.

The rest of the book is, we think, of little value to the American Churchman; the viewpoint is so different. The author shows little conception of the sacramental system, is so imbued with his Scotch Presbyterianism that he does slight justice to the Catholic or to the Lutheran, or to the Methodist. There is a somewhat narrow conception of the place Evangelism has played in the history of Christianity; so markedly is this shown that he devotes some sixteen pages to the Scottish Kirk while only three or four are given to any other Christian body. The Roman Catholic is ignored altogether.

H. P. S.

*The Basal Beliefs of Christianity.* By James H. Snowden, D.D. New York: The Macmillan Co. Price, \$1.50 net.

The basal beliefs enumerated are: God, His Existence, Personality, Character, Fatherhood, and Sovereignty and His Relation to the World. Man: Sin, Need of the Incarnation, the Bible, Miracles. Christ: His Sinlessness, Character, Consciousness, Ministry, and Teaching.

Up to this last subject the book is one of the really necessary publications for any who desire a compact manual of theology. It is simple, direct, and forceful; indeed, just what is wanted for directing the usual members of the congregation along lines of thought and instruction where most needed. It is a capital treatise for men. Alas, the remainder of the book is mostly either just what those who hold to the Old Faith do not want put in the hands of Christian disciples, or is vague and unsatisfactory. The Virgin Birth of Christ, the key to the only sort of "Incarnation" of any spiritual value to humanity, is quite lost. Dr. Snowden says: "We do not think belief in the Virgin Birth is now essential to faith in the Gospel . . . though if this birth is a fact, as we believe it is, it is certainly of great importance. But it is for private faith and is not preachable, and Paul did just what we would expect him to do and what we do when he passed it by in silence in his public ministry."

The conception of the Church is not even up to the historic conception of advanced members of the author's own denomination. Very naturally the teaching concerning the Holy Communion and Holy Baptism does not reach a very high level.

*He Restoreth My Soul.* By A. H. W., Canada. G. P. Putnam's Sons. Price, \$1.50 net.

Our souls are to be restored, according to this teacher, by freeing ourselves from all churches; by realizing that Jesus was not God incarnate as a babe; and by emancipating ourselves from all creeds. The book is a crude, hysterical shriek and will be eagerly read by any who desire religious anarchy. The author heaps up the iniquity of the world and especially of what he, or she (we suspect she) considers "the Churches" responsible for.

There are strong passages and true indictments in the book, but it is difficult to discover just what the author wishes us to do, or positively to think. The most positive demand is to "do the will of Christ"; and we are pointed out that no Church or peoples do that. Except for a vague and general command to be kind, there seems no other solution of the problems presented. The reader's sympathy for the author will be excited, and our heart will go out to one who is so obviously distressed over present conditions and fears for the future of his native land.

BRIAN C. ROBERTS.

## MISCELLANEOUS.

*The Better Country* is the title of Dana W. Bartlett's second book; the first, *The Better City*, having already been noticed in these columns. The present volume deals with "a nation at work in human uplift," and points out the lines along which our country is moving toward a larger coöperation in the interest of all the people and shows a great nation at work in internal improvement rather than in foreign conquest; in short, to use his own words, "to exhibit real democracy in the forming." Mr. Bartlett's idea is that "true social service means each for all and all for each. It means working together for the good of all. It is altruistic in spirit; yea, deeper than that, it is altruistic; it has in it the element of sacrifice, the sacrifice of the lower for the higher; the sacrifice of the world's most coveted prizes, that mankind may be brought nearer the divine ideal." It is in this spirit that the book has been written. It comes out of the experience of Mr. Bartlett as superintendent of the Bethlehem Institutions at Los Angeles, Calif.

Among the interesting topics thoughtfully treated are: "Building Homes," a discussion of the housing question; "The Enrichment of Life," which deals with the extension of postal facilities; "Serving Others," which shows what the country is doing through its patent, geological, corporations, and kindred bureaus. In fact the book describes in an entertaining and instructive way the multiplying agencies of the Federal government. It is a good book to have at hand as a compendium of important facts. It is published by the C. M. Clark Publishing Company of Boston. There are some unnecessary and stupid errors in pagination, both in the table of contents and in the index, and the latter is altogether inadequate.

IN A CONVENIENT size to be carried in the pocket there has just been published a little book of *Offices for the Burial of the Dead* compiled by the Rev. William P. Waterbury and with introductory note by the Rev. Samuel Hart, D.D., LL.D. The contents are chiefly the Burial Office, the Holy Communion, offices for use at a house, for use in a cemetery on Memorial Day, and for burial of those for whom the Prayer Book office is not appropriate or is forbidden. There are also hymns, etc. The value of the book is in its small compass. There are other volumes which contain similar offices, but they usually contain so much more also that they are less convenient for handling. The plain black type in this book also makes it easier for use where the light is dim—as frequently it is where the priest must use it—than are most books of this nature. [The Young Churchman Co., Milwaukee, cloth, gilt edges. 75 cts.; leather. \$1.50; postage on either, 3 cts.]

## Department of Woman's Work in the Church

*Correspondence, including Reports of work of all women's organizations,  
should be addressed to Mrs. William Dudley Pratt,  
1504 Central Ave., Indianapolis, Ind.*

**I**N thinking of those who give their lives to what is called "missionary" work, the dominant thought is hardship. These hardships take the form of loneliness, or discomfort, or over-work; but do women, particularly, consider how many *repugnances* a refined woman must overcome in order to be a successful worker in this greatest of professions?

I have seen prominent Churchwomen leave a meeting where a negro woman was present, and have heard them refer to Italians, Hunyak, and other foreigners as if they were repulsive animals.

When, then, one sees a woman who, by God's grace and her love for His work, has conquered a repugnance and found her life-motive among those people who formerly excited this revulsion, one must feel that such a life is more than ordinarily consecrated.

Those who have known the pleasure and uplift of hearing Deaconess Drant recount the story of how she overcame a deep-seated prejudice against the Chinese and resolved to give her life to their conversion, must have realized, as they listened, how this gracious woman must have opened her heart to God's influence in effecting this momentous change.

In Chinatown, San Francisco, in an atmosphere of idolatry, of superstition, and of Chinese conservatism, Deaconess Drant has been bravely planting, for several years, a nucleus of the Christian faith. She is at the head of a little mission called "*True Sunshine*," and around her some twenty thousand of Chinese pursue their lives very much as they do in their own land. It is the daily anguish of those at the mission to see foot-bound women at the shrines of idols; to witness innumerable superstitions, and to see the tenderest relations of life profaned by some inherited tradition.

The name of *True Sunshine* is known to many women of the Woman's Auxiliary, especially to those of California, who give to it systematically. The house consists of a large school room with a dispensary in the rear. This, it is hoped, will some day be developed into a hospital. Upstairs there is a flat of five rooms for the workers, which makes possible a limited settlement work. Already, with its meager equipment, the mission exemplifies its name. If it had no other sphere of usefulness than that of Christlike compassion on the superstition and ignorance around it, its existence would be justified. But it gathers into its day-school a half-hundred children who learn in Chinese the Lord's Prayer and the Commandments, and sing the Church Hymns. These children take home much of these teachings and gain a hearing from ears that would be deaf to the voice of the missionary.

Concerning the instruction of these children, Deaconess Drant says:

"My hope has always been that all the work among Chinese in America would be put directly under the Board of Missions in New York, so that all the missions would use uniform books and Sunday school lessons, making the autonomy of the Church apparent to those who might move from one place to another. On a recent journey in the East, I found Sunday school lessons of every denomination being used in our Chinese missions, and no definite effort made to use the Chinese Prayer Book and Hymnal as our Church has it in Shanghai. It is as easy to interpret Church teaching by means of an English-speaking Chinese as it is to teach Baptist or other denominational lessons. And our Bishop Graves' Catechism is in such simple Chinese that it should be used in every class."

DEACONESS DRANT tells many sad stories of the things she sees every day. A woman whose little daughter had sometimes been at the mission, came one day and said: "A child died at our tenement house last night and we are expected to bury it. We have no money and we cannot have it there in our room. Can you take it away?"

"Do you mean that your dear little girl, Ahoi, is dead?" asked the deaconess.

"Oh, no, that is not *my* child," the mother answered. She denies this dead child because her religion teaches her that

it is now a dangerous wandering spirit, because it left no descendants.

Another grief-worn mother is seen at the shrine of Ahmah, the Chinese goddess of mercy, interceding for the life of her only son, who is ill. As he has no descendants to worship him, he will become a wandering spirit, of which the Chinese are in great dread. This poor widow is foot-bound and walking is torture to her, but her priests have told her that *if she will walk all the way from her mountain home and offer all her money as a burnt offering, her son's life may be spared.*

In such surroundings, is it any wonder that Deaconess Drant and her co-workers should long unspeakably to show the True Light to these sad children of His? Is it strange that they should hope and pray that the whole world of happy, Christ-sheltered women may long to help them in this work so hampered by many needs?

*True Sunshine* has no Board of Missions behind it; a devout Churchman paid the salary of Deaconess Drant, and since his death his family has continued it. Bishop Nichols also recognizes it as a part of his diocesan work, and there have been sundry casual donations; but does it not seem that, considering the present situation, the Church might deal with it in a statesmanlike way? Considering the way the Chinese are developing as a nation, their unusual capability in many lines, their desire to emulate things American and to be taught Christian methods; considering the status of our missionaries in China and that it has been said that "civilization always follows the missionary," would it not seem pure policy to do more for this mission in Chinatown?

SOMEBODY will reply to this that the Chinese do not make citizens; that they earn money only to go home to spend it. This does not alter the situation from a Christian point of view. The Chinese are the stranger within our gates and are, in a way, the Church's wards; and while the Board of Missions is not able to extend help to all individual enterprises, however deserving, there is every reason for the individual Christian to be interested in *True Sunshine* and to encourage its progress in every possible way.

ANNOUNCEMENT was made some time since in this department of an Interdenominational School of Missions, to be held in the interurban district between Minneapolis and St. Paul, Minn. During the extreme heat of June, one entire week was given to this meeting, and from a Churchwoman comes the cheerful news of the excellent attendance of our own Auxiliary women. The president of the Summer School is the diocesan president of the Junior Auxiliary, and one of the very helpful leaders was Miss Grace Lindley, secretary of the Juniors, from the Church Missions House, New York City. Miss Lindley's lessons at Cincinnati were enjoyed by many and she is always welcomed as a teacher. During the Summer School she taught daily, taking the Gospel of St. Matthew as text book, and using the Silver Bay method.

The enthusiasm of the Junior leaders is most encouraging to the Minneapolis Auxiliary. Our exhibit of missionary literature was also very complete at this school. On the streetcar a woman was heard to say: "What a splendid lot of text books the Episcopalians have! I wonder if their women ever read them!"

An officer of the Woman's Auxiliary of Minnesota has planned a campaign to increase the membership of this society, this coming winter. She has a printed sheet or pad for each parish and mission, and every baptized woman will be asked to sign her name, as a willing helper of the Woman's Auxiliary. The success of this plan will be reported later.

ONE OF THE BEST features of the G. F. S. is its summer usefulness. While other societies are quiescent, the G. F. S., through its various Holiday Houses, is inspiring fresh interest and really gaining new members. The Blue Jay House in Platte Canyon, Colo., is proving a boon to many of the 570 members of the Colorado branch. Outdoor life, innocent diversion, good food, mountain scenery, make a delightful vacation, and the same attractions are proffered by the G. F. S. camp in Spanish Fork Canyon, Utah. The beautiful environment of these mountainous places, together with the influence of the Church which marks all of the institutions of the G. F. S., must certainly send these young women home from their vacations with a more real and intimate love of God than they have known before, and a corresponding desire to be a more nearly perfect part of His universe.

## WAVES OF THE SEA.

## I.

Waves of the Sea, bright and free,  
 What is the message thou bearest for me?  
 As your breakers dance on the sounding shore,  
 Filling the air with their pleasing roar,  
 Amid the waste of sand and shell  
 What is the secret thy waters tell?  
 Have you no words of help for me,  
 Waves of the Sea—Waves of the Sea?

Dear little maiden, with face so fair,  
 With starry eyes, and nut-brown hair,  
 If our breakers fill you with innocent glee,  
 It is God's free gift in the Waves of the Sea.

## II.

Waves of the Sea, Waves of the Sea,  
 How changed is your aspect now to me;  
 The lightning flashes from pole to pole,  
 As your angry billows rise and roll,  
 Pitiless, bearing to shore and strand  
 Scattered fragments from many a land;  
 Oh! with that dark and frowning brow  
 What is the message thou bearest now?

Dear little maiden, in youth beware!  
 Life hath its troubles, life hath care;  
 But, whatever your fortune may chance to be,  
 You may trust forever the God of the Sea.

HENRY FAULKNER DARNELL.

## THE ODD TRICK.

BY HELEN VAN VALKENBURGH.

WHAT did you say Barnstables looked like?" Jamie Black drawled lazily from his corner of the hearth.

"It's ten years since I saw him last," Whitcomb answered. "As I remember him, he was tall, very thin, and a morbid sort of chap—oh, not at all what his writing would lead you to expect."

The fire in the broad grate flickered and spluttered, making long shadows in the corners, and casting wavering lights across the faces gathered about it.

As Whitcomb spoke, his wife smiled indulgently:

"What a notion! I'm sure you've confused him with another of your college friends, Will. Nobody who was morbid could have written 'Fabius for Ashes' or the 'Cutting String,' indeed they couldn't. But I wish he'd come," she added, glancing at the clock; "he's ten minutes late."

"Perhaps he believes in arousing the expectations," Bella chirped in; "they say great men do."

Bella Edwards, the invariable soubrette, never failed to have a reason ready for the unexpected.

"Or he may be afflicted with the artistic temperament," Whitcomb remarked, winking slyly at Cromby, a novelist of no small repute, lean, dark, and fascinating, who stood beside Margaret Maywood.

Margaret looked mischievously into his face at Whitcomb's sally. "How did you happen to be early, Rex?" she teased. Her stern beauty never failed to attract attention, and her pictures had brought her the delightful sensation of work achieved.

"It was a mistake," he admitted. "I had forgotten to put back the clock."

"I always suspected your artistic temperament of deficiencies," Mrs. Black exclaimed; "I'm glad you confess it."

"I didn't; the fact leaked out," Cromby smiled, whimsically; "by the way, isn't that a step?"

"It is, it is," Bella clapped her jeweled little hands ecstatically. "Oh, what do you suppose he will be like?"

"Hush, dear," Margaret admonished, "he'll hear you."

"Well, and suppose he did?" she retorted with some asperity; "what great harm—"

But she was interrupted by Everett Barnstables, who entered the room as she spoke. Mrs. Whitcomb, tall, gracious, the perfect hostess, rose to greet him, making him known to her guests with that charming hospitality which always set the newcomer at ease.

"I'm sorry to be so late," he apologized, looking down at her from his great height; "the taxi that brought me met with difficulties in the form of a very much hobbled lady." He furtively swept the gowns of the women present with his somber eyes, and seeing that the abominated article was not in evidence, con-

tinued his story. "She was crossing Broadway, and between her hobble, the snow, and her fear lest we run her down, she slipped and sprained her ankle. Oh no, not very badly," in answer to an inquiring glance from Bella, "and we took her home. She was a quaint little woman, and—"

"Good copy"; Bella finished the sentence, looking closely at the powerfully built stranger.

"Exactly;" his answer was tart, and in the pause which followed Mrs. Whitcomb led the way to the dining room. Here a round table with a low centerpiece of pink snapdragons in a deep silver bowl, mellowed by the light from shaded candles, created a conversational spell. Barnstables, finding himself seated between his hostess and Bella, to whom he had taken an impressionistic dislike, glanced across the table to meet Margaret's clear gaze, and to find himself abashed before her quiet scrutiny.

He turned to Mrs. Whitcomb, rather more in self-defence than from any other motive, and was soon deep in the intricacies of the weather and the caviare, both of which kept him absorbed. Each one at the table studied him curiously; he was not the type Whitcomb had described, from which it would appear that his wife had been right, but neither was he the type they had expected. There was little or nothing of the humorist in his stern appearance, and he was subtly disappointing to all of them. A squarely built jaw; massive forehead, thrown into relief by heavy, black hair; a mouth, smooth shaven and cold; eyes, smouldering deep in their sockets and seeming to have burned the life out of the face, leaving it an ashy white, gave an expression of extreme asceticism rather than that of friendly humor. He was without the sparkle, the spontaneous gaiety of the jester, its place being filled by a haunting something, which piqued and baffled the curious while holding them at bay. That he should laugh with the world seemed preposterous, yet each knew it to be what he had done. There was nothing cruel in his comedy, rather a deep understanding and charity toward the foibles he exploited.

The man was busied with his thoughts, and it was hard to make him talk. Mention of his work turned him sulky, and it was of his work that they were anxious to hear. Neither did he have the gracious small talk, the fund of amusing anecdotes and sprightly repartee which each had anticipated; and by the time the fillet had been reached, Mrs. Whitcomb was beginning to realize she had drawn, instead of the magnet she had imagined, a repeller, and that her dinner, the dinner she had looked forward to with such high spirits, was on the point of becoming a bore. Barnstables had distinctly snubbed Bella, ignored Margaret, and endured herself, and the fact that he was a genius, albeit an erratic one, was slight compensation. Rex Cromby was a genius, too; at least so every one said, and he had never behaved in this fashion. Mrs. Whitcomb was dismayed, and looked appealingly at her husband, but he was parrying Mrs. Brown's deft thrusts and quite oblivious to her signals of distress.

She had tried every humorous subject her brain could devise. All had failed, alike, to bring her guest out of his mood, and at last she besought Cromby, who was seated at her other hand, to help her. Rex smiled enigmatically, and leaning toward Barnstables, looked mischievously into his peculiar eyes. "I suppose," he said, airily, with a certain flippancy he often used, "I suppose you are much interested in Service verse?" It was a fling at the other's romanticism, and Rex expected a torrent of abuse against the real in art, convinced that this gloomy comedian would have small patience with the poet's work.

Barnstables nodded quickly, throwing back his head with a free gesture characteristic of him when interested. "Yes," he answered, meeting Cromby's eyes with a curious intentness, "very much interested. Realism has charmed me wherever I have found it."

"You are broad," Rex replied, "you of the romantic school are usually rather hard on the stern realist."

"I know." For a moment a frown played on Barnstables' forehead; the mention of his work invariably irritated him, and he was quick to show his feeling. "I know, but, well, realism has always seemed to me the thing, the big thing. To be able to hand out chunks of life as Ibsen did; that's my notion of art." His eyes were alight, and he spoke with a passion hitherto unsuspected. All at the table had stopped their talking and were absorbed in the sudden flow of conversation.

"Yes," Rex was enthusiastic, his face alert, "that's art—and yet, is it art, I wonder? Isn't it almost something tran-

scending art? Do you remember in *The Doll's House* and again in *Ghosts* and *Hedda Gabler* and oh, in any number of others, how, as Shaw puts it, Ibsen removes the outer wall of a real room in a real house, and shows the life going on behind it? It's brutally, cruelly real—but it's great!"

"Realism has always seemed to me a two-edged knife," Margaret said, softly, "a knife which invariably cuts the listener with one of its sides, if not both; I don't like it."

"Exactly," Barnstables threw her an odd glance. "Miss Maywood has summed it up; Ibsen is never without the cut."

"It's queer that you, admiring realism as you do, have never dabbled in it," Bella interjected, attempting to give the talk a personal element.

"One hardly 'dabbles' in realism"; Barnstables accented the repetition unpleasantly, the irritated frown again knotting his brow. "Do you dabble in life, Miss Edwards?"

"A little," she laughed, and caught Rex's eye, a twinkle in her own; the present was ample proof of her statement. She was thoroughly enjoying her unsociable neighbor. "It adds spice to the situation."

Barnstables frowned. "So it would seem," he said, cynically, "and you would enjoy dabbling in my attitude toward my work?"

"Immensely; I have been wondering all the evening how you came to write comedy." She tilted her pert little nose saucily as she made the statement and eyed him wickedly.

"Well!" He gasped at her frankness and turned hastily to Cromby, reverting to the previous subject. "Realism seems to me to be gaining ground," he remarked, leaving Bella with the uncomfortable impression that he had disposed of her as he might have an annoying fly; "there are more and more writers attempting it, and very successfully; you among the number."

"Thank you," Cromby smiled, diffidently, "I've rather a long row to hoe before I arrive. Of course I'm a rabid enthusiast, but hardly expected you to be. The comedy element in your work would lead one to believe you were of the opinion that art is more for the sake of amusement than otherwise."

"So Miss Edwards is not alone in her wish to know why I became a comedian?"

"Indeed not!" Margaret exclaimed, eagerly. "I imagine we are all just a little bit curious to know why you, who have succeeded so brilliantly, believing as you do in realism, have never given any to the world."

"I wonder," Barnstables spoke slowly, "what you would say if I were to tell you?"

"Try us and find out," Cromby begged; "we're all friends of yours—friends of your work, I mean—and I'm sure a sympathetic audience."

"Perhaps," the man was clearly ill at ease, "perhaps, I might tell you. I've never told any one; it's—well it's against my principles to talk shop; sounds conceited, though heaven knows I've nothing to be conceited about." His eyes grew suddenly dissatisfied.

"We'll understand," Whitcomb promised, genially; "you're a ship passing in the night, anyway."

He was still doubtful. "Yes"; again he looked questioningly at the interested faces about him, last of all at Bella's. "You seem about to have your way, Miss Edwards."

"I always do," she smiled wilfully.

"It must be monotonous."

"Often," glancing at him archly, "but I'm certain this is not to be one of those occasions."

Yet he hesitated, frowning gloomily, as he moved his coffee spoon with those long, tapering fingers of his; womanish fingers, of which he was inordinately self-conscious. Then: "I am not a humorist," he said, abruptly.

"Not a humorist!" Mrs. Black gasped. "Why, I think *Fabius for Ashes* is the screamingest farce I've seen in ages, and the *Cutting String* is unutterably funny, the funniest novel I have ever read!"

"Thank you," Barnstables' voice had a jarring note; "nevertheless I am not a humorist."

"Do explain," his hostess implored; "indeed, we are all bewildered. We had taken it for granted that your work was comedy."

"And so it is." He spoke somberly, and his eyes glowed; "rampant comedy, but I am not a humorist, nor a comedian, though that is what the editors and the rejection slip have led you to believe! No; I, like Mr. Cromby, am a realist!"

"But" (it was Jamie Black, and he looked at the other alertly)—"but how can that be possible? Surely, no editor would

reject your work; your name alone would sell untold copies."

"Listen; the explanation is simple." He spoke rapidly, the words tumbling out one upon the other. He seemed to have forgotten the place; to have forgotten the fact that those present were strangers who might misunderstand. All the pent-up bitterness, the thwarted ambition of the man, were rioting through him, and his eyes blazed as sentence followed sentence.

"When I left college, I left with the determination to write; to write real things about real life and real people." He laughed mirthlessly. "Stacks of other fellows have had similar ambitions, and have had them knocked out of them. I slaved for my ideal, and I lived for her, too, experiencing, willingly, all the hard things that came to me, reading copy into them, and giving my best, for seven long years, to be turned down by magazines and publishers alike. Some of it was rank, but some of it was good. How good I know, now."

"It came back, and came back, and came back, always with that disheartening printed slip. I toiled on at the newspaper work I was doing, and at odd moments did more of the stuff that nobody seemed willing to buy, and at last I got discouraged. Then I took what I had learned from my attempts at realism, and wrote *For All That*. It was flippant, crude, uncharitable, and a lie; but it was funny, and it succeeded. The editors demanded more, and more, and more. *For All That* had proved the odd trick, and I have made a big slam. But how! And now, I can't go back, I've lost the cunning, and blunted the power the gods gave me, and, well—I'm rich; that's all I've got to show for it." He paused, a far-away look in his eyes. "I could have done it once," he sighed, "but we are what the editors make us; we poor, weak, human vessels, and they ordained that I should be a humorist."

"But," Jamie Black exclaimed, after a pause, "but the old things; they are still there. I'll bring them out for you, all of them. I'm a publisher, you know!"

Barnstables stared at Jamie's impulsive face. "I know," he said, grimly. "I've had plenty of your printed slips. No, Mr. Black, it's too late."

"Nonsense! You're not going to allow the fact that my first readers rejected your stuff to stand in its way, now."

"It's not that"; Barnstables' voice was husky; "it's not that."

"What is it?" Black demanded, impatiently.

There was a slight pause, then Barnstables met the other's eye; "It's too late, I tell you."

"Oh no, it's never too late," Bella cried, optimistically; "you can have your wish now, Mr. Barnstables."

"You are mistaken, Miss Edwards," he replied, very quietly. "It is, as I have said, too late. *The manuscripts are burned!*"

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IT IS A SOLEMN moment in one's life when one stands to take upon himself the responsibility borne hitherto by sponsors, teachers, elders, to pledge himself to renounce evil—cleansing his life of every obstacle that stands between himself and God; accepting the truth of God as contained in the revelation of His Son, and accepting God's law and promising to "walk in the same all the days of his life"—a responsibility before which a man or woman might well shrink, and yet a moment of tremendous gladness. There should be no happier moment in life than when one comes to feel the burden of the world's work and the world's Lord upon himself, which to that moment has been accepted for him. But believe me, my friends, it can be by no strength of yourselves—only by the grace given you in the gift of God which comes to you tonight—the gift of God's presence by the indwelling of His Holy Spirit in your hearts, can that responsibility be borne and that promise fulfilled. Come then with more than a sense of duty done, with more than a sense of promise given, come with your hearts open for God's best gift which comes in His own presence—the complete possession of Himself in the person of His Holy Spirit. There can be no strength of will, there can be no resolve which will enable you to live up to the responsibility that you take upon yourselves to-night but the promise of that gift. There can be no prayer more effective, no aspiration nobler than that which you take tonight kneeling to open your lives to God's entrance into your hearts.—*From a Confirmation Charge by the Bishop of Rhode Island.*

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THE CHINESE have seen the efficiency of mission schools, mission hospitals, and missionary physicians, and they have served as models for the Chinese to build their schools, hospitals and the basis of their practice of medicine. Government officials have even come and actually measured desks, seats, and other equipment of missionary schools, to be used in establishing government schools. Missionary work is touching the Chinese national life in vital points, and is providing the impetus to the present moral awakening.—*Missionary Review of the World.*

# 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.

## KALENDAR OF COMING EVENTS.

- Sept. 7-10—Internat'l Pacific Coast Conference, Seattle.
- " 11-15—S. S. J. E. Retreat for Clergy, Foxboro, Mass.
- " 18-22—Holy Cross Retreat for Clergy, West Park, N. Y.
- " 25-29—Training School for S. S. Teachers, Ch. Tr. and Deaconess House, Philadelphia.
- " 29—Consecration Dr. Winchester, Trinity Cathedral, Little Rock, Ark.
- Oct. 2-3—Dioc. Council, Milwaukee.
- " 3—Special Dioc. Council, Chicago.
- " 3-8—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.
- " 24-28—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. R. E. ABRAHAM, who, for the past two months, has been in charge of the Church of the Holy Cross, Brooklyn, N. Y., returns to his work at Middlesboro, Ky., the first week in September. The Rev. H. E. PAYNE, rector of Holy Cross, expects to take up his work the second week in September after two months' rest abroad.

THE NEW MAIL ADDRESS OF THE REV. VINCENT VAN MARTER BEEDE is Marble, Pitkin County, Colorado.

THE REV. A. R. BERKELEY, who has been since his ordination in 1904 in charge of mission work at the cotton mill town of Mayodan, N. C., has accepted the charge of the chapel of the Holy Communion, Philadelphia, under the rector of the Church of Holy Apostles.

THE ADDRESS OF THE REV. JESSE R. RICKNELL after August 25th will be St. Paul's Guild House, 539 Columbia avenue, Baltimore, Md., instead of Ancon Hospital, Canal Zone, Panama.

THE REV. JOHN BODEN has resigned the rectorship of All Saints' Church, Nevada, Mo., and accepted that of St. Paul's Church, Evansville, Ind. Address 613 Upper First street, Evansville, Ind.

THE REV. WILLIAM W. DE HART, rector of St. Andrew's Church, Tampa, Fla., is in charge of St. Mary's Cathedral, Memphis, Tenn., during September.

THE REV. C. W. DU BOIS has become rector of St. John's Church, Centralia, Wash., diocese of Olympia. Address 108 Rock street.

THE REV. THEODORE HAYDEN has resigned Christ Church, Clayton, N. Y., and accepted St. Paul's Church, Oxford, N. Y.

THE REV. N. W. HEERMANS, JR., has resigned the rectorship of St. Luke's Church, Milwaukee, and accepted that of St. Andrew's Church, Ludlow, diocese of Western Massachusetts.

THE REV. WYTHE LEIGH KINSOLVING has accepted and entered upon the rectorship of Mount Calvary Church, St. Louis. Address 1635 S. Grand avenue, St. Louis, Mo.

THE REV. CHARLES SMITH LEWIS has entered upon his work as Dean of All Saints' Cathedral, Indianapolis. His address is 1532 Park avenue.

THE REV. CHARLES H. LINLEY has resigned the rectorship of St. Stephen's Church, Milwaukee, and accepted that of Christ Church, Kallispeil, Montana, to take effect November 1st.

THE REV. N. F. MARSHALL, of All Saints', Colorado, district of North Texas, has accepted the rectorship of Emmanuel parish, San Angelo, diocese of West Texas, in succession to the Rev. W. H. Meyers.

THE REV. HORACE DWIGHT MARTIN, who lately graduated from the Seminary in Virginia, is now in charge of Trinity Church, Russellville, Ky.

THE REV. HENRY L. MCCLELLAN, for three years past rector of Grace Church, Toledo, has tendered his resignation to take effect October 1st and has accepted a call to become rector of Calvary Church, Sandusky, Ohio.

THE REV. PROFESSOR S. A. B. MERCER, Ph.D., of the Western Theological Seminary, having spent the summer in Munich, Germany, where he published a dissertation on the "Onth in Babylonian and Assyrian Literature," and delivered an address on "Sumerian and Babylonian Law" before the Oriental Society of the University of Munich, is again at his Chicago address, 2735 Park avenue.

THE REV. JOHN F. MILBANK of the clergy staff, St. James' Church, Danbury, Conn., has accepted the rectorship of St. Peter's Church, Freehold, N. J., to take effect about September 15th.

THE REV. FRANK DE FREES MILLER, D.C.L., rector of Christ Church, Island Pond, Vt., has accepted a call to St. Matthew's Church, Enosburg Falls, Vt., and will begin his work there October 1st. Address accordingly.

THE ADDRESS DURING SEPTEMBER OF THE REV. J. CRAIK MORRIS is 75 Pinckney street, Boston, Mass.

THE REV. JAMES G. MYTHEN has resigned the charge of the Church of the Holy Faith, Santa Fe, N. M.

THE REV. J. L. SCULLY, curate in the Church of the Holy Trinity, parish of St. James', New York City, has resigned, effective September 1st.

THE REV. J. H. SWANN, recently of Mexico, has gone to Raleigh, N. C., to assist the Rev. M. A. Barber, rector of Christ Church, with special reference to St. Saviour's Chapel. He succeeds the Rev. R. PERCY EURANKS, who is now in charge of the church at Statesville, N. C., and adjacent missions.

THE ADDRESS OF THE REV. EDMUND BOOTH YOUNG is Seatury Divinity School, Fairbault, Minn., at which institution he is instructor in Hebrew and Old Testament.

## ORDINATIONS.

### PRIESTS.

DULUTH.—On Wednesday, August 30th, at Trinity Pro-Cathedral, Duluth, the Rev. E. BERNARD CAMPBELL was ordained to the priesthood by Bishop Morrison. The candidate was presented by Archdeacon Parshall, and the sermon was preached by the Rev. Denham H. Quinn, rector of St. John's Church, Lakeside, Duluth. The Rev. Mr. Campbell is at present in charge of the missions at International Falls and Warroad, where he has done a most effective work.

### DIED.

BISPHAM.—Entered into Life Eternal on the Feast of St. Bartholomew, August 24, 1911, LAURA WISTAR BISPHAM, widow of William Bispham of New York and mother of the Rev. Clarence Wyatt Bispham, rector of St. Philip's Church, Philadelphia, at Windsor, Vt., in her 77th year.

DU BOSE.—Died, MARION PORCHER DU BOSE, aged 31 years, in Birmingham, Ala., July 26, 1911, after three weeks' illness. Interment at Sewanee, Tenn.

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

MICHELL.—At Delaware, Ohio, on Saturday, August 26th, CHARLOTTE LEDYARD MICHELL, daughter of the late Rev. Tobias Michell, 80 years and 11 months of age.

ROLIN.—At Spring Lake, N. J., after a brief illness, MARY J. (BIRCHALL) ROLIN, wife of Harry M. Rolin, in the fifty-sixth year of her age. Interment at Laurel Hill, Philadelphia. "She loved much."

WELLS.—Entered into rest. At Delavan, Wis., on the Feast of St. James, Tuesday, July 25, 1911, ELISHA WELLS, senior warden of Christ Church, Delavan, in his 70th year.

## MEMORIALS.

### MRS. FRANCIS UPTON JOHNSTONE.

MRS. FRANCIS UPTON JOHNSTONE passed peacefully away at her summer home in Cooperstown, N. Y., on Monday evening, August 21st. Mrs. Johnstone suffered very little acute illness, but since the death of her eldest son, a year and a half ago, had shown a degree of physical weakness that aroused the tender solicitude of her family. Up to the very hour of her death, however, she maintained a keen and comprehensive interest in affairs both of the household and of the world, while her mind touched, always with illumination, a wide range of subjects.

Mrs. Johnstone was a gentlewoman of the old school, and the distinction of her personality will ever be remembered by the many who have come within the influence of her friendship and hospitality. Above all else Mrs. Johnstone was a Churchwoman, and of such a type that Church-

manship was honored by the Christian graces which it developed in her character and life. Both in Trinity Chapel, New York, where she was long a communicant, and in Christ Church, Cooperstown, with which she was closely associated, Mrs. Johnstone was known among the foremost in Churchly ways and Christian effort. Her grasp of the historic and doctrinal position of the Church was singularly firm, and the purity of her life, with the neighborly kindness of her words and deeds, brought her close to the hearts of the many who mourn her passing.

RALPH BIRDSALL.

## RETREATS.

### HOLY CROSS, WEST PARK, NEW YORK.

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

### S. S. J. E. RETREAT FOR CLERGY

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

## CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

## WANTED.

### POSITION OFFERED—CLERGY.

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

### POSITIONS OFFERED—MISCELLANEOUS.

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

HOUSEKEEPER; must have had a good experience. Communicant preferred. Household of more than one hundred. Address "J. J.," CENTRAL SUPPLY Co., 19 South La Salle street, Chicago.

### POSITIONS WANTED—CLERGY.

THE RECTOR OF ST. MARY'S CHURCH, Shelter Island, N. Y., desires supply work during month of October. Kindly address as above.

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

### POSITIONS WANTED—MISCELLANEOUS.

YOUNG HIGH CHURCHWOMAN would like embroidery, wool-crochet work, and private secretary and literary work with typewriting to do in my home (suburban) outside of my business hours. Careful, high-class work in all of these, and will take them all at any time. Address ROOM 88, 16 State Street, Boston, Mass.

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

POSITION WANTED as Parish or Infirmary Nurse, by graduate of Protestant Episcopal Hospital, Philadelphia. Address BOX A 2, THE LIVING CHURCH, Milwaukee.

## CLERICAL REGISTRY, NEW YORK.

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

## ORGANISTS FOR CHURCHES.

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

## UNLEAVENED BREAD—INCENSE.

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

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

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

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

## PARISH AND CHURCH.

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

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## BOARDING HOUSE FOR GIRLS—NEW YORK.

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

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**HIGH CHURCHWOMAN**, will receive from October, 1911, to July, 1912, in my home, as permanent residents, two persons of any adult age or sex, preferably unemployed, on account of secluded location. Ideal location, twenty miles from Boston, academy town, Colonial farmhouse of unexcelled appointment in every respect; steam heat, bath; convenient to depot and churches. Small adult family. Reasonable rates. Address Room 88, 16 State Street, Boston, Mass.

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## NOTICES.

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

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

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

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

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

## PAROCHIAL MISSIONS—THE MISSIONER'S LEAGUE

This League, organized under the direction of Bishop Weller, is prepared to provide Missioners for Parochial Missions and Conferences. The **REV. W. EVERETT JOHNSON** of Wausau, Wis., is Field Secretary. He is ready to visit clergy in the Middle West desiring to consult him regarding the holding of Parochial Missions. During the latter part of September he is to be in the vicinity of Milwaukee and Chicago.

## GUILD OF THE HOLY GHOST.

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

## THE AMERICAN CHURCH UNION.

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

## APPEALS.

## CHURCH WORK AMONG DEAF MUTES.

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

## INFORMATION AND PURCHASING BUREAU.

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

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

## THE LIVING CHURCH

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

## NEW YORK:

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

## BROOKLYN:

Church of the Ascension.

## BOSTON:

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

## NEW HAVEN:

**Miss C. S. Libby**, 964 Chapel Street.

## WATERBURY, CONN.:

**George N. Ellis Co.**

## BALTIMORE:

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

## SOMERVILLE, MASS.:

**Fied I. Farwell**, 34 Summer Street.

## PHILADELPHIA:

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

## WASHINGTON:

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

## ROCHESTER:

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## ADRIAN, MICH.:

**C. A. Choloner**.

## MILWAUKEE:

**The Young Churchman Co.**, 484 Milwaukee St.

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

## ST. LOUIS:

**Lehman Art Co.**, 3526 Franklin Ave.  
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## LOUISVILLE:

**Grace Church**.  
**St. John's Church**.

## LONDON, ENGLAND:

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

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

## KINGSTON, JAMAICA:

**Jamaica Public Supply Stores**.

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

## PRAYER BOOKS AND HYMNALS.

**CHURCH Pews EDITION.**  
Size, 5½ x 3¼ inches.

No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.

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No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.

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

## THE SERVER'S HANDBOOK.

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

**CHURCH HYMNALS AND CHANT BOOKS,  
WITH MUSIC  
HUTCHINS' HYMNAL.**

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

Edition A. Cloth bound, size 7 x 4 1/4 inches. List price, 1.00. Net price, .80; by mail .93.  
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The Chant and Service Book containing the Choral Service for Morning and Evening Prayer, Chants for the Canticles, with official pointing. Music for the Communion Service. Burial Office, etc. Cloth, list price, .75; net price, .60; by mail .68.

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The above 100 rates do not include transportation.

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**SUNDAY SCHOOL HYMNAL.**

**THE SUNDAY SCHOOL CHORISTER.** Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music, 32nd thousand. \$25.00 per hundred copies. Words only, \$10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.

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**THE YOUNG CHURCHMAN CO.,**

484 MILWAUKEE STREET, MILWAUKEE, WIS.

**BOOKS RECEIVED.**

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

**THE YOUNG CHURCHMAN CO.** Milwaukee.

Offices for the Burial of the Dead. Edited by

the Rev. William Penfield Waterbury, B.D. Cloth, 75 cents net. Leather, \$1.50 net. Postage 3 cents.

**OXFORD UNIVERSITY PRESS.** New York.

*The 1911 Bible.* Being the authorized version of 1611, with the text carefully amended by American scholars. Beautifully printed on fine white and famous Oxford India papers. Other features: A new system of Chain References; a new system of Collected References; a new system of Paragraphs; the old familiar verse form retained.

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*500 Ways to Help Your Church.* By Theresa Hunt Wolcott. Price, \$1.00 postpaid.

**DANA ESTES & CO.** Boston.

*Two Noble Lives—Samuel Gridley Howe and Julia Ward Howe, Parents of the Author.* By Laura E. Richards. Cloth, illustrated, 60 cents net.

**CHARLES FOSTER PUB. CO.** Philadelphia.

*The Story of the Bible.* By Charles Foster. New edition, 739th thousand. Price, \$1.50.

**PAPER COVERED BOOKS.**

*Souvenir Edition of the Ohio University Bulletin.* Summer Term, 1911.

# The Church at Work

**HOUSE OF BISHOPS WILL HAVE  
A QUORUM.**

THE PRESIDING BISHOP gives notice that a sufficient number of Bishops have promised to attend the special meeting of the House of Bishops called for October 26th, to insure the presence of a quorum.

**DR. DAVIES' CONSECRATION.**

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Thomas Frederick Davies, D.D., Bishop-elect of Western Massachusetts, as follows:

Place: All Saints' Church, Worcester, Mass.

Time: St. Luke's Day, Wednesday, October 18.

Consecrators: The Presiding Bishop, the Bishop of Massachusetts, the Bishop of Connecticut.

Presenters: The Bishop of Los Angeles and the Bishop of Michigan.

Preacher: The Bishop of Long Island.

Attending Presbyters: Rev. H. B. Hitchings, D.D., Rev. T. W. Nickerson.

Master of Ceremonies: Rev. C. L. Short.

**A REST HOUSE FOR G. F. S. IN  
COLORADO.**

THE GIRLS' FRIENDLY HOLIDAY HOUSE at Buffalo Creek, Colo., is just closing its fifth season, which has been, from every point of view, its most successful one. It has accommodated upwards of 100 guests, mostly from Denver and other parts of Colorado, but also including visitors from other states. Buffalo Creek is but two hours' ride from Denver, being situated in the heart of the mountains, on the River Platte. The home contains twenty-eight bedrooms, all papered and decorated artistically. There is a spacious reception hall with a wide fireplace, for the nights are chilly even in summer, and blazing log fire is often welcome. There is also a library with a large supply of all kinds of books,

the latest fiction being well represented. The dining room is long and cool and shaded, and round two sides of the house runs a porch 75 by 10 feet on each side, but widening out on the front, in the middle portion for comfortable dancing and entertainment. These porches have the full complement of the usual equipment of summer porches: lounges and hammocks, tables and cushions, swings

after the bird which is most typical of these pine-clad fastnesses of Colorado. The state has 570 members of the G. F. S., and it is no wonder that with such zealous and numerous members and associates the house is free from debt and made pretty and attractive. Even the mottoes of the house are restful: "The Mountains Also Shall Bring Peace," and "I Will Lift Up Mine Eyes unto



G. F. S. HOLIDAY HOME. BUFFALO CREEK, COLO.

and rustic seats, and Chinese lanterns. All kinds of amusements can be found there and the most complete rest in perfect combination, under the shadow of the great mountains, with the creek gurgling placidly by. The terms are reasonable—\$6 per week for non-members, \$4 for associates, and \$3.50 for members. The house rejoices in the old-fashioned name of the Blue Jay Inn, called

the Hills from Whence Cometh My Help." Many of the rooms are furnished by different branches. Grace Church, Colorado Springs, has a lovely corner room in blue with furniture of curly maple. Trinity Memorial branch of Denver has its room papered in sweet peas; very beautifully embroidered are its dresser and table covers, all this in memory of a dear young member, Miss May

Williams, now gone to her rest. St. Barnabas' branch has a room of rose and gray. Last year a cottage on the grounds was made over and fixed up as a "Rest Cottage," and St. John's Cathedral branch furnished very completely a fine double room in old blue and white. St. Mark's branch of Denver took possession of the room over it, to be furnished in green, and the Wolfe Hall girls and Ascension Memorial branch are taking rooms also. In fact, inside or outside, on the mountains, climbing the "Cathedral Rock," or the "Bishop's Chair," driving to Lake Wellington, fishing for trout in the river or creek, lounging on the porch, or singing in the dining room after dinner—whether full of vigor or only needing rest, every one is rested and goes away refreshed and full of praise for the helpfulness from the Blue Jay Inn.

#### BISHOP THOMAS AMONG THE INDIANS.

WITH OVER a hundred Arapahoe Indians present, a most impressive opening service was recently held on the Wind River Reservation, Wyoming, at which Bishop Thomas held his first Confirmation among these people.

Our missionary, the Rev. L. K. Smith, has been making many efforts to get the Indians to come to Holy Communion, but hitherto with little success. About twenty of them have been confirmed, but very few of these have received this sacrament more than once, if at all, at the Agency, while their own church, "Our Father's House," is so far from where they have been camped since January as to be practically inaccessible.

Several Sundays ago the missionary decided to celebrate Holy Communion at their camp. The service was well advertised, and fifteen men and a few women came, but it was found that only three of these had been confirmed. The service was conducted in a large tent, one of the men providing a suitable table, and the altar vessels being brought from the church. Careful explanation was made of the service, as well as of the order of Confirmation, and the terms on which it was administered. At the conclusion, three of the most progressive and thrifty of the younger men asked that they might be confirmed. Investigation showed that all three had been well catechised as boys in the Government school by the Rev. John Roberts, who is now in charge of the more difficult work among the Shoshonis. They knew the Creed, the Lord's Prayer, the Ten Commandments, and a sufficient amount of "such things as a Christian ought to know." In company with Herbert Welsh, the Indian interpreter, they came to dinner at the missionary's house with the Bishop, and spent with him an hour or two in talking about the step they were taking. The missionary had meanwhile informed them that he wished them, in honor of the Bishop's coming, and of their Confirmation, to make a little feast for their friends. Simple provisions were furnished, and they were asked to have the meal ready for the close of the Sunday afternoon service.

The service was held in a village of some twenty tents in a broad pasture between the Government school and a mountain a mile away. When the Bishop arrived he found about forty men sitting in a half circle, council-wise, to meet him. A large tent was placed at his disposal for vesting. Close by was the great tepee in which the Sacred Pipe of the Arapahoes is kept, and from which the religion of the sun dance emanates. The custodian of the pipe was present, as was Lone Bear, nephew of Blackcoal, who was the great war chief in former times. Lone Bear himself took part in some of the raids upon the whites, but is now an elected councilman in the dealings of the tribe with the Govern-

ment, and is nominally attached to the Roman Catholic mission at the sub-agency, as were about a dozen other men present in the circle.

Miss Charlotte Briggs, Bible woman and lace teacher, brought up some of the women, and Lone Bear, lifting his voice commanded the rest to come. The service, interpreted by Herbert Welsh, consisted of the opening sentences, the General Confession, the Absolution, the Lord's Prayer (generally joined in by the Indians), the reading of the parable of the Sower, the Creed, and several prayers.

The Bishop preached a clear, direct sermon on the Scripture lesson, which elicited from Lone Bear the remark that it was different from the talk about burning he was used to at his mission.

The three candidates then knelt upon the ground before the Bishop, and received the laying on of hands.

After the service followed the feast, of which it may be said that it is, seemingly, the only substitute attraction for vested choir, stained windows, and altar flowers to be used among these people.

Later reports from the Indians themselves show that there is no question about the weighty effect the service had upon them. There have been ten Arapahoe babies brought to baptism since the first of June, and another will be brought to the next service.

#### DEATH OF TWO CLERGYMEN.

LAST WEEK there occurred the death of the Rev. ALONZO L. WOOD, of the diocese of Pennsylvania, and the Rev. SYDNEY G. JEFFORDS, of the diocese of Quincy.

The Rev. ALONZO LIPPINCOTT WOOD died at Tannersville, N. Y., on Thursday, August 24th, after a lingering illness. The funeral was held in the Church of St. John the Evangelist, Tannersville, on Monday morning, August 28th; interment was made at the same place. Father Wood was well known in the city and diocese of New York, having been for many years an interested member of the Catholic Club and rector of St. Paul's Church, Tompkinsville, Staten Island. He was born near Newark, N. J., in 1852; was made deacon in 1876 by Bishop Odenheimer; ordained priest, 1879, by Bishop Seymour. He immediately offered himself for service in a yellow fever stricken district in the South, but as he was not immune he was not allowed to enter the infected district. After serving nine years as curate at the House of Prayer he became rector of St. John's, Woodside, Newark. On leaving this parish in 1892, he became rector of Tompkinsville. Afterward resigning the Staten Island parish, he did work in the dioceses of Vermont and Pennsylvania, and belonged canonically to the latter diocese at the time of his death. Father Wood for many years was chaplain of the Hospital of St. Barnabas, Newark. He was the author of *A Ritual Catechism* and *Brief Devotions for Young People*. In his pastoral work he showed great zeal and a devout spirit. He had a warm love for men and boys, was especially successful in religious work among them, and easily won their affection. He was possessed of a true missionary spirit at all times. In his frequent pedestrian trips through northern New Jersey he made the acquaintance of many farm people and mountaineers, and improved the acquaintance by baptizing adults and children. None of our clergy were better known in these parts and none was more highly esteemed as a pastor and friend. Besides his widow, four children survive him.

A memorial sermon on the "Life and Labors of Alonzo Lippincott Wood, Priest," was preached in Grace Church, Newark, on Sunday morning, September 3d, by the Rev. John Keller.

QUITE UNEXPECTEDLY, the death of the Rev. SYDNEY G. JEFFORDS, rector of St. Stephen's

Church, Peoria, Ill., diocese of Quincy, occurred at his home in that city early on Friday morning, August 25th. He was ill of pneumonia, but was not considered in a serious condition, and dictated several letters on the evening previous to his death. At 2 A. M. his daughter entered his room to give him medicine, and Mr. Jeffords was apparently in good condition. Two hours later she entered again and found him dead. No one had been with him at the moment of his decease. Mrs. Jeffords was in Washington, D. C., visiting her parents, and returned Saturday night too late to find her husband alive.

In the absence of the Bishop, who was ill, the burial service was taken by the Rev. H. Atwood Percival, D.D., rector of St. Paul's Church, in the same city, on the Monday following. There was a Requiem Eucharist early in the morning and the burial office was said in the afternoon by Dr. Percival, assisted by the Rev. George Long of Jubilee, Rev. Thos. Hines, and Rev. Dr. Andrew Gray of Pekin, Ill.

Mr. Jeffords was an indefatigable worker. He was graduated at Seabury Divinity School with the degree of B.D. in 1885, and was ordained deacon in the same year, and priest the year following, by Bishop Whipple. He began his ministry as assistant at Christ Church, St. Paul, with the charge of missions at Merriam Park and White Bear Lake. Nearly the whole of his ministry, however, had been spent in Peoria, first as rector of St. Paul's and then of St. Stephen's Church, and he was the senior clergyman in service within the diocese. He was instrumental in building new churches for both parishes. He was especially interested in temperance work and had made the discovery of what he believed to be a complete cure for the alcoholic thirst.

#### LARGEST VACATION SCHOOL.

ST. JOHN'S CHURCH, Jersey City Heights (Rev. George D. Hadley, rector), has again won the flag for having the largest Vacation School in the district. Its commencement was held on Friday, August 18th, in the Wintringham parish house, which had been decorated with flags and specimen pieces of work done in the school industrial department. An interesting programme, under the direction of the staff (headed by the Rev. Wallace H. Watts) was well rendered, and refreshments were served. The enrollment was: boys, 256; girls, 376; total, 632. Average daily attendance, about 250.

#### FIRE IN CHRIST CHURCH, INDIANAPOLIS.

A SMALL BLAZE broke out under the floor of Christ Church, Indianapolis, on Tuesday night, August 29th. The firemen had considerable difficulty in locating it. The loss was nominal.

#### MEMORIALS AND GIFTS.

A PROCESSIONAL CROSS has been given by the choir of Grace Church, Galveston, Texas, in memory of the Rev. Dr. H. E. Bowers, a former rector of the parish. On August 6th special services were held by the present rector, the Rev. W. H. Meyers. The cross is of hand-carved brass of unusual beauty of workmanship. In front of the cross in raised letters are the letters I. H. S. and on the reverse side the inscription: "Given in Loving Memory of Rev. Herbert E. Bowers by the Choir, 1911."

A ROOD SCREEN of quartered oak, made by Geissler, has been given to St. Stephen's Church, Baker, Eastern Oregon, by the rector, the Rev. J. Neilson Barry, with his brothers and sisters, as a memorial to their mother and uncle.

LEGACIES AND BEQUESTS.

BY THE WILL of John W. Strahan, a member of Trinity Church, Newark, N. J., and a former police commissioner, the Hospital of St. Barnabas in that city will receive \$1,000. Other Newark hospitals, asylums, and friends are remembered, with members of the testator's family.

BY THE WILL of the late Mrs. O. G. Dort, of Keene, N. H., St. James' Church, Keene, receives \$5,000, general missions, \$6,000, the (N. H.) diocesan Orphan's home \$2,000, diocesan missions \$2,000, and local hospitals \$6,000.

THE SOUTH CAROLINA HURRICANE.

A TERRIBLE HURRICANE has devastated Charleston, S. C., and the adjoining coast. The loss in the city is estimated at \$1,000,000, while the entire cotton crop of the sea coast seems to be completely gone. The church edifices have not been seriously injured, though the total failure of the crops in the cotton belt will entail much suffering. The blacks have lost in numerous instances all they had. They will need help. Fortunately the loss of life has been very small. It cannot yet be said whether there will be any general appeal made for external help through the Church, though one fears there must be. As soon as the Bishop arrives we may make some decision. Our mission work in the third Convocation, the seacoast section, will be sadly crippled. Further particulars will be sent as soon as communication with the outside world is re-established. From many important points we have no news at all. The sweep of the storm appears to have been not more than fifteen miles from the sea shore back. The Church in this diocese will suffer severely. We were in the midst of great prosperity in secular ways, writes our correspondent, which was being felt in the Church; but now we are simply face to face with a vast calamity. We can simply trust in the divine mercy and hope for the best.

MISSION WORK AT POINT HOPE IN NORTHERN ALASKA.

THE REV. A. R. HOARE has just arrived in Seattle from Tigara, or Point Hope, upon his year's furlough. He should have come out last year, but no one volunteering to relieve him, he would not leave his people un-shepherded. The Rev. F. W. Goodman arrived safely in Point Hope a few days before Mr. Hoare left. The ship with the mission's year's supplies was wrecked at Cape Prince of Wales. All freight was saved, and it is expected that the U. S. revenue cutter *Bear* will deliver the supplies for our mission at Point Hope, as well as for the Government schools along the Arctic coast. Last year we were unfortunate. The supplies intended for our mission were landed on the shore of Kotzebou Sound, 250 miles from the mission, and were absolutely lost so far as the mission was concerned.

NEWPORT CLERGY PROTEST AGAINST "SOCIETY" VIOLATIONS OF SUNDAY.

FOLLOWING upon publication of news of an all-night Saturday ball, followed by a Sunday morning procession in ball costume of denizens of the Newport jungle that is called "Society," Bishop Perry and a number of Church clergymen resident or sojourning in Newport issued a letter which was read in the several parish churches last Sunday. In part that letter is as follows:

"In view of the wide activities in Newport on the Lord's day, and recognizing that such activities have insensibly grown to such an extent as to encroach upon the hours of divine service and detract from the sacredness

of the day and the home, and furthermore set an unworthy example before the young, we, the undersigned, deeply concerned for the welfare of society and for the cause of Christ's religion, feel it a solemn duty to state in a definite manner the position of the Church in the matter.

"Following the authority of the holy Scripture the Church has formulated the following rule, the obedience to which is incumbent on every one of us:

"Canon 43. Of the Celebration of Sunday.—All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, by the regular participation in the public worship of the Church, by hearing the Word of God read and taught, and by other acts of devotion and works of charity, using all godly and sober conversation."

"We therefore urge the Christian people of Newport to abstain from such forms of amusements as infringe upon the proper observance of the Lord's day, and to recognize the duty of assisting the clergy in upholding its sacredness and to live according to their Christian profession as living epistles read and known of all men.

"Submitted to and indorsed by the Rt. Rev. James De Wolf Perry, Emory H. Porter, D.D., Charles F. Beattie, Stanley Cunningham Hughes, George Vernon Dickey, James P. Conover, George Grenhime Merrill, and John Cornell."

RETREATS BY S. S. J. E. CLERGY.

THE FATHER SUPERIOR of the Society of St. John the Evangelist returned to Boston last week from conducting a retreat for the Sisters of St. Mary at Peekskill, N. Y. Then for several days, until September 8th, he conducted a retreat for the Sisters of St. Margaret at Duxbury. He will be in Ottawa, Canada, from October 8th to October 15th, conducting a service in preparation for a general mission in that city at the beginning of Lent, 1912. Father Powell is to conduct a retreat at Roxboro from September 11th to September 15th.

CLERGY RETREAT IN NEW HAMPSHIRE.

A RETREAT for the clergy of New Hampshire has been arranged to be held at St. Paul's School, Concord, N. H., from September 11th to 13th, to be conducted by the Rev. Dr. Barry of St. Mary the Virgin's, New York, who is spending the summer at New Castle, N. H.

SUCCESSFUL CHOIR SCHOOL IN PHILADELPHIA.

THE SECOND YEAR of the new choir school of St. James' Church, Philadelphia, begins September 14th. This school has been planned on the broadest lines and aims to furnish a complete English education for boys who sing in the choir of the parish church.

It is excellently housed and has every facility for all-round training, including athletics. It is under the direct control of the organist, S. Wesley Sears, who this past summer has been visiting many of the Cathedral schools of England, and also has made a study of Bach's old Church school at Leipzig. The master in immediate charge of instruction is the Rev. Frederick W. Smith. The school also receives instruction from the rector and curates. It has just sent in its first class to the high school of Philadelphia, and also proved its great helpfulness to the music of the church.

PRIEST FOR UNIVERSITY PARISH IN NORTH CAROLINA.

IT IS OF GREAT interest throughout the state of North Carolina to know that the rectorship of the Chapel of the Cross, at Chapel Hill, the seat of the state university, is to be filled on September 15th by the Rev. Homer Starr, lately of Christ Church, Waukegan, Ill. Mr. Starr is a southern man, educated at the University of the South, and Harvard University. He has had experience in dealing with boys at Sewanee and in Texas, and also as a parish priest. The three dioceses in the state of North Carolina have combined with the local parish at Chapel Hill in the support of this work and furnish a living equal to that given by the university to its professors. It follows that more latitude is allowed in the selection of a proper man. The policy is to call an incumbent for a term of five years.

BISHOP LAWRENCE DEDICATES LIBRARY BUILDING.

THE RT. REV. DR. LAWRENCE, Bishop of Massachusetts, presided at the dedication of the Jesup Memorial Library building at Bar Harbor, Maine, on Wednesday, August 30th. It is the gift of Mrs. Morris K. Jesup of New York to the Bar Harbor village, in memory of her husband, and cost \$80,000. About four hundred were present, including many Church people. Among these was Dr. S. Weir Mitchell, of Philadelphia, who spoke of the life and benefactions of Mr. Jesup. It is planned to begin the distribution of books about September 15th.

THIRD DEPARTMENT COUNCIL.

THE ANNUAL COUNCIL of the Third Missionary Department will be held in Baltimore on Wednesday and Thursday, November 8th and 9th. This department includes eleven dioceses in the states of Pennsylvania, Delaware, Maryland, Virginia, West Virginia, and the diocese of Washington. The Rev. A. B. Kinsolving, D.D., is chairman of the committee on programme, and the Ven. E. T. Helfenstein, chairman of the committee on entertainment. The list of speakers and their subjects has not yet been fully completed, but it is ar-

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ranged that the Bishop of Maryland will preach at the opening service in St. Paul's Church, that there will be a reception that afternoon, and a missionary mass meeting in the evening at McCoy Hall, Johns Hopkins University.

#### CROSSING THE CONTINENT BY AUTOMOBILE.

DESPITE his serious accident in California, from which he has largely recovered, the Bishop of Marquette is making his way from the Pacific coast to his home chiefly by automobile, feeling that the outdoor air is the best tonic he can have. By Thursday of last week he had reached Cheyenne and is expected in Marquette the last of the present week.

#### ALBANY.

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

#### Death of Mrs. George G. Carter.

MRS. SUSAN MARIA COWMAN CARTER, widow of the Rev. Dr. George Galen Carter, sometime Canon of All Saints' Cathedral, Albany, and previously Dean of Nashotah House, died at her residence, 180 Washington avenue, Albany, N. Y., on Monday evening, August 28th, aged 70 years. The burial office was said in the Cathedral of All Saints, on Thursday afternoon. Interment was made at Hyde Park, N. Y.

#### CHICAGO.

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

#### Mission Church Planted.

St. JOHN'S CHURCH, Irving Park, inaugurated a mission church at 3509 North Albany avenue last Sunday, beginning with the usual services. The mission is located in a growing district, quite a distance from the mother church, and is being started with the hope that it will become a permanent parish. Help is sorely needed to establish the mission until the people of the neighborhood are brought to a realization of their opportunity. Seats are lacking and Church workers who will give some time teaching, visiting, or helping will be welcome.

#### FOND DU LAC.

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

#### The Bishop Issues Pamphlet on the Holy Communion—Notes.

THE BISHOP has put forth a comprehensive pamphlet on the Holy Communion, divided into three parts: A word to his fellow man, to his fellow Christian, and to his fellow Churchman. He has endeavored to meet the need of the Church for popular Catholic literature by fixing the price at 1 cent per copy.

IT MAY BE interesting to some of our clergy to know of a new way of taking a vacation. The Rev. F. W. Merrill, of this diocese, has a short, enforced vacation given him by the closing of his church for repairs. He proposes going East, as far as Boston, by way of trolley cars. For one portion of the journey, the trolley cars have sleepers. This mode of travelling will give him an opportunity to see some of his brother clergymen and their churches on his way.

A SANCTUS BELL has been introduced into the Church of St. Ignatius at Eagle River. During the season, the church has been largely attended by the summer visitors in the neighborhood.

THE PARISHES of Waupaca and Grand Rapids are now vacant.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

#### Anniversary at Bridgehampton.

THE ANNUAL harvest home service, and the fifth anniversary of the founding of St. Ann's Church, Bridgehampton, were observed on Sunday, August 27th. The Rev. Samuel C. Fish, minister in charge, preached a special sermon at the morning service. The Rev. Oscar F. R. Tredor, rector of St. Luke's Church, Easthampton, was the special preacher in the evening. The attendance at the services was exceptionally large, as many came from nearby towns to show their interest in the progress of the parish.

#### MARYLAND.

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

#### Baltimore Notes—Death of Mrs. Minnick.

BEGINNING with the first Sunday in September, the congregation of St. Peter's Church, Baltimore (Rev. Romilly F. Humphries, rector), which, since the sale of its church last December, has been worshipping in Emmanuel Church, will meet regularly for public worship in the Fifth Regiment Veteran Corps hall on Madison avenue, until a suitable location can be found for the erection of a new church.

PLANS are being prepared by Architect Alfred Mason for a handsome parish house of modern construction and equipment to be erected shortly on the property of the Church of the Holy Nativity, Forest Park, Baltimore, of which the Rev. Hugh W. S. Powers is priest-in-charge. The dimensions of the building will be 44x88 feet. It will be heated by steam and lighted by electricity. The interior will be beautifully decorated and finished in mahogany and oak, with hardwood floors. The cost will be about \$10,000.

MRS. ELIZA ANN MINNICK, mother of the

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"Our physician's prescriptions failed to help me, and then I dosed myself with patent medicines till I was thoroughly disgusted and hopeless.

"Finally I began to suspect that coffee was the cause of my troubles. I experimented by leaving it off, except for one small cup at breakfast. This helped some but did not altogether relieve my distress. It satisfied me, however, that I was on the right track.

"So I gave up coffee altogether and began to use Postum. In ten days I found myself greatly improved, my kidneys working better and better, my heart's action rapidly improving, my appetite improved and the ability to eat a hearty meal without subsequent suffering restored to me. And this condition remains.

"Leaving off coffee and using Postum did this, with no help from drugs, as I abandoned the use of medicines when I began to use the food drink." Name given by Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

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

## Helps for Sunday School Teachers

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

#### Religious Education.

By the Rev. Dr. Wm. Walter Smith, Secretary of the New York Sunday School Commission. A comprehensive Text Book. Fully illustrated with many original drawings. Cloth. 8vo. \$2.00; by mail \$2.20.

"The preparation of this new text book is meant to gather the results of study from the whole field and to present them in a single volume for the use of leaders of teacher-training classes and for other workers in the same lines. Mr. Smith's book considers first the scope and aim of religious instruction—the why of teaching; the teacher, his character and training—the who of teaching; the child and child study—the whom of teaching; the lesson and its preparation—the wherewithal of teaching; the curriculum—the what of teaching; the class—the how of teaching; the school—the where of teaching; and the history of religious education—the source of teaching. Thus the entire ground of the subject is gone over."—*Book News Monthly*.

#### Sunday School Teaching.

The Simple Elements of Child Study and Religious Pedagogy in popular and interesting form, with advice on Sunday School Management. By the Rev. William Walter Smith, M.A., M.D., Secretary of the Sunday School Commission of the Diocese of New York. Manila cover, 50 cts. net. Postage 5 cts.

#### The Churchman's Manual of Methods

A Practical Sunday School Handbook for Clerical and Lay Workers.

By Alford A. Butler, D.D., former Warden and Professor of Religious Pedagogy in Sabury Divinity School. Cloth, 1.00 net. Postage 7 cts. A book that is indispensable to the Superintendent, and for earnest Teachers.

#### Manual Work for Use in Sunday Schools.

By Miss Ida Sexton. With Foreword by the Rev. Wm. Walter Smith, M.A., M.D., Secretary of the New York Sunday School Commission. Cloth, net .75; by mail .80.

Rev. Dr. Smith—the distinguished expert in Sunday School work—says in his Foreword: "The work has been well performed. The Handbook of Manual Work can be placed in the hands of the most inexperienced teachers and be used; used at once and with entire satisfaction. . . . We believe that this book marks a distinct epoch and advance in the rapidly-developing Sunday School movement of this generation."

#### The Catechist's Handbook (Method of St. Sulpice).

By the Rev. J. Newland-Smith, M.A., assistant inspector of schools for the Diocese of London. Cloth, 1.20 net. Postage 7 cts.

Chapter heads: The Officers of the Great Catechism, Place and Plan of the Great Catechism, The General Scheme of the Catechism, The Questioning, The Introduction and the Analysis, The Gospel, Homily, and Secondary Exercises, Quarterly Festivals and Prizes, The Enrolment of Members and Keeping of Registers, The Little Catechism, The Relation of the Catechism to the Sunday School, The Organization of Sunday School in Parishes where a Catechism is deemed impracticable, Discipline, The Catechism of Perseverance, Clubs and Week-Day Catechism. Appendices: Schemes of Instructions, Books Useful to the Catechist. Illustrations: Grand Plan of a Church, Catechist's Plan, Facsimile of Blackboard Picture.

#### The Sunday School in the Development of the American Church.

By the Rev. Oscar S. Michael, Rector of St. John's Church, Northern Liberties, Philadelphia. 1.50 net; by mail 1.65.

#### The Work of the Church in the Sunday School.

By the Rev. Charles Smith Lewis, B.D., Professor at the Western Theological Seminary. The Hale Memorial Sermon for 1910. Paper. 10 cts.; by mail 12 cts.

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Milwaukee, Wis.

Rev. Millard F. Minnick, rector of Trinity Church, St. Mary's City, died on August 29th at her home at Hickory, Harford county, aged 87 years. The funeral took place at Grace Chapel, Hickory, on September 1st, the Rev. G. I. Yellott, Jr., the rector, officiating.

**MASSACHUSETTS.**

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

**Death of Miss Tarbell.**

MISS KATHARINE A. TARBELL, a devoted member of the Church of the Advent, Boston, who has died at Marblehead Neck, on the North Shore, was the donor of the magnificent jeweled pyx which was used at her home parish for the first time at Easter a year ago. It may be recalled that into the making of this magnificent pyx went all the family jewels, which Miss Tarbell gave expressly for this purpose. Miss Tarbell was a native of Boston, and her father, John P. Tarbell, was one of the original incorporators of the Advent, which at the start worshipped in a building in Green street, owned by him. On the day of her burial there was a requiem celebration early in the morning, with the Rev. Frank E. Aitkins, curate of the Advent, as the celebrant. Later the funeral was held, and at this service Mr. Aitkins was assisted by the Rev. William M. Partridge, rector of St. Michael's Church, Marblehead. The body was taken to Mount Auburn Cemetery.

**NEW HAMPSHIRE.**

WM. W. NILES, D.D., Bishop.

EDWARD M. PARKER, D.D., Bp. Coadj.

**Swedish Services in Keene.**

SERVICES in Swedish have recently been conducted in Keene by the Rev. Gottfried Hammersköld of Yonkers. He succeeded in obtaining a larger attendance than the Swedes have ever given before to any meeting of any kind. The effort was made in order to restore the spiritual life to many who first became divided amongst five different denominations, and later have, for the most part, entirely lost interest. The Swedes cordially appreciated Mr. Hammersköld's work, and the good results were more than had been expected.

**OHIO.**

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

**Fremont Rector Defends the Church.**

THE RECTOR at Fremont, the Rev. Thomas Jenkins, has been engaged in a newspaper controversy in the columns of the Fremont News in the defense of the Church from the usual allegations by Roman-Protestant adversaries. He has valiantly held up the Church's character and defended her history, as indeed the clergy are bound to do when these are challenged.

**PENNSYLVANIA.**

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

**The Bishop Sails for Europe—A Correction.**

BISHOP MACKAY-SMITH, who has been spending the summer at Seal Harbor, Maine, sailed on the Kaiser Wilhelm der Grosse from New York last week for a trip to Europe. He expects to return to this country about October 10th in time to prepare for the consecration of Bishop Coadjutor-elect Philip M. Rhineland and Bishop Suffragan-elect Thomas J. Garland on October 28th. The Bishop's health is reported "good," and the trip to Europe is supposed to be taken principally to give the Bishop the benefit of the sea voyage.

IN THE Philadelphia Letter printed in THE LIVING CHURCH of August 26th the late Francis M. Lorilliere was incorrectly said to have been a vestryman of St. Timothy's Church, Roxboro'. He was for some years a vestry-

man of St. Timothy's, 8th and Reed streets, then an independent parish, now a chapel of St. James'.

**WEST TEXAS.**

JAS. S. JOHNSTON, D.D., Bishop.

**The Bishop Returns to Work.**

THE BISHOP has returned home from a six weeks' vacation, and commences his round of visitations for the new year with September.

**CANADA.**

**Diocese of Columbia.**

GREAT REGRET is felt at the resignation of Bishop Perrin, who has accepted a Suffragan Bishopric in the diocese of London, England, and who will end his work in the diocese September 30th. Bishop Perrin was consecrated in Westminster Abbey, by the Archbishop of Canterbury in 1898, so that he has served the diocese for thirteen years.—THE VERY REV. DEAN DOULL has gone for a holiday to Eastern Canada.

**IMPORTANCE OF AFRICA FOR CHRISTIANITY.**

A RELIGIOUS battleground! That describes Africa in its most important aspect, says the Portal. Africa is to see a mighty conflict between Mohammedanism and Christianity. The followers of the false prophet Mohammed, and the followers of Christ, the

Son of God, are drawing closer to an actual crisis. Which is to win of these two opponents?

Take the map of Africa and examine it. All through the upper portion and throughout a long section down the east side of the continent, the Mohammedan population is overwhelming. It is estimated that there are fifty million Mohammedans in Africa alone. Mohammedanism is a fiery missionary religion, and from the seventh century A. D. it has had strong footing in Africa. The African Mohammedans have their eyes on the interior of Africa, especially the Sudan, a section of 2,000,000 square miles in the center of the continent. There is the place where live some of the finest negro tribes. The Mohammedans capture them for slaves. But also the Mohammedans make many converts among the negroes, who number about twenty millions in this one section.

Of course the religion of Mohammed is a vast improvement over the degrading superstition of the pagan negroes, but it can never give these "blacks" the splendid spiritual development or sound civilization which Christianity has to give. Hence, the real battleground will be the Sudan, and nowhere else, for the southern part of Africa and its black inhabitants are in a fair way to become self-respecting, enlightened Christians.

In the Sudan the Hausas and Fullahs are the most promising tribes, and if their nat-

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urally splendid racial traits are developed under Christianity, the center of Africa has a happy future. However the obstacles are many and great, and chief among the difficulties is the low standard of belief and the ghastly and cruel customs of the natives. Their religion, like all primitive religion, is "animistic," that is, to the native African every object in nature has an "anima," or spirit, and an evil spirit they believe it to be. The lightning, the floods, the beasts of prey, the very food one eats is supposed to contain an evil spirit which must be pleased by all kinds of horrible rites and sacrifices.

The social customs are far down the scale too. Killing of unwelcome infants, burial of children and slaves alive, and human sacrifice to angry spirits are common. Slavery is common. Wives and children are but so many slaves in the eyes of an African chief, and he has power of life and death over each member of the patriarchal family. When a chief dies, some of his slaves are killed with him, and his wives may be buried alive in his grave. Witchcraft is common. Cannibalism, the eating of human flesh, is a prevalent practice. Every feature of primitive, cruel life is here in evidence.

Now, when Mohammedan converts are made among them, one good is accomplished: the knowledge of one God is given them, and many of the cruel customs are abandoned. But Mohammedanism gives these people no real education; it does not improve the condition of the women, and it continues the custom of slavery. Medical science or physical science is not introduced to enlighten them. Hence, though improving the "blacks" to a certain extent, Mohammedanism fails to give them the real blessings of Christianity.

Christianity! That is the only thing that can save these people. In general, Christian missions among the people of the Sudan means consistent education. Much emphasis is now being laid on industrial education. Medical science is applied to heal their bodily infirmities. Strong Christian sentiment is brought to bear, to elevate and make pure the condition of women. Sexual promiscuity is reduced. Further, the Gospel teaching of a personal Saviour in Christ for each black African gives each Christian convert a higher, more moral conception of his own personal worth and religious value. Education, morality, scientific medical assistance, and true personal religion are the invaluable things that Christianity can bring and is bringing to the Sudanese Africans. The Hausas and Fullahs, the chief Sudanese, are fine races—they must be won for Christ. Yet over against the fifty millions of Mohammedans there are only eight and a half millions of Christians. As to heathen and pagans, there are some 90,000,000 not yet touched either by Mohammedans or Christians.

In the south the prospect is better for Christ, though some wonderful results are obtained by Christianity even in the Sudan. The Zulus, Kaffirs, and Bushmen will some day be Christian. It is necessary to make them Christian, for our civilization alone cannot help them. In fact our civilization without Christ actually injures them. American liquor is already a curse among the natives.

Africa is famous for its famous men. Livingston is preëminently noted as the great explorer and missionary. His zeal was the means of making the agnostic, worldly Stanley a splendid Christian. Some of the natives, too, are already famous. Thus take for example Samuel Adjai Crowther. He belonged to the Yoruba tribe. He was taken a slave by the Fullahs in 1821, traded for a horse, consigned to a Portuguese slave ship, but freed by an English war vessel. He went to a mission school, finished his education in England, went back as a missionary to his people, and was consecrated Bishop of Niger in Canterbury Cathedral, England, 1864.

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