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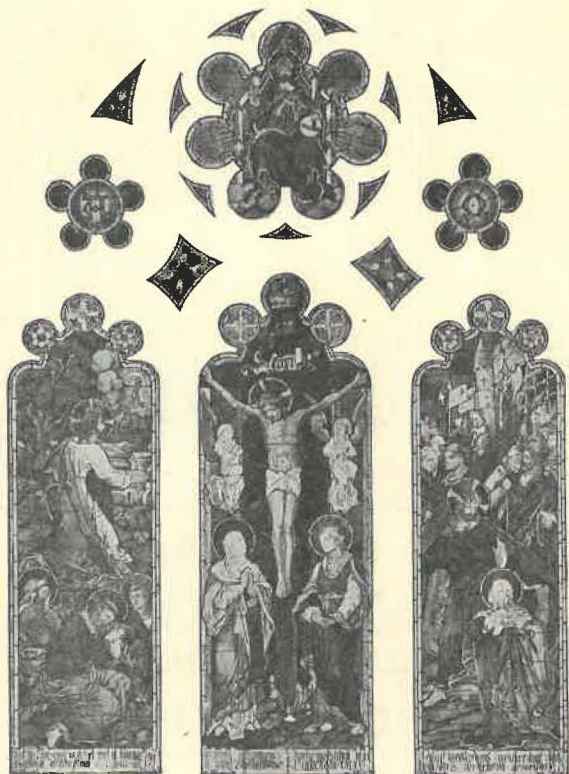
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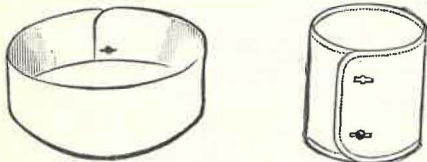
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To be reconciled to God is to be reconciled to His ways—to be able to say, and mean it, "God's will is just, God's way is right; God's word, when I know it, shall be my law." To cease looking upon life as a sphere in which you are merely to assert yourself, and to look at it as the service of God and the enjoyment of the friendship with God—that is to be reconciled to Him.—*T. Rhondda Williams.*

STRONG IN THE LORD

THE SOLDIER was one of St. Paul's favorite figures to illustrate the Christian warfare. "Fight the good fight," "I have fought a good fight"; and so strong was the sense of the reality of that struggle that he becomes soldier, boxer, wrestler, runner—all that means to strive with one's uttermost energy. In the epistle for the day he bids us put on the whole armor of God for this spiritual battle; and our conflict is the greater because we fight not against flesh and blood, but with the spirit of evil.

A moment's thought will show how true this is. Even in a physical contest, we are striving less with the body of our opponent than with the spirit that actuates that body. In a material and tangible world we wrestle with that mysterious and intangible force, *will*. Every warfare is a battle between wills; and all conflicts are spiritual, in the last analysis.

"Strength" has had many meanings since man first walked the earth. It has passed through those changes, with the advance of civilization, that characterize our individual conception of the word, as we grow in age and experience. At the first, strength meant big muscles and long-windedness; and we thrilled over the prowess of the athlete. Then we began to appreciate skill, that intelligent use of power that often gave the victory to the smaller and weaker contestant. After that we saw the courage and strength behind self-control; and, finally, we understood the glorious strength of *service!* In the race we see the same development of the ideal of the strong man. This is clearly seen when we study the legends, ballads, and epics of a nation. The chief of a clan or tribe was the man physically strongest. King Saul stood a head taller than his fellows; and the people cried out with enthusiasm, "Long live the King!" and even the gods of earlier nations were, after all, their first heroes, their men of valor and might. But, with Christianity, was born a new conception. With such greater measure than all other peoples that they may be said to be the first, Christians had their *saintly* heroes, men and women of unusual service to their fellow-beings, those who were "strong in the Lord, and in the power of His might."

And so the armor of God is the armor of peace. Its one weapon a benevolent one, the "sword of the Spirit." The armor is worn to resist evil: the sword to do good; for, the really strong in the world are those who serve; and the highest honor is merely the greatest opportunity for service. The Master, Himself, was the Servant of all. We need the whole armor of God that we may eschew evil and do good, seek peace and ensue it, and become good soldiers of Jesus Christ, enduring hardness, and, having done all, able to stand!

Emerson, in *Conduct of Life*, tells a story of St. Philip of Neri; that he was sent by the Pope to investigate a nun's claims to inspiration and a rare spirit of prophecy. He went to the convent in humble, travel-stained garb and, through his instructions from the Pope, had her summoned to wait on him; but she, filled with a sense of her own importance, refused a humble service to St. Philip, who returned immediately to the Pope and said, "Give yourself no uneasiness, Holy Father; here is no miracle, for here is no humility." That is the spirit of greatness and strength, humility; and the spirit of humility is service.

Truth, righteousness, preparation, salvation, prayer, the Word of God, and perseverance are the whole armor of God; and their use is for the service of our fellows. Herein are we strong in the Lord.

R. DE O.

I AM SURE we shall know, we shall know some day, the meaning of the mystery of pain. And then, perhaps, then surely, we shall each of us be glad that we have suffered. The suffering will make the glory of our happiness.—*Robert Hichens.*

THE PRIESTHOOD OF THE LAITY

THE last twenty-five years have seen the remarkable growth of a society which, consciously, or unconsciously, is based upon the principle of the priesthood of the man in the pew. Being soundly based, it has not tempted the man in the pew to usurp the functions of the man at the altar, nor has it resulted in a sharper delimitation of their respective spheres. Instead of proving a wedge to thrust the two asunder, it has proved a mighty binding force, uniting priest and layman in prayer and service to God and man.

Sacerdotalism has been a bugbear to many. The odd thing is, that those whom the popular imagination generally pictures as sacerdotalists, are usually the very last men to embody the popular idea of sacerdotalism. Moses and Aaron were the high priests of sacerdotalism in the eyes of Korah, Dathan, and Abiram, and, we may add, in the eyes of many commentators on the Bible to-day. They were accused of gathering all functions of priesthood in their own hands. "Ye take too much upon you," was the allegation hurled at them. Yet it was Moses who had uttered the fervent ejaculation to Joshua, complaining of the prophesying of Eldad and Medad, "Would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them." There was no contradiction here. Moses alone of all Israel was capable of seeing the two truths in their due proportions. It is the justification of the Brotherhood of St. Andrew that it has also vigorously and jealously maintained the same proportion.

In no narrow-minded spirit of bigotry it may be said that only he can understand the priesthood of the laity who understands what Priesthood means within the sacred Ministry. If he can make a just appraisal of the latter, he is in the way to make a just appraisal of the former. They are not hostile principles. They are necessary complements to one another. The one involves the other by a necessary consequence. One cannot exist without the other. Thus a proper understanding of the one is necessary for a just regard for the other. It would be superfluous to labor the point were it not that the popular idea creates a false antithesis between them. As popularly conceived, sacerdotalism is the denial of the place and the rights of the laity. As it actually is, sacerdotalism is the bulwark of those rights and duties.

What is the function of a priest? It has been defined in the statement that the priest represents God to man and man to God. This definition brings out the purely ministerial side of his function. He does not usurp the place of any other man. It is purely a representative office. He is not a substitute. By a strange irony men who stoutly oppose all sacerdotalism employ a learned man to do all their public praying for them, and very often leave all their religious activities to their proxy. Because they voluntarily assign all their share in public worship to the minister chosen by themselves, they seem to imagine that they have escaped out of the snare of sacerdotalism. In effect they have incurred all its most objectionable features without the one thing which would make it justifiable, that is, without the possession of any sacerdotal power in their official. For upon their own theory they are constrained to deny him any sacerdotal power. Yet they ask of him to represent them before God in their corporate aspect at their prayers, and so to represent them as it seems best to his judgment on the spur of the moment. All their petitions, intercessions, praises, thanksgivings, are placed in the discretion of one man, whom they are by their theory bound to regard as no better fitted in the sight of God to undertake that office than one of themselves. Their only remedy is to substitute another man to lead their devotions for a longer or a shorter time. If they choose one of themselves to offer up a prayer, for that turn he undertakes a sacerdotal function and the rest remain in silence. The people do not exercise their priesthood by praying in the words of another. Failure to keep the true proportion between the two kinds of priesthood has brought about this defeat of their own desires.

Are we then to say that the use of a liturgical form of service is a sure safeguard of the priesthood of the laity? It is no essential feature of Protestant worship to use only *extempore* prayers. The Scotch Established Kirk is Presbyterian, yet it uses a Book of Common Prayer. The Lutherans have the best historical claim to the Protestant name, and they have a definite liturgy. Yet equally with the Protestant bodies of the English-speaking world they deny the sacerdotal function of the minister. If, as was said, the priesthood of the laity de-

pends upon and is the counterpart of the priesthood of the Ministry, then we shall have to prosecute our search beyond the mere accidents of the form of public worship employed. We shall go back to the idea of priesthood as it is in itself. We shall proceed to trace out the analogy that exists between the priesthood of the minister and the priesthood of the layman.

We will not stop to prove the possession of sacerdotal powers by the second order of the sacred Ministry. For this, all we need is the authority of the Book of Common Prayer. We shall assume that it is evident to all men reading holy Scripture and the ancient fathers that there have always been these three orders in the Church, Bishops, priests, and deacons, and that none is to exercise any of these duties and powers till he hath had episcopal ordination. Whatever be the precise nature of those powers and duties, they are strictly confined to men of a certain rank or order in the Church. They can only be had from men in one particular rank and order in the Church. They constitute the official ministry in three ranks or orders. The second order is known as the order of priesthood. Their functions are to baptize and to administer all other sacramental rites, to read prayers, to preach and teach, and generally look to the welfare of their flocks in things spiritual. For the moment we will waive the question whether this delimitation of function is for convenience or of principle. We will content ourselves with pointing out that those Churches which have most consistently asserted it to be of principle have been the most insistent upon the priesthood of the laity.

In her wisdom the Church has directed that all persons brought to holy Baptism shall have sponsors. These are treated as laymen and they represent the missionary activity of the laity. They are the type of the Christian community seeking out such as should be added to the Kingdom of God upon earth. For this reason it is better that the parents of the child should not act in that capacity. For bringing a child to holy Baptism, they are the type of the whole people of God going out to seek in their Master's Name such as are lost and wandering afar off from the fold. They represent the duty incumbent upon every Christian to be active in securing the redemption of all mankind, beginning with those who lie nearest at hand. The godfathers and godmothers stand for the whole Church, bearing one another's burdens in fulfilment of the law of Christ. So did the Good Shepherd gather in all to His fold. It is a priestly act, an exercise of priestly functions, representing another before God. So they continue their office in bringing the child to the Bishop to be confirmed by him. And when the Bishop lays his hand upon the child's head, the people join with him in the prayers for the spiritual growth of the one so blessed.

Moreover, in the olden days the laity had a large and direct voice in the election of their Bishop. St. Ambrose was called from the governor's chair to preside over the Church in Milan. To-day the laity, through their delegates, assist in the choice of their spiritual ruler. In England, where he is nominated by the Crown, the people still have the power of giving their assent or of uttering their protest at the ordination service. In the Holy Eucharist no priest may celebrate without a congregation. There must be some to say *Amen* at his giving of thanks. Even where there are no communicants, the congregation has a very real share in the offering of the holy Sacrifice. It is the offering of the Body of Christ, and by acts of spiritual Communion they join themselves with the priest in celebrating the sacred mysteries. But they who join in sacramental communion with him come behind the priest in no spiritual grace. The priest's Communion is no more powerful with God than is that of the humblest layman. One road lies open to priest and layman. They both eat one Bread and drink one Cup. There is no difference between them, unless it be the measure of their faith to lay hold upon the blessing given there. Standing at the head of the holy people, the priest of holy Church represents them before God and God before them, for his own benefit and for theirs. But all are brethren in humble receipt of God's good gifts. A true sacerdotalism gives the priest no power by his own unworthiness to deprive the faithful of full Communion with our Blessed Lord. A true sacerdotalism gives the faithful perfect assurance that they have received the Communion of His Body and precious Blood. False sacerdotalism makes the validity of the Eucharist depend upon the goodness of the minister. True sacerdotalism makes it independent of the man by laying all the emphasis upon his office. It robs the man of all his personal importance to lay

the whole importance on the effect of his official act. Only a royal priesthood could consecrate the Body of Christ.

Here lies all the fear of ascribing peculiar powers to any group of men within the Church. That jealousy, as all jealousy always does, defeats its own object. On the lowest ground, the ground of mere convenience and order, one must represent the people in their corporate action. In so far as he is the chosen representative, he deprives all the others of the power of representing. It makes no difference whether he supplant one or a thousand, for that turn all others lose their rights. No man may vote in Congress unless he has been sent. The chosen representative has been elected, to the absolute exclusion of every other man in that constituency. If he belong to the party in power, his vote in Congress binds the people to obey laws and measures which many of them had opposed. If he be in the party out of power, he binds the people of his own district to oppose measures which the country at large has shown it favors, measures which many of his own constituents also favor. Their only remedy is to elect another in his place to exercise their functions as a better representative. Even in Russia the whole nation is bound by the official acts of the Czar. In things political it is personal qualities or accident of birth which give a man peculiar powers and privileges. But in the Catholic Church it is not so. The power of priesthood is derived in due succession from Christ Himself and His apostles. The priest at the altar is depriving no one of his rights. He is executing a trust conferred on him by God the Holy Ghost, and that not for his own merits nor for his own sole benefit, but for the whole body of the faithful gathered round. Just because he is doing what no man in the pews can do, he is depriving the man in the pew of none of his rights. Just because he has a ministerial priesthood he acquires no higher spiritual privilege than any godly layman in the pews. What he has officially he has of the same God who sanctifies them both. Because as priest he has peculiar powers to say the words of consecration as the ambassador of Christ, all who partake thereof receive what he receives himself at the hands of Christ.

This sacerdotal power of the laity extends even into the realm of penance. The priest in absolution conveys to the penitent soul the cleansing grace of Christ's atoning Death. Yet we are ordered to forgive as we would be forgiven. If a brother confess his fault to us, we must forgive him till seventy times seven. We must absolve him of his debt to us. The Unjust Debtor was condemned because he went out and showed no mercy to his fellow-servant standing in his debt. If we do not forgive, neither will our Father in heaven forgive us. If we do forgive, it may be we shall save a soul alive by the conversion of a sinner and hide a multitude of sins. The healing power of Christian forgiveness has never been, and never can be, sufficiently exploited.

It is obvious to any student of theology that in Holy Matrimony the parties to the contract are the ministers thereof. The priest but gives the blessing of the Church upon the marriage made betwixt them both. It is not quite so obvious that the layman can exercise sacerdotal powers in visiting the sick. He cannot anoint them in the Name of the Lord, as St. James instructs the elders of the Church to do. But he can do much for their physical and spiritual well being by reading of prayers when called upon, and by a cheerful bearing in the presence of the sick and sorrowful. No Christian is called upon to minimize the ravages of sin and death. He may not shut his eyes to that. But every faithful layman can be a missionary proclaiming by his bearing that he knows One upon whom not only did sin and death have no power, but who conquered them.

Perhaps we are but at the beginning of the use of the powers laid up in store for us in the priesthood of the laity. If they were fully recognized, how many an unseemly parish row would have died still-born! No man who felt the height of his vocation as a king and priest to God would let himself descend to brawling with his parish priest. Grief, not anger, would fill his breast at sight of an unworthy life. Conversion of the sinner, not vindictive vengeance would become his aim. Instead of adding to the scandal he would set himself to taking care that the republic received no harm. And the shamed holder of the dishonored office would make haste to amend his former naughty life. Frail and imperfect as we are, we have not yet begun to use, much less exhaust, the illimitable powers which God has conferred upon His holy Church. Yet by prayer and service we can do much to realize the Fatherhood of God and the Brotherhood of man. But we can only join it to the redeeming work of Christ when we remember that all we are brethren,

priest and layman working side by side for the glory of Him who hath made us a kingdom and priests unto God and His Father.

ALL America breathes a sigh of relief at the escape of Colonel Roosevelt from death and, we may now trust, from serious disability, by the assassin's bullet. Whatever be the influence of the bitter denunciations and often slanders hurled by our papers against public men, it is a little remarkable that this is the first instance of attempted assassination during the heat of a pre-election campaign. It is in these campaigns that partisanship for and against candidates reaches a white heat, yet heretofore there has been no effort to remove candidates themselves. At the same time the influence of such a bitter campaign was clearly evident in the assassination of McKinley, and perhaps in that of Lincoln, both of which were accomplished soon after the campaigns had been concluded. Roosevelt alone has been disturbed while the campaign itself was in progress.

Probably there is no effectual guard against such shocking affairs. A public man is a warrior and takes his life in his hands as a good soldier should. Society can perhaps make war against organizations that plan death, but hardly against irresponsible units among our ninety million people. But the responsibility upon the press for inflammatory language is hardly appreciated in many an editorial sanctum. Our American press is not worse in this respect than is the press of other nations; rather, for the most part, does it seem to be better than in some other lands. But the readers of papers that prove by their repeated invective against public men that their editors are lacking in a sense of responsibility, may well refuse to receive such papers into their homes, thereby making the only protest that they can. And all of us are affected more intimately than, generally, we realize, by what we read, day by day, in our papers, so that for the protection of our own minds we need to exercise great caution in our habitual reading.

In this political campaign, three exceptionally high-minded American gentlemen and scholars are pitted against each other, by the three leading parties, for the highest office in the gift of the people. Now, if ever, the American people ought to be able to pass through their quadrennial paroxysm without undue personalities. And in spite of some of the daily papers, we believe that most of them can.

ANSWERS TO CORRESPONDENTS

W. J. P.—(1) (2) The Anglican Churches declare in the 28th Article of Religion that "Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord cannot be proved by Holy Writ but is repugnant to the plain words of Scripture," etc. The doctrine thus defined and repudiated was a popular mediaeval misconception, founded upon a philosophical theory that has since been abandoned by all scholars. No Anglican scholar at least would hold that the true Presence of our Lord in the sacrament is effected by a "change of the substance of Bread and Wine." Indeed the precise manner of the Divine Presence is a mystery and it is better not to seek to explain it, as did the mediaeval schoolmen, in philosophic terms.—(3) There is no school of thought among Anglican Churchmen that teaches the doctrine thus repudiated. Some, however, have argued that the term Transubstantiation, as used historically by scholars, does not necessarily imply the definition which is attached to it in the Article quoted, and that with a corrected definition the term may properly be used. But even in a corrected sense it is not a usual term in Anglican theology.—(4) The Church's doctrine of the Eucharistic Sacrifice is to be carefully distinguished from that teaching of the "sacrifice of Masses" which is pronounced in Art. XXXI. to involve "blasphemous fables and dangerous deceits." This Article also is careful to define precisely what it means by the phrase which is repudiated therein. The American House of Bishops affirmed, in 1832, the true doctrine of the Eucharistic Sacrifice.—(5) Plain bread and wafer bread are alike lawful for use at the Holy Communion. The latter is very much more convenient.—(6)—Our Lord is verily and indeed present, after a heavenly and spiritual manner, under the form of bread and wine, in the sacrament of the Holy Communion.

J. H. C.—Roman usage numbers Sundays after Pentecost, Anglican usage after Trinity. As Trinity Sunday is one week later than Pentecost the Sundays numbered from the latter are always one greater than those from the former. There are some variations between epistles and gospels in the two rites.

C. J. A.—We regret that we are now unable to tell where the article of Sir Oliver Lodge, referred to recently in our Chicago Letter, was published.

CANADIAN.—There is abundant authority for the cock on the church steeple. We regret that we do not recall the quotation, however.

X. Y. Z.—It is reverent and proper to remain on one's knees until the altar lights are extinguished.

BLUE MONDAY MUSINGS

STRANGE, how one happens upon passages in casual reading which are directly related to the themes of one's recent meditations! Some law of intellectual gravitation, I suppose, controls it. For example, we had been discussing the great Peace Movement of to-day, with its determination to abolish wars, at least in Christendom, by an international Court of Arbitration. The Bishop seemed doubtful whether the plan would work; but the Dean, the Chancellor, and I were of one mind, and the vision of disarmament, with only a small police force to carry out the Hague decrees, was bright before us.

That evening, skimming an odd volume of Dean Church's essays, I happened upon this passage from a letter of Theodoric, the Gothic King, "Diedrich of Bern," to the Goths of Pannonia, against duelling:

"Be content with justice, in which the world rejoices. Why should you have recourse to a duel, when you have a judge who cannot be bribed? What is the use of the tongue to man, if it is his armed hand which pleads his cause; or how can it be believed that there is peace, if under civilized order, men still fight?"

Then he adds, to the newly appointed Governor:

"Make them contend with words rather than with weapons. Let them not count it a reproach to lose their cause."

DEAN CHURCH quotes this in his essay on Cassiodorus, the Chancellor of Theodoric, who put into rather over-ornate Latin the practical German good-sense of his master, fourteen centuries ago, and preserved his letter-files for the edification of subsequent generations. But, *mutatis mutandis*, how profoundly applicable to our international affairs to-day. Here is a group of Christian nations, living in harmony, bound (in theory at least) by the same moral laws, and inextricably linked together by financial and commercial interests as well as by other ties more important. They are accustomed to joint action; "the European concert" is not a mere phrase. And now, by their own creation, they have a court which cannot be bribed. Why, then, keep up those terrific preparations for war which burden their people with an intolerable load of taxes, and which, instead of making for peace, accustom the minds of men to the thought of slaughter as argument? "What is the use of the tongue" to nations which still maintain that force is *ultima ratio regum*, the final argument of kings? We laugh at duels to-day as insensate things; we talk of the vendettas of Corsica and Sicily and the Allegheny mountaineers as survivals of barbarism—and rightly! Yet every battleship planned for destruction, every battalion decked out with ornaments to gild over the instruments of death its soldiers bear, is as much an anachronism in Christian civilization. "In time of peace, prepare for peace." It is a grave reproach against the Christian ministry that too many are dumb in the presence of this great uprising against war, leaving the leadership that they should naturally take to others, perhaps not even disciples of the Prince of Peace. Let professional soldiers tell us, if they please, to keep to our own field, and let them settle questions of armament and treaty; we know well that the moral enforcement of all Christ's commands is part of our field, and that "Love your enemies" cannot be preached by dreadnaughts or magazine rifles.

I HAVE BEEN MUCH of late in beautiful villages. Where else does the essence of real Americanism manifest itself so plainly? Surely not in the seething rush of great cities that have almost ceased to be American, so cosmopolitan have they become; nor in the solitude of the open country, with abandoned farm houses staring blankly out of empty sashes, the young people gone to the towns to work or study, and very little left of the old throbbing human activity we read of in the days before farm machinery helped the depopulation.

I was talking the other day with an expatriated American whom years in Paris had turned into something not easily labelled; and I found that his idea of Americans in general was based upon the incredible snobbery of the yellow newspapers, the reports of lynchings in certain sections, and the admitted corruption in too many of our city governments. I sketched hastily a typical American home: in an Iowa town of eight thousand people; the father a bank cashier with a salary of \$2,500, the mother a college graduate but quite capable of performing all the household duties when the one maid was absent. All the children go to the public schools, and in consequence grow up wholesomely democratic. There aren't many heirlooms about the house; but the best books and magazines much more than supply that lack. They live simply, comfortably, un-

affectedly, on a street that is like a bit of parkway, with its green grass, flower-beds, masses of cannas and hydrangeas, and tennis-courts that seem common property; and they and the scores of thousands of others in much their case are the typical Americans—not the absurd "smart set" at which everyone smiles except the ultra-demagogic newspapers which report its doings in prodigious detail; nor the revolver-carrying survivals of the dark ages; nor the professional politicians. I grew almost lyrical before I had finished; and my quasi-Parisian acquaintance said, "I never knew there were such people as you describe on this side!"

IT WAS a true picture. Such a charming book as William Allan White's *Our Own Town* confirms it; and when one adds the background of a century or two, as in the seaboard states, it is even more attractive. Take such a village as I explored last week, on an island in the North Atlantic. Street after street of stately colonial dwelling-houses, all justifying Arnold Bennett's echo of William Morris, that wood is the ideal stuff for domestic architecture when rightly used; old-fashioned gardens where roses and dahlias and cosmos blossomed gloriously, and box-hedges perfumed the air with that strange ancient odor that seems to recall past existences; hydrangea-bushes showering their parti-colored snow upon the still verdant lawns; glimpses, through the windows, of great fire-places, polished mahogany, and Sheffield plate; Virginia creeper clothing all, and hanging resplendently from gable and chimney; prim meeting-houses, a long way "after Wren"; ancient burial-grounds; trim little shops; fishermen's cottages down by the water, their nets spread out to dry in a sardine-laden breeze; what could have been more wholesomely picturesque? I made up fifty stories, as I wandered about unknown; blends of Miss Jewett, Mrs. Freeman, Mrs. Stowe, and Thomas Bailey Aldrich, I fear, but still worth reading if only I could have written them down at the moment. The friendly children who waved greetings from the nursery windows, the grave old squire, side-whiskered *more antiquo*, the bustling young orthodox minister, the high school teachers, the strapping sardine-packers, the prim, elderly ladies picking flowers sedately—all these had their places in those tales, still unwritten. But the village itself is vivid in my memory after a two hours' stroll, while the steamer shipped cargo; and I do not know anything of its sort so beautiful in other lands.

THERE IS ONE BLIGHT over all such communities, however, far-reaching in its poisonous effect: and its name is Gossip. I suppose the dramatic instinct, finding no theatres at hand, is tempted to contemplate the lives of its neighbors with the frank curiosity that we all feel when the curtain goes up, and invents details that do not appear but seem necessary to the progress of the play. In cities most people have too many occupations and distractions to care much about their neighbors' business; and Gossip is largely a village vice. But a vice it is, beyond a doubt, quite as evil as drunkenness or lechery, and condemned as strongly in the Bible. Should not the clergy speak out more emphatically against it? A little old-fashioned ecclesiastical discipline, publicly administered, would be a deterrent, at least. I like, too, the method of the old Oxford don, who, encountering scandal-mongers with fresh tales about their neighbors, used to take them firmly by the arm and lead them into the presence of their victims, there to repeat their fables. "Whosoever loveth and maketh a lie" is as certainly excluded from the heavenly fellowship as those whose sins are also crimes. And I have heard village people, escaped to the city, exulting in their freedom from espionage as one of the great joys of their new life.

HOW LOVELY a gray day can be! I write as I fly through the Pennsylvania Dutch country, with its huge stone barns and ample farm-houses whose two front doors give entrance to the kitchen and the parlor side by side. The fat little hills are mist-veiled; the corn-shocks are ranked like tents of some vast encampment; now and then a Mennonite maid, in her quaint cap, stands looking from among the apple-trees. And everywhere the soft grayness transforms the autumnal landscape into a Whistler monochrome. I love it, but I hope the sun will shine to-morrow.

PRESBYTER IGNOTUS.

NEVER BELIEVE anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary and that God is listening while you tell it.—*Selected.*

AN ECCLESIASTICAL DECORATION FOR FRENCHMEN

Medal to be Conferred for Long Lay Service in the Church

HOUSING PROBLEM IS TACKLED IN FRANCE AND ITALY

PARIS, October 8, 1912.

FRANCE is the land of Orders and medals. The ambition of every Frenchman is to have that little bit of red ribbon in his buttonhole which marks him a member of the Legion of Honor. Of less signal distinction but honorable still are the knots of violet ribbon bestowed by the academies, and the green knot, vulgarly termed a *poireau*, i. e., a leek, telling of *mérite agricole*.

Now the Bishop of Versailles has instituted an ecclesiastical decoration. A diploma and a medal are to be accorded to good and faithful Catholic servants of the Church; churchwardens, choristers, sacristans, beadles of the diocese deemed worthy are to receive this distinction at the end of twenty-five years' service. The granting of the diploma is to take place at festal gatherings presided over by the Archbishop. The medal is to bear the effigy of St. Louis (Louis IX. of France), the patron of the diocese, and is to be worn at all religious ceremonies.

A French abbé director of the association termed "Casques et Képis" (the soldier's head-gear), has instituted special Masses followed by a banquet for the young men setting out to do their term of military service. This is a very happy initiative which might well be generally followed.

A Paris town-counsellor has conceived and drawn up a scheme for saving from the perils of the street, both moral and physical, the poor children of parents forced to work out late, unable therefore properly to feed and care for their children after school-hours. Widows and widowers in particular are to benefit from the scheme, and parents out of work, trying to get work, unable in the meantime to provide good food for their children or to keep regular hours. It is proposed to set up a canteen in certain available school buildings and there the children unable to have home care are to be kept till bed-time under the eye of a number of teachers temporarily unoccupied during the day.

The Pope has opened a school in the Vatican. On the spot occupied in past days by great refectories, schoolrooms have been built large enough to hold about 1,600 pupils, 800 boys, 800 girls, in separate departments. This is of course, emphatically an *école libre*, a school entirely unfettered by State control. Pope Pius X. takes the most active and affectionate interest in children, and insists strongly that it is to the religious education of the children of each land that the Church must look for the formation of faithful, courageous defenders of the Faith.

Important changes have also been made lately in the Vatican libraries and museum. These are now so arranged as to give much greater space and convenience to students and visitors.

One of the most important of the many social questions considered at the various ecclesiastical Congresses recently held throughout western Europe is that of the housing of the poor. It is fully recognized at the present day that one dare not expect men and women to lead decent, honorable lives, to bring up their children with right notions of morality, while living huddled together in single rooms or hovel-like tenements, in unsanitary buildings, amid depraved surroundings, in an atmosphere of uncleanness. The men and youths thus housed are driven to spend their time when not at work, at the beer-house, the wine-shop, the street corner; the children spend their out-of-school hours in dirty courts and alleys; the women, even when sincere Christians, after battling for a time against terrific odds, end by losing health and courage. One is thankful to see this housing question fairly faced at length. Here in Paris vigorous efforts have been made, large sums of money voted for the construction of blocks of buildings for working men and their families. Some of these are already erected and inhabited. They are under strict regulations as to order and cleanliness. And at the "Grand Palais" des Champs Elysées, at the exhibition *des Arts du Travail* held during this past month, wonderful model cottages were to be seen fitted with

every convenience, and arranged with remarkable ingenuity so as to occupy the smallest possible space and to be built at the lowest possible cost. One day during the course of the exhibition it happened that a large family were obliged to quit premises where they had obtained temporary shelter. Unable to find house-room at a rent within their very limited means, or a landlord who would consent to let his premises to parents surrounded by so numerous an offspring, the unhappy family had wandered from one temporary place of shelter to another under the direction of an irrepressible member of the Big Family League. This friend and supporter now marched them off to the Grand Palais. He got them through the Exhibition doors—father, mother, and nine children—led them straight to the roomiest of the workmen's model dwellings, bid them enter, and gave to the astonished and amused spectators a lively illustration of how well they fitted into it. All the rest of that day, "the inhabited model cottage" was the chief attraction of the Exhibition. And then at dusk they had to turn out, go forth from the gay, brilliant *Palais* and their comfortable cottage, into the homeless street, uncertain where that night or the following ones were to be passed. Cottages, however, properly so called, are only for the suburbs of cities like Paris, whence thousands of workmen come in daily to their work. Within the city the model dwellings must be in blocks composed of flats and "logements."

In Italy a Roman Cardinal has gone beyond mere discussion, beyond the forming of societies and committees for the relief of the ill-housed. Cardinal Cassetta has given up many acres of his private lands to be divided in lots among the poor peasants of the district, and has moreover provided them with materials for building thereon cottages for themselves. The property thus given is to be under the direction of the Communes of each district. The big landowners of the country are not exactly pleased. "The Cardinal is a Socialist," was the cry raised by many, and they went so far as to complain to the Pope. Pope Pius sent for his Cardinal. But it was only to say, after learning full particulars, "Eminence, your theories are those of Jesus Christ, I give my blessing to the good work you are doing for the laborers of the land."

The president of the Ada Leigh Homes has struck the right note in her recent letter published in THE LIVING CHURCH.

The good work done in Paris, the institutions organized, the safe-guards at hand for the thousands of young girls who come to Paris anxious to keep honest upon scanty earnings, are not universally known. Comparatively few people are aware that there are twenty-one *Restaurants Feminine* in the city, respectable, well-arranged dining-rooms for women only, many of them in the most central parts, where good, wholesome, simple meals can be had for a few pence. A plate of meat "garnished," i. e. surrounded by potatoes or other plainly cooked vegetables, for threepence, and fourpence, the choicest, five-pence; separate portions of vegetables one penny or twopence; a portion of wine, cider, tea, or coffee, one penny, and so on. I have visited several of these—large, airy rooms on the boulevards, side by side with the smarter restaurants of the city. One in the Palais-Royal occupies the premises of a once well-known restaurant of the world of fashion, and overlooks the fine old Palais-Royal Gardens where in summer good bands often play. Though under Roman Catholic direction, these restaurants are free to all who will enter. No enquiry as to creed is ever made. All that is demanded is respectable demeanor. And there are many other facilities and institutions, Roman and Anglican, French, American, and English, which need to be more widely known.

Is it war or peace? is the great question of the hour. Greeks, Serbs, Turks, all the Eastern visitors and students are leaving Paris, hastening back to their own land, while their friends wish them "Au revoir, or Adieu!" And every day new stories of religious persecution and massacres reach us. Whatever be the results of the negotiations now in progress between European Powers, the prayer of all Christians is that the horrors committed upon their brethren in Moslem lands may be put a stop to quickly and definitely. I. S. WOLFF.

IF YOU WANT knowledge you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work his life is a happy one.—*Ruskin*.

ENGLISH CHURCH CONGRESS

The Living Church News Bureau |
London, October 8, 1912 |

THE Church Congress was held last week at Middlesbrough, in the North Riding of Yorkshire, one of the crowded industrial centres in the north of England. The formal opening on Tuesday was preceded the evening before by a great gathering of men in the Town Hall, at which the chief speakers were the Archbishop of York, president of this year's congress, and the Bishop of London.

The Archbishop said the Middlesbrough meeting was to be a serious attempt to bring the mind and conscience of Church people as a whole face to face with some of the big social and industrial problems of the day. Referring to the aspirations of labor at the present time, was their ideal, he asked, to be only material—wages, houses, comfort? Or was it to be spiritual—God, love, faith, justice, righteousness? It must be both, but it must be spiritual first. The air at present was full of the clamor of "rights." It was the business of the Church of Christ to enter that clamor and to speak its great watchword, "duties." They were told that what the mass demanded was justice; but justice only came when the scales were evenly held, and the rights on the one side were balanced by the duties on the other. The Archbishop's remark that the rights of property "even of an ancient and venerable Church" must be defended, evoked cheers. The BISHOP OF LONDON said they had heard that Mr. Lloyd George had received early inspiration from a Church school. He believed that in Mr. Lloyd George they had a man with a vision in his mind, but he was marred the vision when he would take away the funds from the very Church which gave him that vision.

Among the meetings of the many Church societies on the same Monday night that the official men's meeting was held was one for members of the English Church Union and their friends who were attending the Congress. The subject for consideration was "The Church's Marriage Law." Lord Halifax, who presided, said that the clergy might rest assured that, so far as Sir Lewis Dibdin's judgment ordered Canon Thompson to give Holy Communion to persons who had contracted a union within the prohibited degrees, that judgment was for all practical purposes impossible, and that in resisting it any priest would have the support of the great mass of Church people throughout the country. With reference to the forthcoming report of the Divorce Commission, they did not want to be instructed in matters pertaining to the law of God and His Church by Royal Commissions.

In connection with the opening of the Church Congress on Tuesday morning, the usual civic reception at the Town Hall, there were services and sermons at four churches.

The preacher at the official Congress service at St. John's Church was the BISHOP OF LONDON, who took as his text the words, "They that have turned the world upside down have come hither also" (Acts 17: 6). He asked whether these words were the natural comment of the people of Middlesbrough, on hearing of the arrival of the Church Congress. If not, why not? "Was it because the world was now so perfect that it did not want turning upside down, or was it because the Church had lost its ancient revolutionary power?" It was impossible to overestimate the complexity and difficulty of the present industrial question, but of one thing he was certain—that no help was likely to come from "the Abana of State Socialism apart from Christianity or the Pharpar of the old doctrine of *laissez-faire*." Only Christianity could bring men into the atmosphere of trust and coöperation, out of the atmosphere of cold suspicion. What could redress the effects of individualism run mad? "Nothing but the Christian doctrine of stewardship really applied." What was going to make the Christian conscious to the iniquity of the White Slave Traffic? "Only the Gospel." The Bishop of Oxford, who was the preacher at St. Paul's church, dealt with Christianity and miracles. The contemporary intellect, he said, could not endure the miraculous in Christianity. But the Church could admit no compromise on that matter. Dr. Westcott's judgment that Christianity was essentially miraculous was just and necessary. At the moment the English clergy were exceptionally little given to theological studies of any kind, while the critics and philosophers who devoted themselves to theological subjects were strangely insensible to the practical religious bearing of what they were doing. What was wanted was "a fresh fusion of practical religious life and theological study."

The other Congress sermons were preached by the Bishop of Liverpool and the Bishop of Ripon.

The ARCHBISHOP OF YORK delivered his presidential address in the Town Hall in the afternoon, his central theme being the problem of how the ancient Church in this land was to give its witness in the life of the modern world. The providence of God, he said, has entrusted to that portion of His Church which He has planted in this land an unequalled opportunity of giving its witness

to the nation. The ideal, the principle, which the phrase "The Establishment of the Church" embodies is twofold: "that the nation in its public and corporate character recognizes and expresses its religious basis, its allegiance to Christ; that the Church accepts the national life as the special sphere of its service." They met at a time when this ideal has been definitely challenged. A proposal was before Parliament to abandon it in one portion of the land. The question at stake was whether the nation is to acknowledge God. If so, it can only be by the establishment of the Church. There was no alternative between the existing alliance of Church and State and the disappearance of religion from the public and corporate life of the nation. The principle of establishment was challenged, not only by the political action from without, but by the attitude of many Churchmen within, on the ground that wider powers of self-government within the Church are incompatible with establishment. This incompatibility was yet to be proved. But there were other difficulties which made Churchmen cry out for disestablishment; those, in short, created by the trespassing of the State on the territory of both the judicial authority and the spiritual discipline of the Church. What was needed, however, was "not rupture but a readjustment of the relations of Church and State."

Recalling them to this theme, the Church, said the Archbishop, was called upon very specially to bear witness to the supreme value of the spiritual element in man, and to the memory and message of the Cross of Jesus Christ. Then the Church had a witness of its own to give to the problem of industrial unrest; it has to fulfil the commission from its Master to get the great moral and spiritual principles entrusted to it into the consciences of every class of men. Another matter of pressing national concern was the serious and steady decline in the birthrate of the people. What was the witness of the Church? It is short and clear: "Marriage was ordained for the procreation of children." It is opposed to the spirit which prompts men and women to enjoy the benefits of marriage, and to avoid the responsibilities and prevent the consequences which God in nature has attached to it. While the Church has been asleep, the enemy has been sowing his tares. The time has come, indeed it has come long ago, when the Church ought to speak in no hesitating tones.

There were two other questions which he said he must ask and try to answer. First, Was the witness of the Church effectively given. The second was, what is the kind of Church which can give it? As to the first, he believed that the Church was more active than at any other period of our history—at least since the 15th century. But could any of them be satisfied with the place which the Church holds in the life of the so-called working classes? They should be jealous—anxiously jealous—for the honor of the Church in this matter. Then the answer to the second question was—it must be a united Church. Next he would plead that the Church should be a heroic Church: "All its members should have the courage to embrace and to follow the highest ideal for its place in Christendom. Surely it is meant to become high and ennobling. We possess all the steady authority, all the inspiring memories and securities that were gathered up in the majestic words, 'the Holy Catholic and Apostolic Church.'" Finally, the Church of a strong witness must be spiritual. This ideal can be fulfilled only if they took it to be the summons of the Holy Spirit. And then the nation will acknowledge that the witness of the Church is true.

In the evening the Congress met in two sections for the discussion of social questions. At a meeting in the Temperance Hall the Insurance Act was considered, the discussion being opened by a paper read by Mr. C. F. G. MASTERMAN, Financial Secretary of the Treasury. He could see nothing but good in the provisions and results of the Act, and it was destined not only to endure but to increase in scope and operation as the years went on. ARCHDEACON CUNNINGHAM followed with some mighty criticism. The fundamental objection made to the Insurance Act was that the power of compulsion which the State wielded ought not to be used for the object which the Act had in view. The Act would have received a more hearty welcome if the benefits it confessed could have been given in a form which did not involve some possible dangers to the moral life of the community. In the general discussion, Mr. H. PHILLIPS of the Workers' Syndicalist League, said that, notwithstanding Mr. Masterman's figures as to contributions being paid in, the Act was loathed and hated by 80 per cent. of the working classes, if not by other classes.

The section of the Congress which met in the Town Hall considered the more attractive subject of Industrial Unrest, and the Archbishop of York presided over an audience of nearly 2,000 people. The BISHOP OF OXFORD, who read the first paper, trusted that the Church through its representatives would not attempt to "preach" to the labor movement and point out its faults. By doing so they would only embitter and exasperate. Of late years he had been disposed to believe that it was too late to talk about the Church so acting as to carry any moral weight in this country in respect of the industrial problem. Recently, however, he had been inclined again to ask himself whether there was not a special opportunity for the Church in the country villages. If ever any religious body was in a position to help the whole country towards the solution of its great problem of a living wage, the Church in the country places was in this position. SIR BENJAMIN C. BROWNÉ, in his paper

(which was read in his absence), took a strong line against the general strike policy. Mr. J. W. BELL, secretary of the National Amalgamated Union of Labor, said the workman looked more and more to the State, and the time had come surely when the name Socialism should no longer frighten them. THE ARCHBISHOP, in summing up the discussion, thought that on the mere economic side they could very greatly exaggerate the gravity of unrest.

The chief subject before the Congress on Wednesday was Welsh Disestablishment, the discussion being preceded by two papers on the general relations of Church and State.

Welsh Disestablishment

Again the Archbishop of York presided over a large audience in the Town Hall. In the course of his paper Bishop Welldon said he could see no objection of principle to an alliance between Church and State, so long as the State did no violence to the essential rights and principles of the Church. Disestablishment and disendowment might gratify "Nonconformity," but this would injure Democracy. The BISHOP OF EXETER also expressed himself in favor of maintaining the *status quo*. They ought, however, to reduce to a *minimum* any pressure upon the tenderest conscience and any investing of the State with duties which did not belong to it.

The BISHOP OF ST. ASAPH, in stating the case of the Church in Wales against disestablishment and spoliation, pointed out that there was no perceptible weakening on the part of the government to drive this Bill through Parliament, and do it they would if English Churchmen "did not rise as one man and make them feel that in England the age of chivalry and justice was not yet gone." LORD HUGH CECIL, in dealing with the question of disendowment, based the claim of the Church to its endowment on a triple title—the original donation, prescription, and the present use made of them. How could it reasonably be asked that the national recognition of religion in Wales should be withdrawn, "when the only argument in favor of that withdrawal was the existence of a body of opinion (in Wales) comparatively recent, already once changed, and visibly at this time in a fluid state?"

The DEAN OF CARLISLE, who opened the general discussion, and speaking as an old Liberal who had been faithful to his party for fifty years, said that the only possible way to prevent the bill passing, was to impress the government with the large volume of Liberal opinion against the bill. Mr. H. W. HILL, Secretary of the English Church Union, said the doctrine, the discipline, the worship, and the marriage-law of the Church must be maintained at all costs, and it was their bounden duty to oppose a policy of disestablishment which would make the four Welsh dioceses very different from what they were in all those respects. The BISHOP OF ST. DAVID'S, who was very warmly welcomed, declared that public opinion was not for the Bill, but against it, and they had to see that during the coming winter this public opinion was expressed with even greater power and clearness. THE ARCHBISHOP, at the close of the discussion, addressed himself to the small section of Liberal Churchmen who were in favor of disestablishment and disendowment in Wales. He wished that they would realize the responsibility of their position. The action of Liberal Churchmen might really settle once for all whether these proposals of the government would go through or not. The disestablishment agitation, instead of gathering momentum as it went on, had steadily and continuously lost it. He put it to Liberals who cared for the spiritual message and power of the Church whether under the present circumstances they were going to continue allegiance to their party or whether they had the courage to stand out and make their opinions felt.

I must reserve my report of the further proceedings of the Church Congress until next week.

J. G. HALL.

THE most pitiable life is the aimless life. Heaven help the man or woman, the boy or girl, who is not interested in anything outside of his or her own immediate comfort and that related thereto, who eats bread to make strength for no special cause, who pursues science, reads poetry, studies books, for no earthly or heavenly purpose other than mere enjoyment of acquisition; who goes on accumulating wealth, piling up money, with no definite or absorbing purpose to apply it to anything in particular.—*Jenkyn Lloyd Jones.*

RECTOR FOR FIFTY-ONE YEARS

Remarkable Record of New York Suburban Parish

ROOD BEAM ERECTED AT ST. MARY THE VIRGIN'S

Branch Office of The Living Church }
416 Lafayette St. }
New York, October 22, 1912 }

THE fifty-first anniversary of the rectorship of the Rev. Franklin Babbitt was celebrated at Grace Church, Nyack, on Sunday, October 13th, which day was also the fifty-first anniversary of the founding of the parish. At the morning service the rector preached. Bishop Burch took part of the service and made an address, congratulating the parish and its rector on the remarkable record.

Large congregations were present at all the services of the day, among the number being one parishioner connected with the parish for the forty-eight years last past. Father Babbitt, as he is generally called within and without the parish, is greatly beloved by the people of Nyack and vicinity. He is in his usual good health, and contemplates spending the winter in Egypt. During the rector's absence the parish will be in charge of the curate.

Rood Beam Erected

There has recently been placed in the Church of St. Mary the Virgin, New York City, a rood beam which is the work of Mr. I. Kirchmayer. The contracting firm is William F. Ross & Co. of Cambridge, Mass., and the work has been entirely executed by Mr. Kirchmayer, who is an Oberammergau man. In addition to the figure of our Lord and of St. John and St. Mary, there are figures of two adoring angels. The span of the beam is forty feet and from the bottom of the beam to the top of the cross is sixteen feet. The bar proper is bordered by massive Gothic tracery, which gives it a very light effect. The figures are of great dignity and the beam as a whole adds greatly to the impressiveness of the church. The beam is the gift of Miss Florence L. Jones in memory of her brother.

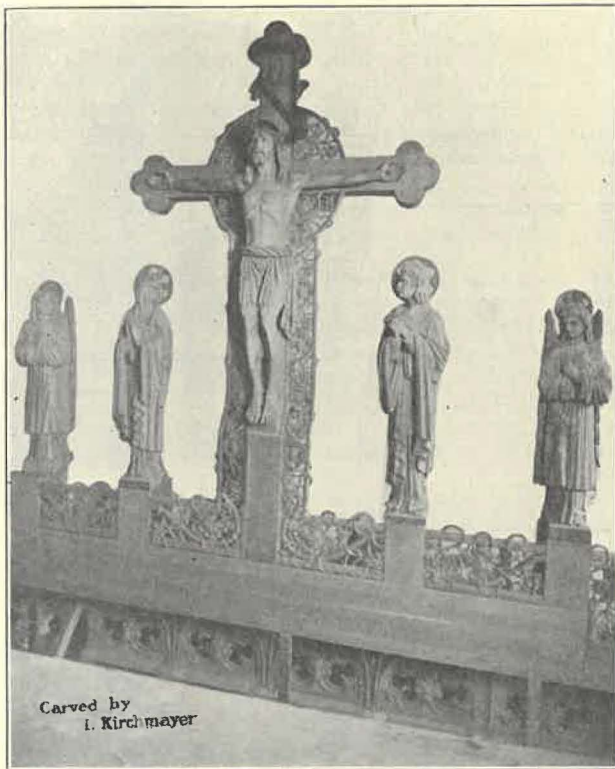
New Chapel of Trinity Parish

On Thursday afternoon of this week, Bishop Greer is to lay the cornerstone of the new Chapel of the Intercession of Trinity parish.

The new chapel is to take the place of the old one which has been outgrown by the congregation. It is situated at the northwest corner of the old cemetery. The building with the parish house, vicarage, and choir building, covers a space of 310 feet. The church itself is in the English Gothic style. The architects are Messrs. Cram, Goodhue & Ferguson, the church being designed by Mr. Bertram G. Goodhue of that firm. The length of the church is 200 feet, the west front including the porches 70 feet wide; the total inside width 57 feet. The chancel, which will be one of the largest in New York, is 51 feet by 37 feet. The height of the church, inside, is 81 feet. In addition to the building, a crypt chapel, intended for use as a mortuary chapel as well as for other purposes, has been built. On the south side, at the same level as the floor of the church, is a small chapel for daily service.

The new chapel is the third church occupied by the congregation of the Intercession. The first one, founded by the Audubons in 1846, was completed and consecrated in 1847. It stood on the corner of what is now Amsterdam avenue and 154th street. A distinguished body of men were at that time connected with it; among others, Hon. John Jay, who was senior warden for many years. His son, Col. William Jay, now senior warden of Trinity Church, will assist in the cornerstone services. Hon. James Monroe, Gouverneur Morris, Mr. Bradhurst (from whom Bradhurst avenue was named), Madame Jumel, and others were parishioners at that time. The contents of the cornerstone of this old church have been preserved and will be deposited in the new cornerstone. The cornerstone of the present church, the second building occupied by the congregation, is to be removed entire and placed under the new cornerstone.

On Wednesday, October 16th, Bishop Greer said the opening prayers at the dedication of a remarkable building, the Bourne Workshop for the Blind, which was erected at a cost of \$107,000 by Miss



NEW ROOD BEAM
Church of St. Mary the Virgin, New York

Emily H. Bourne. It is considered the most completely equipped workshop of its kind in the country. It is a gift to the New York Association for the Blind, of which Miss Winifrid Holt is the secretary. The new building, situated at 338 East Thirty-fifth street, will replace the old cramped quarters in East Forty-second street, and is equipped for the making of brooms, mops, and the caning of chairs. Fifty or more blind workers are already at work, and there is room for double that many. The building was formally presented by Lucius H. Beers, and was accepted on behalf of the association by Herbert L. Satterlee.

Bourne Workshop for the Blind

By the will of Mrs. Marian de Forest Clark of 21 West Forty-seventh street, a local hospital and a dispensary receive \$7,500 each. St. Paul's parish, Burlington, Vermont, receives \$10,000. A number of bequests are made to relatives and faithful servants.

Several important meetings are shortly to be held to consider matters of diocesan life and work. Among these are the following:

Forthcoming Meetings

416 Lafayette street.

October 28th, Monday, 3:00 P. M.—A meeting of the Diocesan Missionary and Church Extension Society at the Diocesan House,

October 31st, Thursday, 4:30 P. M.—Annual meeting of the City Mission Society at the Diocesan House.

November 7th, Thursday, 4:00 P. M.—The annual meeting of the archdeaconry of New York in Synod Hall; Bishop Greer presiding.

The men of Ascension parish, Mount Vernon, will give a dinner to the departing rector, the Rev. Robert P. Kreitler, on October 31st.

Dinner Given to Departing Rector

The Bishop of the diocese will be present. Mr. Kreitler becomes rector of St. Luke's Church, Scranton, Pa., in succession to the Rev. John R. Atkinson, now rector of St. Thomas' Church, Newark, N. J.

On the morning of All Saints' Day, the memorial chapel to the late Rev. Dr. Morgan Dix at old Trinity will be consecrated at 11 o'clock.

Memorial Chapel to Dr. Morgan Dix

An hour later, at Grace Church, there will be a special service for deaconesses. Recognition will be made at this time of the work of the first deaconesses graduated from St. Faith's School and set apart twenty years ago.

On Sunday evening, October 27th, a service will be held in the Church of St. John the Evangelist, 224 Waverly Place, New York City, at 8 o'clock, in memory of the late John P. Faure. This distinguished citizen and zealous Churchman will be long and gratefully remembered by the men and boys of the Brotherhood of St. Andrew, and by many others as a good friend of the helpless poor, afflicted and homeless.

Memorial Service to John P. Faure

On Sunday evening, October 27th, a service will be held in the Church of St. John the Evangelist, 224 Waverly Place, New York City, at 8 o'clock, in memory of the late John P. Faure. This distinguished citizen and zealous Churchman will be long and gratefully remembered by the men and boys of the Brotherhood of St. Andrew, and by many others as a good friend of the helpless poor, afflicted and homeless.

STRANGE DESTINIES

By P. G. MELBOURNE

AMID the rolling hill-country of eastern Tennessee, not far from the line of travel, there lies a certain tract of cultivated land. Up the white road you go and turn in at the old gate, then across a field to the house which crowns a commanding eminence. From here a most pleasing scene is stretched before the eye. Gently the sun shines upon gleaming orchards that lift the pink cheeks of fruit to the ripening; field after field laughs at the scattered clouds, flushed with the pride of a good yield; abundance is on every hand and peace and joy are here all about. Who the owner of this property is, we do not know, nor shall we concern ourselves with him now; other thoughts press upon the mind, for strange destinies hang over this place—strange indeed!

Far, very far, from its peaceful precincts there are hearts that wait patiently and prayerfully. In the rush of busy streets, and by the side of mountains other than those of Tennessee, there are men and women hoping and working. And why?

One day, very recently, a gentle soul habited in the dress of one of the great sisterhoods of the Church, knowing this farmland and seeing it day by day as she passed on her errands, stopped to view the scene once more and, we believe, to utter a prayer as she stood for a brief moment drinking in the splendor of the October scene. Then at her first chance she wrote a letter—a fine, spiritually indited letter. It was descriptive of this piece of land, its advantages, its adaptability—for a purpose. The letter was addressed to the secretary of the Society of the Holy Name—a society with grand projects, one of which is to establish one or more Havens of Peace, in the coming years, to shelter such as now receive benevolence and care at its hands: fatherless children and widows, the aged, afflicted, desolate, and oppressed.

More members are wanted, members who wish to join in this ministry of help; and at this time some who are able and whose hearts are reached by these words, are asked to communicate with the secretary, Mr. P. G. Melbourne, Hyattsville, Md.

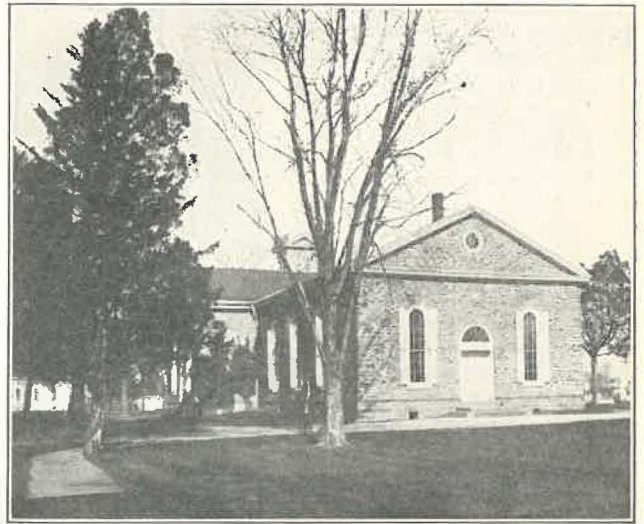
A. AND E.-O. UNION MEETS IN PHILADELPHIA

Services at the Advent and St. Mark's Churches

APPORTIONMENTS MADE FOR GENERAL MISSIONS

The Living Church News Bureau }
Philadelphia, October 22, 1912 }

THE annual meeting of the Anglican and Eastern-Orthodox Churches Union, held in this city on Thursday the 17th, was one of the most successful in the four years of the organized existence of the American Branch. A considerable number of the members were present at a service at the Church of the Advent, the evening before, which had been arranged in order that they might see something of the important work carried on there under the Rev. E. M. Frank. Solemn Evensong was sung by the rector, and addresses were made by the Rt. Rev. Dr. Darlington, Bishop of Harrisburg, and the Rev. T. J. Lacey of Brooklyn, who described his recent visit to the Servian



ST. JAMES' CHURCH, KINGSSESSING, PHILADELPHIA
Now Celebrating its One Hundred and Fiftieth Anniversary

Patriarch in Karlowitz, which was described last week in *THE LIVING CHURCH*.

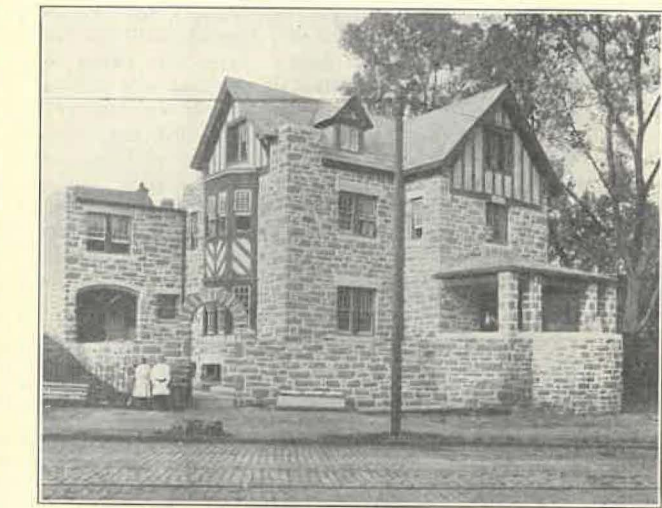
The meeting of the Union on the following morning, was preceded by a solemn celebration of the Holy Eucharist, with incense in St. Mark's church. The celebrant was the Bishop of Nassau, the Rt. Rev. Dr. Hornby; the Rev. C. F. Brookins and the Rev. H. B. Gorgas acting as deacon and subdeacon. The Bishop of Harrisburg and the Bishop Coadjutor of New Hampshire were present in the sanctuary, and the sermon was preached by the latter.

Bishop Parker gave a most illuminating account of the Union, its work and plans, and made very clear the great necessity for such a movement. He declared with emphasis that the principle of the Union's work was "coöperation, not absorption," and gave as his opinion that the ignorance of Anglicans about the Eastern Orthodox Communion was even greater than the ignorance of the Easterns about us. To remedy this ignorance by sympathetic intercourse is one object of the Union. Bishop Parker spoke with warm appreciation of the pioneer work done in this field by Bishop Southgate in Turkey and Dr. Hill at Athens, and also of the statesmanlike and effective administration of our present Bishop in Jerusalem, the Anglican President of the Union. He illustrated some of the difficulties and opportunities arising from the increasing immigration of Easterns into this country by citing some of his experiences in New Hampshire, where, he said, Orthodox communicants now number twice as many as the communicants of our own Church, while the scarcity of their churches and clergy leaves them sadly lacking in spiritual privileges.

At the business meeting following the service Bishop Parker presided, as American Vice-President, and was reelected, the title of the office being changed, however, to Branch President. The Rev. Bernard Turkevich, of the Russian Cathedral, New York, was elected Orthodox Branch President. He was prevented from attending the meeting by the delayed arrival of the steamer in which he was returning from Europe. He had hastened his return with this meeting in view. A full and valuable report of the year's work was read by the Branch Secretary, the Rev. Calbraith B. Perry, and the Treasurer, Mr. C. G. Saunders, of Boston, presented his report and also a draft of the revised constitution, which he, with the Rev. Arthur

Lowndes, D.D., as a committee, had prepared. The report of this committee was adopted. The Bishops of Pennsylvania and Harrisburg and Bishop Courtney were present at this meeting, and the Lord Bishop of Nassau, who was obliged to leave to catch a train, was presented by the chairman and said a few words, expressing his warm interest in the Union and its object.

The Committee of the Men's Auxiliary (the Rev. J. De Wold Perry, D.D., chairman) to whom was committed this year, by Convention, the work of drawing up and publishing the parochial apportionments for general missions, has issued its report. In other years the committee has been allowed discretion in the matter of percentages, but this year, at their own request, this liberty was withdrawn, and they were only permitted to work out, with mathematical rigidity, the application of a sliding scale of percentage upon the amounts reported as current expenses. For this purpose, the parishes have been divided into seven groups, the largest, which is the first, containing the forty-six parishes who spent last year less than \$1,500, and the smallest and last, containing eight parishes,



NEW RECTORY
Church of the Holy Comforter, West Philadelphia

those who spent between \$13,000 and \$25,000, with the others ranging between. The result of this unmodified division of responsibility is illuminating, but will hardly prove satisfactory. Some parishes have their share almost doubled, and others find theirs nearly cut in half. Holy Trinity, which gave \$14,862.34 last year, leading the diocese, and will doubtless give as much again, is apportioned only \$8,041.63. Holy Apostles, which came next, with a contribution of \$13,725.03, need only give to reach the minimum (which the apportionment of course represents) \$6,421.72. All of which only goes to show that we need the juster basis of apportionment, which our Committee of Seven is working to ascertain.

Another interesting announcement made from the Church House this week is the list of Episcopal appointments from January to July, under the new plan which contemplates a real visitation from one of the Bishops in every parish once in three years. Appointments for Confirmation are grouped, so that each convocation has its visits at a stated time of the year, which will doubtless save a great deal of unnecessary travel on the part of the Bishops. The North and South Convocations are to be visited between New Year's Day and Mid-Lent Sunday, the West Philadelphia and Chester Convocations from Passion Sunday to the Ninth Sunday after Trinity. It is announced that Bishop Rhinelander is to preach, within the six months, at Princeton and Harvard Universities and Williams College.

The celebration by the congregation of St. James', Kingsessing, of the 150th anniversary of the laying of the cornerstone of the church, was continued through the week with much enthusiasm. The preachers at the various services were the Rev. L. C. Washburn, D.D., the Rev. W. W. Taylor, the Rev. James B. Halsey, and the Rev. A. E. Clay, while the Bishop Suffragan closed the week with an inspiring message to the parish, on Sunday evening, the 20th.

On Saturday evening there was opened for an informal reception to the congregation and the neighboring clergy, the new rectory and parish house of the Church of the Holy Comforter, West Philadelphia, of which the Rev. E. J. McHenry is rector. These buildings are the beginnings of a noble group which is planned for this live parish. It is hoped that the erection of the church, which is sorely needed, may soon be begun.

By the will of the late William S. Grant, St. Andrew's parish

(the Rev. J. J. Joyce Moore, rector), receives a legacy of \$20,000, of which \$15,000 is for the endowment fund, \$3,000 for repairs to the buildings, and \$2,000 for the Sunday school. With this generous addition, the endowment of this old parish, which could not longer carry on its greatly needed work without such support, amounts to \$98,815. Mr. Grant, who departed this life last June, had been associated with the work of the parish for sixty-three years, and for many years had been rector's warden. His deep interest and liberal gifts did much during his lifetime to keep its work alive.

St. Andrew's, as is well known, is a parish with a long and honorable history. The church was the meeting-place of several General Conventions, notably the famous one of 1865, marked by the return of the southern dioceses which had been cut off by the Civil War from the Church in the North. Under its present rector, who has just completed his third year of incumbency, it has taken a new lease of vigorous life.

Still another cornerstone (the third within a month), was laid on Saturday, October 19th. This was for the new parish house of the Church of the Good Shepherd, Kensington (the Rev. J. A. Goodfellow, rector). Bishop Garland officiated, assisted by the rector of the parish.

The clergy of the diocese have been asked to meet at the Church of the Advocate on the morning of the Feast of SS. Simon and Jude, at 9:30, for a corporate celebration of the Holy Communion, to mark the first anniversary of the consecration of the Bishops. The Clerical Brotherhood will hold its meeting in the parish house of the Advocate, after the service.

ALL SAINTS' AND ALL SOULS'

NOVEMBER 1st is All Saints' Day. It is a part of our Creed that we believe in the communion of saints. On this holy day, we remember the innumerable company who "having washed their robes and made them white in the blood of the Lamb," now enjoy the beatific vision of God within the Church triumphant. Throughout the year we have kept, one by one, the feast days of the great heroes of our faith; on this day we gather up all of them, whether in our calendar or out of it, and thank God for their example who, having departed this life in His faith and fear, do now rest from their labors. All Saints' expresses, if we may so term it, the aristocracy of Christian living.

All Souls' Day, November 2nd, expresses the democracy of the Christian life. On that day we remind ourselves that there is another part of Christ's Church beside the Church militant and the Church triumphant; and that is, the Church expectant. The great majority of souls passing through this world become tainted and marred by sin and even at death are far from the extraordinary sanctity of those who have been recognized by the Christian Society as "saints." Saved they are indeed, but so as by fire. The promise to them is that they shall be in Paradise. For them to leap at once into the presence of God would be unthinkable. A man may be saved from a wreck and tossed up on the shore alive, but he is hardly ready to be presented to the king until he has had time to prepare himself. Out of the shadows into the realities, step by step, and ever on and upward, assisted by our prayers, these souls of the departed are cleansed and made ready for the beatific vision. We pray for them always, but especially on All Souls' Day.—*Parish Visitor* (Evanston, Ill.).

WHERE SCIENCE FAILS

ALL QUESTIONS that pertain to the world within us are beyond the reach of science. Science is the commerce of the intellect with the physical or objective world; the commerce of the soul with the subjective and invisible world, is entirely beyond the sphere. Professor Tyndall confessed himself utterly unable to find any logical connection between the molecular activities of the brain substance and the phenomenon of consciousness.

In trying to deal with such a question he says we are on the boundary line of the intellect where the canons of science fail us. Science denies all influence of subjective phenomena over physical processes. In the absence of the empirical fact, science would be bound to deny that a man could raise his arm by an act of volition; only "the phenomena of matter and force come within our intellectual range." Science is forced to deny the soul, because its dealing with physical facts and forces have furnished it with no criteria by which to validate such a conception. There are questions of mind and there are questions of matter; philosophy deals with the former, science with the latter. The world of the unverifiable is the world of the soul, the world of the verifiable is the world of the senses. We have our spiritual being in the one and our physical being in the other, and science is utterly unable to bridge the final gulf that separates them.—JOHN BURROUGHS, in the *Atlantic*.

To BE eager to give pity to men and forgiveness to their wrong; to desire with thirst to bind up the broken heart of men, and to realize our desire in act—this is to thirst for God as Love.—*Stopford Brooke*.

TWO SUNDAY SCHOOL INSTITUTES IN CHICAGO

North Shore and South Side Bodies Hold Sessions

ADDITIONAL SOCIAL WORK AT TRINITY PARISH HOUSE

Religious Census of Hyde Park District Taken

OTHER LATE NEWS OF CHICAGO

The Living Church News Bureau }
Chicago, October 22, 1912 }

THE North Shore Sunday School Institute held its fall meeting at St. Augustine's, Wilmette, during the second week of October. There were about 175 in attendance, which was the largest gathering of the institute thus far. The address at the 5:30 evensong was by the Rev. Harry B. Heald, the rector of the parish. The evening address was by the Rev. Frederick Ingley, of St. Matthew's Church, Kenosha, Wis., whose model Sunday school is widely known as one of the best organized in the Fifth Department. At the business meeting a resolution was adopted making the work of the institute subsidiary to that of the diocesan Sunday School Commission. Bishop Toll was also present at this meeting, and spoke of the importance of such gatherings, and of the encouraging outlook for Sunday school improvement in the diocese. The Rev. E. Reginald Williams of Kenilworth is the president of the institute for the current year.

The attendance at the South Side Sunday School Institute's fall meeting, on Tuesday, was also one of the largest in its history, numbering about 250 at supper and about 400 at the evening session. The institute was entertained by St. Bartholomew's parish. Choral evensong, the music led by the St. Agnes' Sunday school choir of the parish, was held at 5:30 o'clock, the devotional address being by the Rev. Harvey Officer, O.H.C., who also was the speaker at the evening session. His theme at 8 P.M. was "Children's Worship," and among the leading points specified were: (a) the importance of showing children how to worship, as distinguished from exhorting them to worship, and (b) the many advantages offered by the Children's Eucharist as the best service for the Sunday school. The use of the Children's Eucharist is steadily growing, in this diocese, and those who have adopted it are strong in their testimony as to its supreme fitness for leading and deepening the devotional life of the children.

The Rev. C. H. Young, at the business meeting, gave a brief report of the recent meeting of the General Board of Religious Education, at Sewanee, saying that among the long steps forward taken at the meeting, were those outlining a uniform course of Sunday school study for the whole Church, the scheme of which will soon be published, and also the forming of a school of correspondence for furthering teacher-training, soon to be started. There are thirty-seven Sunday schools connected with the South Side Institute. Father Officer opened the "Question Box" at the close of his evening address, and answered many points ably and helpfully. He stopped over in Chicago for about twenty-four hours solely for the purpose of giving these messages to the South Side Sunday School Institute. The next meeting will be held at Christ church, Woodlawn. The Rev. H. G. Schniewind, rector of St. Bartholomew's parish, is the president for the current year. Mr. Frederick Teller of Christ Church, Woodlawn, is again the secretary and treasurer.

Trinity parish house, on East Twenty-sixth street near Michigan avenue, on the South Side, is being used by the Rev. John M. McGann, rector, and his helpers, on an unwonted scale. It is a large, well-equipped building, and is now located, owing to the encroachments of business, in the midst of a section of Chicago, where business offices and boarding houses, with many apartments, are taking the place of the elegant residences that were so common but a few years ago. All the way from Twenty-sixth to Thirty-first streets, offices and stores abound, even on Michigan avenue, and the problem of luncheon, for the office men and women, has been a difficult one until recently. About two weeks ago, after carefully considering the data involved, the Rev. J. M. McGann decided to throw open Trinity parish house at mid-day for the serving of a 15-cent luncheon to the young women in the neighboring offices. Immediately the full capacity of the rooms upstairs (about 75 guests) was taxed, and there is now strong pressure being brought to bear to open the large rooms downstairs, and to accommodate between 100 and 200, as there are that many who greatly wish to join this "Luncheon Club." The experiment inaugurated last winter of throwing open Trinity parish house on Tuesday evenings for a dancing club, has

been a marked success. The "Tuesday Evening Club" now numbers about 300 young men and women, about equally divided, and the membership is steadily increasing. Last summer there were 300 applications which had to be placed on file in order to equalize the proportion of men to women. Thus Trinity is not only popularizing its Sunday services, with its excellent choir and hospitable atmosphere, but its parish house is filling several local needs along the lines of important social service. The parish branch of the Girls' Friendly Society is increasing in membership, and has lately been placed in the charge of Mrs. McGann.

An account of the first year's work of the "Council of the Hyde Park Churches" has just been published in summary. This is a

The Council of Hyde Park Churches grouping, for purposes of neighborhood social service, of ten congregations of various kinds, in the vicinity of the University of Chicago, St. Paul's Church, Kenwood, and the Church of the Redeemer being two of the ten. Monthly meetings of the delegates (two men besides the pastors and rectors from each congregation) have been held, except during the summer. A careful religious census of the community was taken, and the lists of persons claiming connection with the various communions was compiled and turned over to the ministers. A list of persons disavowing any religious affiliation was also handed to each minister. Permanent sign-boards, announcing the chief services of all the congregations, were erected at all the near-by railroad stations of the suburban lines. Steps were taken to cooperate closely with the local centre of the Juvenile Protective League of Chicago. The negro problem in the community was studied and plans for action were considered. The prevalence of saloons and vicious resorts in Hyde Park was inquired into, and aid was given to the enforcement of law and order. A study was made of neighborhood kindergartens, both private and free, to see that such accommodations are provided for all the children of the community. The formation of this council has been a good thing for all participating. The Roman Catholics of the neighborhood do not cooperate, and the Unitarians and Christian Scientists were not invited to join.

Many people desire to share in erecting a memorial to the late Mrs. Katherine Von Hof Gwyn, wife of the Rev. H. B. Gwyn, rector of St. Simon's, Sheridan Park. A memorial window will soon be placed in the church, by members of her family, and on the Twentieth Sunday after Trinity, October 20th, a beautiful silver memorial Communion service, consisting of chalice and paten, was blessed, and was used for the first time, being the gift of parishioners and other friends. The early celebration of the Holy Eucharist that Sunday was a special memorial service.

The diocesan Social Service Commission, of which Dean Sumner is chairman, held a luncheon-meeting at the City Club on October 17th, at which several steps of importance were taken. The Rev. W. H. Harter, one of the recent accessions to the Cathedral staff of clergy, was engaged as a paid secretary of the commission, until June 1, 1913. The commission addressed a letter to Mayor Harrison, protesting against the policy of segregation of vice, in Chicago. It was voted to prepare a Social Service Exhibit, of local conditions, for use at the Church Club rooms, and at the next diocesan convention. A letter was sent throughout the diocese by the chairman in September, asking for the appointment in every parish and mission of the diocese of a local Social Service Committee, of three men and two women, to act in cooperation with the diocesan commission.

The Chicago Alumnae Association of St. Mary's School, Knoxville, held a largely attended afternoon tea on October 14th, at which Mrs. Robert Rice, president, was in the chair. The association will work this fall and winter for Providence Day Nursery, in Chicago.

The Rev. E. T. Mathison, rector of Grace Church, Oak Park, has resigned his oversight

St. Mary's Alumnae Association
St. Christopher's, Oak Park
of St. Christopher's Church, Oak Park, the new mission started there last spring, and the Rev. Bernard Iddings Bell, formerly curate at Christ Church, Chicago, and later at Grace Church, Oak Park, has been appointed priest in charge. The growth of this new work has shown clearly the advisability of investing a large sum of money in a mission at the very beginning of its work. Five thousand dollars was loaned by the diocesan board of missions to this work last year, with the proviso that if the people were to raise \$2,500 more and to put it in the plant, half of the amount loaned would be given by the board outright. Under this spur, the people of the neighborhood, who are people in moderate circumstances, raised the required amount and have also paid all the current expenses for the year. A church has been built, seating 350 people, and all facilities have been provided for parochial activities. The mission now has 114 communicants, the great majority of whom had never associated themselves with the older parish in the village (Grace Church) whose buildings are more than a mile and a quarter from the new one, with no transportation facilities. There is a completely graded Sunday school with thirteen teachers, an enrollment of 131, and an average attendance of 108. The other organizations include a men's club of fifty members, two women's guilds, whose combined enrollment is 60, a girls' club of twenty-six, a branch of the Woman's Auxiliary, and a vested choir of eighteen boys and six men. The new priest in charge is a graduate of the University

of Chicago and of the Western Theological Seminary, and was made deacon and priest in the diocese of Chicago in 1910.

Tuesday, October 15th, was "Tag-Day" in Chicago. There were some thirty-four charitable organizations which participated, each

Tag Day in Chicago

having the right to 100 workers at a time. There must have been between 4,000 and 5,000 women who thus solicited and received contributions, and the whole city was covered. Those who worked among the poorer residence districts found many pennies, but large totals, as the result of the day's gifts. Our two diocesan institutions which coöperated were St. Mary's Mission House, at the Cathedral, and St. Mary's Home for Girls, on Jackson Boulevard. There were about 100 workers, all in all, for each of these fine organizations of the Church. The results, at this writing, are about \$1,400 for St. Mary's Home, and about \$1,350 for St. Mary's Mission House. This is the first year that St. Mary's Mission House has been admitted to the privileges of "Tag-Day."

The meeting in Orchestra Hall, spoken of in our last letter, protesting against the segregation of the Social Evil, was that of the Sunday Evening Club, held on October 13th, the well-organized movement which for two or three years past has provided downtown services and preachings of various types on Sunday evenings. The hall was crowded to its utmost capacity, and hundreds were turned away, unable to gain entrance. Among the several speakers, Dean Sumner was especially strong in urging that segregation was wrong in principle, wrong in practice, and that, while it did no good, it accentuated every wretched feature of the whole vicious traffic. The press of Chicago generally gave conspicuous attention to this meeting.

Protest Against Segregation

Mr. Wayman, the State's Attorney of Cook County, has withdrawn his suit to compel the Chicago Vice Commission to surrender to him the "Key" of the Commission's well-known report on conditions in Chicago. The defense which the Commission put up, in refusing to deliver to the State's Attorney this confidential document, was so strong that he finally gave up the fight. The "Key" remains in its safe-deposit box.

Irrespective of political preference, men and women of the Church in Chicago offered many prayers that the life of Colonel Roosevelt might be spared as he lay in Mercy Hospital, in the heart of our city, during the third week in October, after his attempted assassination in Milwaukee. Those parishes in which the daily services are held found ready opportunity to include this petition in their public services.

Prayers Offered for Colonel Roosevelt

SOCIAL SERVICE CONFERENCE AT CLEVELAND

AT Trinity Cathedral, Cleveland, on October 8th, the evening before the annual council of the Fifth Missionary Department, there was held an informal meeting of members of the diocesan social service commissions, which was attended also by delegates to the Department Council and visiting clergy. Nine dioceses were thus represented.

The Very Rev. Frank Du Moulin, Dean of the Cathedral, who arranged the conference, presided. The Rev. Samuel Tyler, rector of the Church of the Advent, Cincinnati, was the first speaker.

Mr. Tyler said that social service is in a real sense missionary. No longer is it the general custom to divorce religion and settlement work; in fact all types of social workers are feeling the necessity of having religion at the bottom of their work. The Church is coming to be generally acknowledged as the inspiration of all social endeavor. Many Churchmen are ready and want to be told what to do. The Church must socialize the Christianity of men if it is to be true to itself. This is done by getting the parish to catch the social vision, and lastly each individual. To accomplish this the laity must be made to feel responsibility for present conditions. The great need in propagating this work is to have social service secretaries for each diocese or a group of dioceses. This emphasis on social service would inevitably be an influence in furthering all kinds of missionary endeavor.

The second speaker was the Rev. F. R. Godolphin, rector of Grace Church, Grand Rapids, Mich. Because of his experience as a missionary among miners and factory employees he was of the opinion that the majority fault the Church as out of sympathy with their own problems. Fundamentally there is no antagonism between the Church and labor unions. The ideals of the unions are high but they often seek to gain them by unworthy methods. The Church must become more sympathetic. The clergy should be present in the labor councils that they may know their desires and help to influence the men into a more Christian attitude. If the clergy do this they may find opposition from some of their congregation, but this must be borne. Labor unions have been a real help in improving the conditions of the

employed class, children, and women. The Church should not be afraid to condemn wrong methods of the unions and should aim to mould unions to meet their problems in the Christian way.

Following the addresses there were informal reports from the various dioceses. These reports showed that there had been a variety of activities throughout the Department. Representatives of commissions have appeared before legislatures and city councils with success for and against measures having to do with the general welfare. Surveys of needy fields have been made and religious and social work initiated. Inter-church co-operation for social service has been promoted. A working girls' home has been started in one diocese. Appropriations have been made from diocesan funds for the expenses of commissions. In Cleveland the Church, through its social service committee, was the most influential factor in bringing about the correction of the deplorable dance-hall conditions.

Most important action was taken by the meeting in its decision to memorialize the coming Missionary Council to give social service a place on the regular programme in future conferences. Later in the conference this was done at the recommendation of a committee composed of Mr. Herbert N. Laffin of Milwaukee, the Very Rev. W. S. Trowbridge, Michigan City, and the Rev. F. R. Godolphin, Western Michigan.

Also a permanent organization for the Fifth Department was formed. The Rev. Samuel Tyler was elected president and Mr. Frederic C. Morehouse, editor of THE LIVING CHURCH, secretary. The executive committee is to be composed of the chairman of the several diocesan commissions.

THE IMMORALITY OF THE SECOND BEST

ONCE there were some people, so the Philadelphia College Settlement tells us, whose children lived in the Dark and Cold, for they knew no Childhood. As One of them was trudging along one day in search of some Kind Attention, He hummed so melancholy a Tune, that a Passer-by stopped Him and said, "Pray, Boy, can you sing nothing more cheerful than that? I left my nice, warm Home with Self-satisfaction, but he fled at the turn of your Tune. Who are you that have so little Joy in your Throat?"

"I am Nobody-that-you-know, good sir, though I have seen you day after day with other Passers-by, and I have asked you many times for a little Childhood so that I might sometime leave the Cold and Dark; but you have never given your Best to Nobody-that-you-know and therefore have I no Joy in my Throat."

"Yes," said the Passer-by, "but I have always given Orders that some Kindness and Whatever-I-didn't-want should be given to you. What More can I do?" But the Boy only whistled his Tune and trudged on.

The Tune began presently to sing Itself in the Ears of the Passer-by, and he said to himself, "Why did I not ask the Name of this Tune that I might curse It, for since It has been in my Ears I have not seen Content, and Self-satisfaction has not come near me?"

And the Passer-by grew more miserable every Day. Then he found himself whistling the melancholy Tune until he chanced to meet Conscience, who had formerly been his Slave, and Conscience said, "Farewell, master, for I see by the Tune you are whistling, that I am clear and free."

Then the Passer-by said, "I see no meaning in your Speech." And Conscience spoke again and said, "Do you not know the Name of the Tune that you are whistling?"

"No," said the Passer-by, "but I would know, that I may curse It."

"I will tell you It," said Conscience, "though you will not curse It, for in It you will find the Keynote of Happiness. It is called 'The Knowledge of the Immorality of the Second Best.'"

C. R. W.

THE LORD'S PRAYER, which is a summary of the teachings of Jesus as well as a formula of worship, gives most striking expression to this fact as a fundamental truth, that forgiveness is an attribute of both God and man. The Old Testament comes nearest to the Christian teaching on just this point. It is full of the forgiving nature of Jehovah. And when any Christian realizes how much he daily needs to be judged by the forgiven, God forgiveness will become easy to practice. More and more we shall come to understand God's patience with our sins and errors and for His sake be ready to forgive.—*Congregationalist and Christian World.*

Canadian Provincial Synod

IN sessions lasting only three days and held in Montreal, the Synod of the ecclesiastical Province of Canada, which heretofore has included all of Canada east of Manitoba, has taken the important action of dividing into two parts, creating the Province of Ontario, which hereafter embraces the dioceses of Ottawa, Algoma, Huron, Niagara, Ontario, and Toronto, while there remain in Canada the four dioceses of Fredericton, Montreal, Nova Scotia, and Quebec, to which it is hoped the diocese of Newfoundland may be added. This action was foreshadowed at the General Synod of 1911 but required the ratification of the Provincial Synod itself. Other action taken by the Synod included an expression of sympathy with the Church in Wales at this time of its trial and the passage of various formal resolutions and expressions of opinion. A resolution expressing disapproval of war was defeated in the lower house by a large majority. An attempt made in the same house to evolve a plan to secure greater coöperation with other Christian bodies looking toward unity was negatived by the House of Bishops. During the Synod the consecration of the Bishop of Mid-Japan, the Rt. Rev. James Heber Hamilton, was accomplished.

The last session of this Provincial Synod under the old conditions, opened in Montreal on Thursday morning, October 17th, with a service in Christ Church Cathedral, composed of the Litany, choral celebration of the Holy Communion, and sermon by the Right Rev. David Williams, D.D., Bishop of Huron, who took for his text: "I am not come to be ministered unto, but to minister." The procession of white-robed clergy and choristers issued from the Synod Hall, and proceeding through the Cathedral grounds, entered by the main door of the Cathedral in reversed order. The tall figure of the Primate of All Canada, Archbishop Matheson, of Rupert's Land, stood out plainly, and by his side Archbishop Hamilton, of Ottawa, in golden mitre and full episcopal robes. The processional was "Come all ye faithful." The litany was read by Bishop Clark of Niagara, and the Holy Communion was celebrated by the Primate. Bishop Dunn, of Quebec was the Gospeller and Bishop Thornloe of Algoma, the Epistoler. The recessional was "For all the Saints."

The business sessions of the Synod opened at 2:30 P. M. in the Synod Hall, at which hour the Upper House, consisting of the Primate, the Archbishop of Ottawa, and the Bishops of ten dioceses, entered the gathering of the Lower House. The opening prayers were read by the Archbishop of Ottawa, after which the members of the Upper House left for their own session upstairs. The Lower House then proceeded to elect a Prolocutor, which resulted in the choice of Dean Evans of Montreal. Dean Bidwell of Ontario was also nominated, but it was pointed out that when the new province of Ontario was formed, the province of Canada would be much smaller, and it would be necessary to have a Prolocutor residing in the province. In the meanwhile Dean Bidwell had withdrawn his name. The Prolocutor, Dean Evans, then appointed the Dean of Fredericton as his deputy. The calling of the clerical roll by the Rev. Dr. Abbott Smith brought *adsums* from practically all the 120 clergy expected, and the lay roll called by Chancellor Davidson found about half that number present. Ten dioceses were represented—Nova Scotia, Quebec, Fredericton, Montreal, Huron, Ontario, Toronto, Niagara, Ottawa, and Algoma. The clerical secretary appointed was the Rev. Dr. Abbott Smith, and the lay secretary Dr. L. H. Davidson, Chancellor of the diocese of Montreal; treasurer, Mr. A. P. Tippet; auditors, Mr. H. J. Mudge and Mr. Lansing Lewis.

On notices of motion being taken, Mr. S. H. BLAKE, Toronto, handed in his well-known one, suggesting that there should be a conference with a view of arranging that the Upper and Lower Houses should have some sort of mutual agreement in regard to being present at each other's discussions, his contention being that the presence of the Bishops would greatly help the Lower House on some occasions. CANON TROOP wished the Synod to express sympathy with the men of Ulster in their troubles anticipating Home Rule in Ireland. CANON TUCKER wished for an expression of abhorrence at the thought of war between England and Germany, while yet another notice of motion desired to express the Synod's sympathy with the Church in Wales in the proposals before the present Government of Great Britain for its disestablishment and disendowment.

The first matter taken up for really serious discussion was consideration of a memorial by Mr. Charles Jenkins of Huron diocese, who prayed the Synod to try to bring about the union of the Church of England in Newfoundland with the Canadian Church. Mr. Jenkins was not present but his case was presented by CHANCELLOR DAVIDSON. The resolution was a lengthy one and one of its clauses indicated the desirability of the union on ground of the jurisdiction of the old colony extending to Labrador. The request concluded with a motion to the effect that an invitation be extended to the diocese

of Newfoundland to become united to the Provincial Synod and to the General Synod, and that this invitation be supported by a deputation of Bishops from the Maritime dioceses. After a long discussion, during which the question arose of what would happen to Bermuda, which is under the diocese of Newfoundland, an amendment to the original motion was carried. Later in the evening a message from the House of Bishops reported that they had appointed a delegation to proceed to Newfoundland to convey the wishes of the Canadian Church. The delegates are the Bishops of Nova Scotia, Fredericton, and Montreal. A notice of motion was handed in by Archdeacon Armitage to take similar action with regard to Bermuda.

Just before the adjournment at 6 o'clock, the proposal of the greatest importance, and the consideration of which was the chief reason of the Synod being called together, was brought forward. CHANCELLOR WORRELL of Toronto moved the motion standing on the order paper for the formation of a new ecclesiastical Province of Ontario.

Would Divide Province

On the reassembling of the Synod for the evening session at 8 o'clock, the first business taken up was a motion on Christian Unity, by Judge Ermatinger. After a long discussion, during which it was brought out that there was strong opposition to organic union, two speakers, Canon Scott of Quebec and Canon Troop of Montreal, both expressing their belief that organic union was not to be aimed at, an amendment was made which merely expressed desire for "fuller coöperation with other Christian Churches willing to reciprocate." This amendment was carried. In the course of the debate it was shown that fuller coöperation with other Christian bodies in such matters as moral reform, Sunday school work, missions, and education was to be desired.

When CHANCELLOR WORRELL again brought up his proposal of a new Provincial Synod for Ontario, he informed the House that the legal committee which had been examining his motion had recast it. The modification—which was chiefly technical as to form and method to be followed—was agreed to. The mover then gave some of his reasons for the proposed change. Each Province had its own needs and characteristics, and Ontario has many important issues, such as education, temperance, marriage, which it could more effectively deal with by itself. DEAN BIDWELL of Ontario stated that Ontario had no interest in remaining with the Province of Canada, because the Provincial Synod was lifeless and had only met once in eight years. He also pointed out that Ontario was particularly anxious about its schools, in which matter Quebec had no interest.

A vigorous defense of the Provincial Synod was made by CHANCELLOR DAVIDSON, repudiating the charge of "deadness." "I deprecate the advancement merely of the interests of Ontario," he said. "We should stand for the whole Church; the stronger element should stand for the weaker. That we shall be weakened in the East I do not hesitate to admit, in the face of an ever present antagonist." CANON SCOTT also spoke of the attempt to throw off the eastern dioceses and pointed out the ill effect the change would have upon Quebec and Nova Scotia. The debate was adjourned at 11:30 P. M., to be resumed at the short morning session on Friday at 9 A. M.

On again taking up the matter of the formation of a new ecclesiastical Province, the Hon. S. H. BLAKE pointed out the necessity of Ontario giving special attention to such matters as education and marriage. CHANCELLOR MARTIN was one of the few Eastern delegates who favored the proposal of the formation of a new Province. He denied the statements of the speakers of the previous day that the old Synod would be weakened. He thought the separation would be a strength and not a weakness to the East. When the motion was finally put it was carried, with Canon Scott and several others dissenting. Later in the day it was confirmed by the House of Bishops and carried into effect.

The House adjourned for the consecration of the Bishop of Mid-Japan at 11 A. M. in Christ Church Cathedral. Morning Prayer was at 10 A. M. As on the previous day the Primate, the Archbishop of Ottawa, the Bishops and clergy proceeded from the Synod Hall at 10:30 A. M. through the Cathedral grounds, entering the main door of the Cathedral in reversed order. The Communion service, which was choral, was taken by the Archbishop of Ottawa, the Epistle by Bishop Dunn of Quebec, and the Gospel by Bishop Pinkham of Calgary. The preacher was Bishop Duvernet of Caledonia. The Bishop-Designate, the Rev. James Heber Hamilton, was presented to the Primate by Bishop Stringer of Yukon and Bishop Sweeny of Toronto. The Primate pronounced the benediction. The recessional Hymn was "Disposer Supreme."

At the afternoon session which began at 3 P. M. a discussion on the methods and work of the Salvation Army was taken up at some length. It arose out of a motion by Judge Ermatinger, by which the Synod placed on record its appreciation of the work of

Memorial of General Booth

Bishop of Mid-Japan Consecrated

the late General Booth and its sense of loss, and expressed the hope that his son might worthily fill his place, also wishing God-speed to the organization. Quite a number of speakers paid a tribute to General Booth, but one, CANON SIMPSON, objected to the clause bidding God-speed to the organization, because he held that the Salvation Army repudiated the Sacraments. Amid cries of "No, no," it was explained that the Army encouraged its followers to avail themselves of the Sacraments of any Church. The resolution was passed with one dissident.

A very warm discussion followed on the motion that the Synod should express sympathy with the Church in Wales under the threatened appropriation of the property with which she was endowed by past generations, coupled with a prayer that the hearts of the Liberal Government might be turned from perpetrating this injustice. After the mover and seconder had supported the motion by well-known arguments, a surprising speech was made by Mr. LANSING LEWIS, who spoke strongly against the motion. He gave many reasons for disestablishment, referred to the case of the Irish Church, and said that the funds to be diverted were to be devoted to social service. DEAN BIDWELL said the Church in Wales was poor. He would not object to disestablishment, but he would to disendowment. CANON PATERSON SMYTH of St. George's Church, Montreal, spoke of the gallant struggling little Church in Wales, the mother of Churches, and asked the Canadian Church not to give it a slap in the face by refusing to send a vote of sympathy. CHANCELLOR DAVIDSON spoke in favor of the motion. The efficacy of the Church in Wales would be destroyed if disendowment were carried into effect and bad results would be felt in all religious work, even in the work of other denominations. This point was dwelt upon by several speakers. An amendment by the Hon. S. H. BLAKE to defer consideration of the motion was defeated. An amendment by ARCHDEACON INGLES, merely expressing sympathy with the Church in its trial, was carried and was afterward approved by the Upper House.

A lengthy motion was introduced by CANON TUCKER, asking the Synod to express disapproval of war, particularly of anything which would tend to an Anglo-German war. This reference was objected to by delegates. A lay delegate, Mr. W. F. COCKSHUTT, M.P. for Brantford, expressed his dissent in an earnest speech. Missionaries, he said, were indebted to the British flag, to which they always flew in trouble, and such a motion as that before them was calculated to cool patriotism. He believed that civilization and religion the world over would suffer a heavy blow by the defeat of British arms. Such proposals as that in this motion were impracticable at this stage of civilization, and could do no good, while they might do harm by providing a loop-hole of excuse for citizens who did not wish to do their duty by the Empire. The motion being then put it was defeated by a large majority.

Among the messages which came down from the Upper House from time to time was one which stated that while the Bishops regarded Christian unity as an ideal which should be promoted wherever possible, it felt that the General Synod could not legislate on the lines of fuller coöperation, without possible infringement of diocesan jurisdiction, and for that reason the Upper House was unable to concur in the resolution recommending such coöperation, which had been carried the previous day by the Lower House.

Questions concerning religious instruction in the public schools of Ontario were referred to the new Synod of that province to deal with.

Business being now finished, the Upper House came down and the Archbishop of Ottawa announced, as a matter of form, what had been done. After stating the fact that approval had been given to the formation of the new Synod of Ontario, he asked the clerical and lay delegates from the six western dioceses concerned to withdraw. Just before the move was made, Dr. Paterson Smyth struck up "For Auld Lang Syne," which was heartily sung by the whole Synod with joined hands. The Archbishop of Ottawa then left the hall, followed by the western delegates, and the Provincial Synod of Canada concluded its business under the Bishop of Quebec.

The Provincial Synod of Ontario was formally constituted in the upper hall, the very Rev. Dr. Bidwell, Dean of Ontario, being appointed first Prolocutor. The Archbishop of Ontario presided, and after calling upon the lower house to elect a Prolocutor, the Bishops retired to the Upper House. Chancellor Worrell of Toronto was elected chairman. He called for nominations of a Prolocutor. Dean Bidwell was unanimously elected. Accompanied by Archdeacon Carey and Chancellor Worrell, the newly-elected Prolocutor was presented to the House of Bishops. On his return to the Lower House he nominated Canon Tucker as his deputy. The first act of the new Synod was to declare their assent to the declaration of adherence to the principles of the Church of England, as required by the General Synod.

Canon Tucker moved a resolution of appreciation of the lives and work done by all the members of the Synod of the old Province

of Canada, during the last fifty years.

The members nominated to committees of the joint Synod resident in Ontario, were elected members of the same committees of the new Synod. The other committees appointed were on legislation, canons, and constitution, and on the question of boundaries between Ontario.

Officers elected for the new Synod are as follows: Rev. J. W. J. Andrew, clerical secretary; Mr. Thomas Mortimer of Toronto, lay secretary; Mr. F. H. Gisborne of Ottawa, treasurer; Dr. Milman of Toronto, and Mr. W. J. Nicholson, Toronto, auditors.

SEWANEE MEETING OF THE GENERAL BOARD OF RELIGIOUS EDUCATION

THE fall meeting of the General Board of Religious Education was held at Sewanee, Tenn., the seat of the University of the South, from Tuesday to Thursday, October 8th to 10th.

The meeting of the Executive committee was held at 10 o'clock on Tuesday, and continued throughout the day. The reports of the several standing committees were received, discussed, and prepared for presentation to the board at its meeting the following day. The general secretary-elect, the Rev. Wm. E. Gardner read his letter of acceptance, and also a pre-



GROUP AT SEWANEE MEETING
Board of Religious Education

liminary report. A vast amount of detail work was accomplished at these sessions, preparatory to the assembly of the board.

On Wednesday at 10 A. M., the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee and chancellor of the University of the South, celebrated the Holy Communion, assisted by Bishop Burton of the diocese of Lexington, in the university chapel. In his address Bishop Gailor said that Sewanee regarded it a high honor to have as its guests the General Board of Religious Education, while at the same time he felt sure it had not a little to contribute to the General Board, and the cause which it represents. The University of the South was an institution of the Church, and stood for Religious Education in its broadest sense. He felt that hitherto the subject had not received the wise attention of the Church; nor even yet had it the interest in full measure of those whose obligations it was trying to discharge—the parents themselves.

At 11 o'clock the board was called to order in the rooms of the E. Q. B. (*Ecce Quam Bonum*) Club, with Bishop Burton in the chair. The Rev. George W. Davenport was appointed secretary *pro tem*. The general secretary read his letter of acceptance, and the board passed, by a rising vote, a resolution expressive of its pleasure. General Secretary Gardner will begin active work on November 1st, with headquarters in the Church Missions House, New York.

In his report the general secretary outlined his "Programme of Publicity," which has for its chief object keeping every clergyman and Sunday school officer informed upon the subject of the activities of the board. He announced his intention to do this work through the department secretaries; and that a pamphlet outlining the programme will be forthcoming early in November.

The chairman of the Finance committee, the Rev. Dr. Duhring, reported that about \$500 is at present in the treasury, a sum obviously insufficient to warrant the opening of

offices and the commencement of the secretary's work. A canvass of the members of the board in attendance soon disclosed the fact that other monies are available, and \$1,500 was assured before November 15th.

The Rev. Dr. Bradner read the report of the Teacher Training committee, which presented as its special feature galley-proofs of two pamphlets, *The Standard Course in the Training of Sunday School Teachers* and *Teacher Training by Correspondence*. Their titles sufficiently indicate the aim of these pamphlets; and they were directed to be published forthwith.

By far the larger amount of time, however, was spent upon the report of the Curriculum committee, the Rev. L. N. Caley, chairman. Originally based upon the curriculum set forth by the Joint Committee on Sunday Schools, at the June meeting of the board it was considered and re-committed. After undergoing a thorough revision at the hands of the com-

beginning; but the work of the board would only be measurably complete when the Church should have learned to make sacrifices, freely, willingly, joyously, as a mother does for her children. The Rev. L. N. Caley spoke on "The Value of the Curriculum," and he pointed out that from the practical standpoint this can be found only in its efficient application to the hearts and minds of our scholars. He quoted the inscription over the door of the Children's Building at the World's Fair in Chicago—"The Hope of the Nation is in the Children"; but he believed that this depended entirely upon the means employed in their training, and upon the nature of the truths they were taught. He believed the curriculum now before the Church, the result of the combined labors of many minds, to be the best that could at present be agreed upon. The Rev. Dr. Bradner, in his address on "Teacher Training," in an interesting way showed its necessity in view of the greater demands made by a modern course of study upon the resources of the teacher. Professor Palmer, speaking on "Instruction in Theological Seminaries with Special Reference to the Sunday School," said that the problem of the Sunday school could only be solved by beginning at the seminary; and he pointed out some ways in which candidates for holy orders may be, and are being, equipped for this most important branch of their future parochial work.

It remains to be said that the reception accorded the General Board of Religious Education by the university and its friends was cordial in the extreme. The homes of Sewanee were thrown open with true Southern hospitality. Bishop Gailor gave an informal reception to the visitors at the Episcopal summer residence, on Tuesday evening. On Wednesday afternoon a drive to points of interest in the neighborhood was greatly enjoyed, the objective being the mission of St. Andrew's, under the direction of the Order of the Holy Cross. Mrs. Huntington and Hughson conducted the party through the various buildings of the mission, one of the features of which is a school for mountain boys. The weather was superb. The mountain foliage was in its most brilliant autumnal coloring. The views of the valleys and distant hills from the plateau upon which Sewanee stands are never to be forgotten. Whatever of inspiration or help the visitors may have left behind them, Sewanee in turn taught them many lessons: by its generous care for the stranger within its gates; by the intercourse with its gentle, high-minded, cultured men and women; and, above all, by the lofty idealism manifest in those even who are not directly associated with the university, appropriately called "the Sewanee Spirit."

The following representatives of the whole board were present: Bishops Burton and Woodcock; General Secretary Gardner; the Rev. Messrs. Bradner, Caley, Duhring, Smith, Palmer, Young, Conover, Davenport, and Mr. Finnie; the Rev. Dr. Logan, Fourth Department secretary, and the Rev. S. U. Mitman, Third Department secretary. Clergy in Sewanee during the sessions of the board were invited to seats. These included Bishop Johnson of West Texas and the Rev. Wm. M. Green of Jackson, Miss.



GROUP AT SEWANEE MEETING
Board of Religious Education

mittee it was again presented at this meeting, and three sessions were devoted to its consideration. Certain substitutions proposed by members of the board having been accepted for the committee by its chairman, the curriculum was finally adopted; thus offering to the Church for the first time, an authorized standard course for the Sunday school.

The chairman of the committee on Sunday School Organization, the Rev. Wm. W. Smith, M. D., made a brief report, in which he asked to be allowed to continue the work of the committee until the next meeting; and owing to a lack of time, the board asked the Rev. Chas. H. Young, a member of the committee on Worship, to hold over his report to that time.

The Fourth Department secretary, the Rev. Mercer P. Logan, D. D., into whose hands the arrangements for the meetings of the board were placed, had originally planned two public educational meetings, on Wednesday and Thursday evenings respectively; but when it was found that nearly all the members of the board would be obliged to leave Sewanee on Thursday evening in order to get home for their Sunday work, the two programmes were compressed into one; and the meeting was held in the university chapel on Wednesday evening. In introducing the speakers, Bishop Woodcock expressed the conviction that no activity of the Church transcended in its importance the work of the General Board of Religious Education. Dr. Duhring spoke on "The Meaning of the Board of Religious Education," pointing out that in the last analysis its work was in behalf of the souls of men. The general secretary, in an address on "The Outlook," pronounced it satisfactory—as a

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

The New Testament and Its Critics

A Paper Read Before the Catholic Club

BY THE REV. C. C. EDMUNDS, D.D., Professor at the General Theological Seminary

I HAVE been asked to present to you some of the gains resulting from modern critical and literary investigation of the New Testament. The subject is a large one. To discuss it fully in the brief space at my disposal will be impossible; even to state conclusions with some clearness and without the dryness of a mere catalogue will be difficult. I shall confine myself therefore to a very few points in which the gains seem to me to be most notable. They are these:

First, the early dating of our Gospels.

Second, the yet earlier dating of the sources from which they were compiled.

Third, the general acknowledgement of the Pauline authorship of almost all the epistles which bear the name of the great Apostle.

Fourth, the recognition that the miraculous and supernatural are essential parts of the Gospels, and not to be separated from them, nor to be reduced to the merely natural.

Fifth, the abandonment by the more advanced critics of Protestant and non-sacramental interpretations.

Sixth, the recognition of the fact that the New Testament is the product of the Church.

We will take up these points in order and briefly.

First, then, all reasonable criticism to-day is inclined to concede to our canonical Gospels dates much earlier than it was the habit to assign a generation ago. I am forced to qualify "criticism" by the word "reasonable," because in this case, as elsewhere, there are individuals so erratic in their skepticism as to cast to the winds all common sense. These may be disregarded—as in other departments, we ignore the Brother Jaspers who insist "the sun do move," the materialists who tell us the brain secretes thought as the liver does bile, the Donellys who turn Shakespeare's plays into complicated cryptograms, and the "advanced" sociologists who see in the abolition of marriage and the pursuit of affinities an ethical ideal for mankind.

Thirty years ago it was not an uncommon thing to find well-informed men speaking of the Gospels as having attained their present form in the second or even the third century. This was the view of the once famous book, *Supernatural Religion*, which achieved unenviable immortality through the great Lightfoot's analysis and confutation. Our American John Fiske, in his essay on "The Jesus of History," speaks of the Fourth Gospel as "written late in the second century," says "it probably did not exist at the time of the Quartodeciman controversy, A. D. 168," declares "Mark is unquestionably the latest" and that it "was written about A. D. 130." It was "nearly contemporary with" the "Shepherd" of Hermas! Acts was "written sixty or seventy years after the events [in the life of St. Paul] which it professes to record!" Of course in all this he is simply reflecting the theories of Baur, but he illustrates vividly the position which a cultivated, well-read man could assume at that time to be the consensus of scholarly opinion.

All this is changed. Even opponents of the Johannine authorship of the Fourth Gospel are willing to date it between 90 and 110 A. D.; no one ventures to put any of the other three outside the first century, and few regard Mark as later than the year 70, when Jerusalem was finally overthrown by the Romans. Among the reasons for this alteration of view are: First, the recognition on historical grounds, that by the close of the century Christianity had reached a development which compels us to see in the Gospels the reflection of the thought and practice of an earlier period; second, the conviction on the part of textual critics that differences of reading can be traced back to dates which make convergence in one original impossible until a point within the first century (cf. von Dobschütz, *Theol. Lit. Zeit.*, 1902, p. 21); third, the growing certainty that the author of the Third Gospel is none other than St. Luke, the beloved physician and companion of St. Paul, the possessor of ample opportunity to obtain informa-

tion from first-hand witnesses; fourth, the "settled result"—to quote a noted critic—of the modern study of the problem, viz., that our Mark was in the hands of both the other synoptists and was used by them as a primary authority and guide, with its necessary consequence of putting the second Evangelist at some prior date; and fifth, the removal, largely through archaeological discoveries, but partly also through discussion, of various difficulties which had been supposed by many to involve late composition.

Chief among those who have led the reaction toward the traditional view are Professor William Ramsay and Professor Harnack. Ramsay tells us that when he began as an archaeologist he believed the Gospels to have been products of the second century, but that he was gradually led by his work in Asia Minor and his discovery of the marvellous historical and geographical accuracy of the Lukan writings to recognize the authenticity of these and then of other books of the New Testament. He is inclined to place our Gospels very early and even suggests—contrary to the view of most students, but in agreement with Salmon—that many of the sayings and acts of our Lord may have been recorded even in His lifetime.

Because of this, Professor Ramsay has for some time been numbered among "conservatives," and consequently has been treated with some contempt by those who like to think of themselves as "liberal" or "advanced." But within the last three years Dr. Adolph Harnack, the most brilliant and influential of German scholars, proceeding from a different starting-point and employing different methods of approach, has arrived at somewhat similar results. Harnack is frank and fair, with fewer prejudices and eccentricities than the average critic, and had already in the introduction to his *Chronologie* caused considerable stir in the radical camp by his assertion that we are now on the road to the general recognition of the essential correctness of the traditional position regarding the New Testament with some insignificant exceptions, and that all fundamental features of the Christian teachings, message, and system—apart from the New Testament as a *collection*—were really complete in large measure before 70 A. D., and for the rest before the time of Trajan, A. D. 98. Lately, in rapid succession, he has given to the world three studies, *Luke the Physician*, *The Acts of the Apostles*, and *The Date of the Acts and of the Synoptic Gospels*, in which, with the fresh handling of his material and by acute critical analysis, he reaches the surprising but satisfactory conclusion that the Gospel and Acts are by St. Luke, and puts the date of their composition before the year 63, in which he believes St. Paul was released from his first Roman imprisonment. In this, of course, he had been anticipated by the great philologist Blass, as well as by many conservatives, but such a statement from a man of Harnack's position was of the highest importance and significance. A necessary consequence is the placing of St. Mark earlier, if it be the first Gospel, and accordingly Harnack assigns this to the sixth decade. Of St. Matthew he says, "The book must be placed in close proximity to the destruction of Jerusalem. In its present shape it should be assigned to the years immediately succeeding that catastrophe. . . . And yet composition before the catastrophe cannot be excluded with absolute certainty." Now it is quite true that this early dating does not prevent Harnack from holding that the Gospels contain a good deal of legendary material. Indeed he seeks to justify his position against his fellow-critics, who urge that the presence of so much that they regard as mythical requires the lapse of a much longer period since the events described, by arguing that such stories may very well have grown up even within two or three decades after our Lord's ministry. But the point to which I wish to draw your attention now is that the Berlin professor feels that all the ordinary conditions are best satisfied by a dating even earlier than has been generally claimed by conservative scholars, and esteems the only objections of weight are those that may be made on the ground of the presence of the supernatural element. Those who are not influenced by these latter considerations may think themselves at liberty to admit the full force of the rest of his reason-

ing. How far the critical world in general will accept his conclusions is yet to be determined.

In close connection with what has been said above, we may be permitted to emphasize the real gain which has come from the critical analysis of the Gospels. The process which has been applied to the Old Testament—with results which perhaps we can hardly regard as final in all details, and with consequences to which many have not yet succeeded in fully adjusting themselves—has been carried on into the New Testament. Here, however, the effect has been to make yet more sure the documentary testimony to the great facts of Christianity. It would take too long to set forth the phenomena of likeness and unlikeness between the first three Gospels which give rise to the Synoptic Problem, and still longer to discuss the various solutions which have been proposed. Perhaps it will be sufficient to state the conclusions which have received the general consent of critical scholars. We have already alluded to the first of these, viz., that St. Mark is the earliest of the three Synoptists, is itself the basis of St. Matthew and St. Luke, and therefore must be placed earlier than the earliest date fixed for either of these. There is moreover a widespread willingness to accept the traditional account of its origin and to see in its author the "interpreter" of St. Peter. All this is the more noteworthy in that this Gospel is peculiarly that of "the strong Son of God," miracles are numerous, and the eschatological element conspicuous. The ethical teaching, which in the other Gospels has commanded the enthusiastic admiration of those who are willing to see in Jesus Christ the greatest of human teachers while they ignore His higher claims, is here reduced to a minimum.

In the preface to St. Luke's Gospel reference is made to many previous attempts to set forth the things accomplished, and accordingly all modern critics agree in recognizing certain *written* sources, other than St. Mark, as having been incorporated into St. Matthew and St. Luke. One of these—usually designated as Q, from the German *Quelle*, "source"—is believed to have been used by both these evangelists and to explain their common matter other than that derived from Mark. As this consists chiefly of discourse material, many have been inclined to see in it the *Logia* which Papias declares to have been recorded by St. Matthew. Its exact bounds are open to some doubt, and it may also be questioned whether it is a unit or whether there may not be two or more sources embraced under the symbol Q. However all this may be, we have, pretty certainly in the mind of modern scholars, a second *document* as a primary source of our present Gospels, and the remarkable and significant fact is that the processes of analysis and reconstruction indicate that it contained all the important elements which appear in St. Mark, and that the portrait of Christ thus obtained is essentially the same in its character as that set forth in the complete Gospels! Now Q, if it be an actuality, must be older than either Luke or Matthew, older—so Harnack and others believe—than Mark. We have then the *written* testimony—behind which lie oral witness and tradition—pushed back to a date perhaps a decade earlier than we before ventured to place it, and that in two independent forms, viz., Mark and Q. One might go further and show how Bernhard Weiss has at least made possible (and Prof. Easton of Chicago has done much to corroborate his conclusions), a third document, used by St. Luke and containing his story of the Infancy with a great deal beside—but this would be to enter on more debatable ground. It is enough that practically all critics to-day agree that our Gospels depend, not on floating tradition, but on very early documentary sources in no way differing in character of contents from the ultimate products in our possession. We submit that here is a real and substantial gain.

Yet further—thirty years or so ago, when some of us were taking our first lessons in New Testament criticism, we were told of the four undisputed epistles of St. Paul, Galatians, Romans, and the two to Corinth. These alone were allowed by Baur, whose mighty figure then dominated scholarship, to be the work of the great Apostle. One other book, Revelation, was conceded to the traditional author, John the Apostle, and to belong to the first century. All the other Pauline Epistles and all the remainder of the New Testament were set down as of late composition—the efforts of the second century Church to cover up the traces of the fierce controversy waged between Peter and Paul, which had divided early Christianity.

Times have changed and brought progress here too. Now Johannes Weiss—no reactionary—declares all Germany to agree that we have *eight* genuine letters of St. Paul, adding to the old list Philippians, Colossians, Philemon and First Thessa-

lonians, very momentous contributions to Catholic authority. Many more, even James Moffat, would allow us Second Thessalonians also, and would concede Ephesians—very reasonably, too, once they have surrendered Colossians. There remain only the Pastoral Epistles, and there are indications that the scale is beginning to turn in their favor, despite of Holtzmann's strong argument. Already we are permitted to believe that they are by a disciple of St. Paul who wrote within the first century, and that they contain genuine fragments. Harnack, Spitta, and others are disposed to hold, on general historical grounds, that the Roman imprisonment ended in acquittal and release. Conybeare unexpectedly declares that for his part he accepts these letters as authentic. There is a fair chance that some of us will live to see all thirteen epistles generally recognized.

The importance of all this is enormous. We have these letters written, the latest within thirty-five, the earliest hardly more than twenty years after the Crucifixion; letters which testify explicitly and in detail to repeated appearances of the risen Jesus, which affirm every article of the Creed, nay, which *assume* its truth, and take for granted that their readers likewise accept it and are familiar with a thousand points of Christian doctrine and practice. They show us a "developed" theology twenty-five years after Pentecost, they reveal an "advanced" Christology constantly preached as the very essence of the Gospel. Whatever variances there may have been between St. Paul and the original Twelve with relation to the following of Jewish ceremonial (and these are now seen to have been exaggerated), we can discover here no traces of any divergence of doctrine regarding this more fundamental matter. Very plainly the first message was not that of a mere Teacher, a new Prophet, a model Man, but of Christ who died, yea, rather, is risen again; nay, who is seated on the right hand of God. The earliest documents of our religion attest a faith quite different from that mild humanitarianism, in favor with so many liberals.

Where did all this come from? Is not something like the portrait of the divine Master which we find in the Fourth Gospel necessitated by this earliest Christian preaching? "Back to Christ!"—we have been told. Well, if we go back far enough, behind all our Gospels, to the first letter St. Paul wrote that is preserved to us, we will find that when the Apostle prays to be guided to his converts he invokes the name of Jesus Christ along with that of God the Father, and *makes the two the subject of a singular verb!* Note the Greek of I. Thess. 3:2.

Still further, not only do we find our Scriptures admitted to be authentic and put at an early date, but men are beginning to interpret them honestly—are frankly admitting that these first disciples actually believed certain things which our modern scholars, in their superior enlightenment, have of course outgrown. This is an instance where the surrender of old convictions has brought clearer vision. The critics of fifty years since had parted with all Catholic prepossessions, those of to-day care as little for Protestant opinions, and consequently are far less inclined to explain away the plain beliefs of these ancient writers. One may regret on some accounts that the old Protestant orthodoxy has disappeared, but there are directions where this disappearance has compensations. Who does not remember when it was gravely argued that the third and sixth chapters of St. John had nothing to do with Baptism and the Holy Eucharist, or at least that 6:63 must be regarded as cancelling the most emphatic of previous statements? Even Churchmen like Alford and Westcott minimized in their exegesis. Now, however—witness, for example, E. F. Scott—modern critics admit the full sacramental significance of these chapters. True, they use the fact as an argument against the authenticity of the Fourth Gospel, but that is another and a different question. An old-fashioned Unitarianism tried to rationalize away, text by text, the claims of Jesus Christ and His assertions of Oneness with God—that method of interpretation is likewise dead, and that the Johannine Christ is clearly a God and not a man is made by many a conclusive reason against acceptance of this Gospel.

Very much the same thing is the case as regards the Epistles of St. Paul. The Apostle is styled the second founder of Christianity—he is accused of having introduced foreign elements into the simple teachings of Jesus—he is charged by our radical friends with taking the first decisive step toward Catholicism; of being sacramental and sacerdotal in his tendencies (*cf.* Weinel's *St. Paul*, pp. 116, 122 *et passim*)—but these critics feel free to assert, what their forerunners denied, that he taught the pre-existence and heavenly nature of Christ, that in his

mind a parallel existed between the Eucharist and both the Jewish and heathen sacrificial rites, that he held that in Communion the Christian was made one with Jesus Christ, nay, in a mysterious way, through the consecrated bread and wine, received Him so as to be indwelt by Him. Thus Lake in his recent book, though he couples the statement with a warning reference to the pagan mysteries where he and others would find the explanation of much of St. Paul's teaching, does not hesitate to say that the Catholic interpretation of First Corinthians is far truer than the old Protestant exegesis. In this he would undoubtedly have the support of the majority of recent radical writers.

It is no longer considered axiomatic that St. Paul's one doctrine was Justification by Faith—in the Lutheran sense. Even Principal Garvie has gotten away from that and gravely urges that the Apostle has been misunderstood on some points. Just lately it has been discovered, and it is being proclaimed and reiterated after the fashion of new discoveries, that the epistles are really letters, that they were called forth by special exigencies, that they were written to men already instructed in Christian faith and practice, that they take all the fundamentals for granted and deal chiefly with the matters of controversy, that to ascertain the essential doctrines of Apostolic Christianity one must have regard to what is assumed and not to what is argued, and that the omissions and silences may often signify not ignorance but complete certainty of belief. Of course this is just what Churchmen have been affirming all along, and of course the men who now make these statements are in many instances personally further from the acceptance of Catholic dogma than were most of their predecessors, but we are certainly nearer an honest interpretation of the documents, and that cannot but be a gain.

In this connection we should notice the greater willingness to recognize that the miraculous and supernatural elements are an integral part of the Gospels and that it is impossible to detach these without dissolving their whole structure. The old-fashioned rationalism of the Strauss type, which attempted to view the miraculous as a misunderstanding of purely natural occurrences, has been abandoned. We are no longer told that the son of the Widow of Nain was not actually dead, that our Lord saw him stir or his eyelids flutter, and so saved him from burial alive. Few now would explain the feeding of the Five Thousand by suggesting that what really happened was that the lad with the barley-loaves and small fishes gave up his lunch, and, moved by this example, one and another surrendered the food they had with them to spread a common table, and that the part of Christ, with the Twelve, was to systematize the distribution so that all had enough. I do not mean, of course, to imply that the critical world is now inclined to accept the miracles of Christ, but I do mean that its attitude is greatly altered. They are regarded no longer as casting doubt on the narratives as a whole or on the good faith of the narrators, but rather as characteristic of the thought of the time and place. Many will admit the reality of the greater number of the works of healing, but attribute them to the moral power of Jesus and to His possession in an extraordinary degree of the gift of mental healing. Others recognize vaguely that there may be things in heaven and earth undreamed in the philosophy of the nineteenth century. The crude assertion, "Miracles do not happen," which is the key-note of the once famous *Robert Elsmere*, has lost its force. This is no doubt due to the changed outlook in both intellectual and physical science. When matter is considered a form of energy and metaphysicians hold that life is the ultimate reality, even New Testament criticism experiences the effect. It is still possible for Schmiedel or Loisy to reckon the account of the raising of Lazarus as a myth, built up out of the parable of the Rich Man and the Beggar and the Lukan story of Mary and Martha, but there is a great mass of negative "science" which is dead forever. So far, so good.

A most substantial gain, which is bound to bring extensive consequences, is the realization by all schools of the true relation between the New Testament and the Christian Church. Very striking is the following extract from Deissmann (*Bible Studies*, p. 59): "Nor did the apostles of Jesus Christ advocate the Gospel by literature; in fact the disciples of Jesus Christ learned first to pray and then to write. . . . The New Testament is an offspring of the Church. The Church is not founded on the New Testament; 'other foundation can no man lay than that is laid, which is Jesus Christ.' The gain which accrued to the world with the New Testament carried with it a danger which Christianity—to the detriment of the spirit of it, has not

always been able to avoid—the losing of itself in a religion of the letter." The following quotation one might suppose came from the pen of a very high Churchman—it really is found on page 10 of *The New Testament in the Christian Church*, by the Rev. Dr. Moore, Professor in the Harvard Divinity School: "It has been common to assume that the Bible made the Church. If what we have been saying is true, it is clear on the contrary that the Church made the Bible. The religious community was before its documents. It received the impulse which made it a community from persons. Only later did it seek to embalm something of that influence in documents, which it now apprehended as its laws. The Church made the Bible."

There is nothing new about this, of course. Long ago, in the days of Queen Elizabeth, Hooker in his controversy with Cartwright put things in their proper order. When we were seminary students we were taught by Bishop Westcott in his *Introduction* that the Bible was the product of the Church, and we have been preaching this pretty frequently to our congregations. But self-evident as the fact would seem, it has not been grasped heretofore by our separated brethren. Now it is clearly perceived by all scholars, and men are beginning to draw the logical inferences. We are told that St. Matthew's Gospel is ecclesiastical in tone—that it embodies the practice, and reflects the liturgical use of its period—that we have in it not so much the exact report of the acts and words of Christ as the expression of the beliefs regarding them held in the Palestinian Church of the first century. We may be a little disturbed at first, but we soon see that admitting all our critics' claim, they on their part are conceding, for example, that the Church of that age held the Virgin Birth, that it had an ecclesiastical organization and liturgical worship, that consequently we have not the witness of an individual Matthew merely, but that of the whole Christian community, and that we are free to hold—as Catholics always have held—that we have in the New Testament not all the instructions which our Lord and His apostles gave for the guidance of His disciples, but only a certain portion, and that the real life of the Church existed behind it all.

An illustration of the practical importance of this apparently obvious fact may be found in a recent article in the *Expository Times* (Vol. XXI, p. 249), by that good Presbyterian, Dr. William Ramsay. He is commenting on the meagre narratives of the Institution of the Eucharist in the Gospels, the omission of the words, "Do this," from St. Matthew and St. Mark and from the critical reading in St. Luke, and he remarks that the probable reason the Evangelists give such scanty accounts is because at the time they wrote, the Breaking of the Bread was constantly observed everywhere throughout the Church, and therefore there was no necessity to record details so familiar to the readers. A very reasonable supposition, but one which goes a long way in support of the Church's tradition regarding Faith, Order, Worship, etc. He even strengthens his argument by urging in effect that the life of the Christian Church is continuous, that what we find prevailing at the end of the first century, when, after the obscurity of the preceding decades, some of its characteristics emerge into light, may, in the absence of contrary evidence, be presumed to have existed previously. We wonder if he has considered the bearing of this principle on the question of episcopacy.

Other commentators call attention to the liturgical ring of St. Paul's account of the Institution in I. Corinthians and suggest he is recalling well-known phrases to the disorderly disciples he rebukes. So the old "Bible and Bible only" position has become absolutely untenable. The proof-text method of argument, by which a verse from any book in either Old or New Testament was taken out of its connection, and, with no regard to its original purpose, the character of the document to which it belonged, or to the general life and thought of the Church, was used to support a favorite doctrine, has become hopelessly antiquated. "He came up out of the water"—"Verily, I say unto thee to-day, thou shalt be with Me"—"Why callest thou Me good?"—"Touch not, taste not, handle not"—"the elders which rule well"—are blunted and ineffectual weapons. The Real Presence in the Eucharist is not based on the verb "is." Even the grave textual question as to whether we are to read $\theta\epsilon\acute{o}\varsigma$ or $\acute{o}\varsigma$ in I. Timothy 3:16, has ceased to be as vital as formerly. It is recognized that the Catholic doctrine regarding the deity of our Lord Jesus Christ does not stand or fall with one or with five verses of the New Testament.

But it will be urged that, whatever gain may have come in other ways, greater loss has been incurred in the lowered belief in the inspiration of holy Scripture and the freedom with which

it is treated. We may frankly own that there is great recklessness of statement and much irreverence of attitude in certain quarters. But we must maintain that the true nature of inspiration is better apprehended when it is regarded as applying to the spiritual intent and value of the sacred writers, and when it is not supposed to give them a universal knowledge of history and science. We are no longer seriously concerned because St. Mark begins a quotation from Malachi by "as it is written in Esaias the prophet," or because he misdates David's exploit as "in the days of *Abiathar* the High Priest." It would not trouble us very greatly if St. Luke's Quirinius should prove to be, as Tertullian supposed, a blunder for Saturninus. It is only by the employment of critical methods that the sayings concerning marriage and divorce—so clear and unmistakable in St. Mark, St. Luke, and St. Paul, so confused in St. Matthew—are made consistent with the context, with one another, and with Catholic tradition. We need not fear the keenest analysis, the most searching investigation of the documents. Our faith has never been pinned to the letter.

Some years ago Bishop Scarborough told me of meeting in the streets of Trenton a worthy Presbyterian divine, who was greatly agitated by the controversy then raging over the writings of Dr. Briggs. "Oh, Bishop," he said, "they are taking away the Bible and there is nothing left!" "No, no," said the Bishop, "everything is left, the Church, the Creeds, the priesthood, the sacraments, the worship—everything is left."

The New Testament has not been taken from us. The old Bibliolatry of the Protestant sects has been made impossible, but the Bible—the Church's book—has been given back to the Church to interpret.

REMINISCENCES OF REV. JOSHUA KIMBER

V.—THE FOREIGN COMMITTEE—(Continued)

SPEAKING of collections, I had a unique experience. On a certain Sunday I went to Trinity Church, Pittsburgh, and the collection on the plates in the morning was about \$1,000, which I afterward understood was made up to the even sum by Mr. John H. Schoenberger. The afternoon service approaching, the rector told me I would have to preach again. I demurred, saying that it would be an after-climax. But he said, "Oh, just go into the pulpit and talk familiarly about the work as it is going on in the different fields." Over-persuaded, I gave a sketch of the work in Africa and China and Japan and said in conclusion, "There are now waiting a suitable woman for appointment to China whom Bishop Williams would wish to have, and an acceptable married couple for Japan no less approved by the Bishop, but I do not see, humanly speaking, how these can be sent unless some steward or stewardess of our Lord come forward and say, 'Send this one or that couple and I will support them in addition to my usual offering for foreign missions.'" Going into the vestry-room, Mr. Schoenberger asked me how much it would cost to do this. I said, "Which, the lady or the married couple?" He said, "Both." I figured it out roughly and gave him an amount subject to adjustment, when he said, "When does your Committee meet?" I replied, "On Tuesday." He added, "You tell them if they choose to send them, in addition to my usual offering I will be responsible continuously for their support." This proved to be the largest day for foreign missions on record.

Mr. Schoenberger's plan was carried out. He continued to support the lady until she married, and for many years the married couple, who did long service in Japan. This was in 1880. The husband remained until his death, and the widow who has now gone back of her own accord and is living in Japan.

Mr. Schoenberger became a member of the Foreign Committee three years later and continued in the Board of Managers. After many years he came to me and said that he was trying to carry out in Pittsburgh a life project with regard to his church and a hospital, and that the cost would very largely draw from his capital, wanting to know if he could be released from his pledge. This was granted. It will be interesting to know that the China lady is now and has been for a number of years the wife of Bishop Graves, and the Japan couple were the Rev. Edmund R. Woodman and wife.

From Bishop Hare's time the offerings began to recover and even surpassed those before the war. They went up, at the highest, to \$198,327 gross receipts, which was altogether the largest year of the Foreign Committee. My first full year,

1877-1878, they were \$139,971, with a balance in the treasury of \$12,434.03 in current money at the close.

During my term as secretary and general agent we had another great difficulty to contend with, which took a number of years to close out. Before that time all foreign business of every kind had generally been done on a year's credit, so that this year we were paying for the work of last year; when steam took the place of sails, this was changed to short-time bills and we had to adjust ourselves to it. This threw us far behind in our cash account for several years, but finally we closed the business of the Foreign Committee with the above mentioned balance after all liabilities were provided for. The legacies of three sisters in one year of this term fell in at once, making an abnormal increase for that year; but it was considered best to use this money or its equivalent for the beginning of our reserve funds from which to borrow in times of straitness. The resolution was "any money in the treasury not otherwise appropriated," so it was not exactly this money that was invested. We had before that one small fund for the same purpose so far as the China Mission was concerned, in the bequest of the Rev. Cleveland Keith, who was drowned on a sinking steamer on the Pacific side of the Isthmus.

If it were not for making this article too long, I would like to dwell upon the life and work of some at least of the foreign missionaries whom I have known; but this cannot be. I think, however, I must take the space, for the sake of the faithful women of the Church, briefly to mention Miss Fay. In the first place let it be said that the cost of her education was defrayed with money that her father had put aside for the education for the ministry of a son, who died, and while of course she could not take Orders, she felt bound to be represented in the ministry. On the occasion of her only visit to America she said to Bishop Horatio Potter, on her journey to Baltimore to attend the General Convention, "I felt that if I could be instrumental in bringing one native youth to ordination I would be willing to sing the song of the aged Simeon, 'Lord, now lettest Thou Thy servant depart in peace.'" At the time of her death at Chee Foo, where she had gone in pursuit of health, there were eleven students ordained or to be ordained who had been her pupils. She was the head for many years of Duane Hall, Shanghai, a boys' school, which was afterward merged into St. John's College. One year during Bishop Hare's time there was a reduction of the appropriations. Her appropriation was \$1,800. She said she could not get on with less, and asked if she might have all designated contributions whatever they amounted to, which reasonable request was granted, and in the end she had several hundred dollars more than the appropriation. It was the only case I knew of where designated contributions exceeded the immediate need. The women did that!

Miss Fay was at one time a teacher in a private school in Alexandria, Virginia, and Mrs. T. R. Rumney was one of her pupils. She would never give her age, but from Mrs. Rumney's calculation, we found out, much to our amazement, that she was fifty when she was appointed, and lived to be seventy-six. She became a great Chinese scholar, as was testified by learned Chinese at the time of her death. The then Bishop of North China would not permit his translation of *Browne on the Articles* to go to press until she had revised his Chinese, which is certainly a wonderful record, all things considered.

Having reached this point, I am wondering whether my recollections appear to savor of days of trial? I do not mean it so, and I would not give it that coloring, for of course we had much to rejoice at from time to time as we went on, year after year. Perhaps one recital will lighten the paper up.

I was away on my vacation at the close of a fiscal year, heavy-hearted because I thought we were going to have a considerable arrearage, when I received word from the office that a gentleman had called who said that he was representing another person who should be anonymous, but by a slip of his tongue he said "she," showing that it was a woman. He paid over in a bank draft \$26,000, of which \$13,000 was for the usual work of domestic missions and \$13,000 for the usual work of foreign missions, when he produced a slip of paper on which he said the gift was to be acknowledged by containing the sentence, and nothing besides, "All to Christ." Of course we would not have been human if we had not wondered over it and speculated about it. Whether we are right or not I have no means of knowing, but we came to the conclusion among ourselves that this was some lady already well provided for, who had received

a bequest or some other unexpected sum of money, which she devoted entirely to the missions of the Church.

I must speak more particularly of the Rev. Dr. Heman Dyer. Among other remarkable men connected with the membership of the Committee, he was certainly preëminent. When I first knew him personally he was corresponding secretary of the American Church Missionary Society and general secretary of the Evangelical Knowledge Society. At that time the Church Book Society and the Church Tract Society were in active existence and there was a good deal of competition, as party feeling ran very high in the Church. Own brothers, on account of difference of Churchmanship, would scarcely allow each other to preach in their pulpits. There were several marked instances of this. It is necessary to remember this to understand what follows.

I went to him personally one day, soon after I became associated with Dr. Dyer, to ask him for the preferment of a friend of mine to a parish. He immediately inquired whether the applicant were a Low Churchman or a High Churchman. I said, "I do not believe he has ever pronounced himself: he is what would be called a Connecticut Churchman" (a term which then expressed a strongly conservative man who adhered strictly to the Prayer Book). He instantly replied, "It is no use. Your friend must either take up decidedly with one party or the other, or he cannot expect to advance in the Church." So strongly was the Doctor on that side that he was popularly said to be the "Bishop of the Low Church Bishops," implying that they all went by his guidance. Some years later, and gradually, as I suppose, he changed until his position seemed to be acceptable to all. It is well known that at their organization in 1835, and for many years afterward, the Domestic and Foreign Committees were supposed to represent Churchmanship. The High Churchman looked out for domestic missions and the Low Churchman for foreign missions. Please understand distinctly that the difference between the High and the Low Churchman at that time was that the former insisted upon the episcopacy being necessary to the *being* of the Church, and the latter only to the *well being*. This feeling, and the wish of the Low Churchmen to be interested in work in the United States, was the *raison d'être* for the American Church Missionary Society. In passing let me say that Bishop Burgess of Maine, himself a Low Churchman, strongly advised against such a society on the ground that it would accumulate trusts, etc., and that the time would come when they would wish to disband for want of reason to continue the existence of a voluntary society. That time came in 1877, when the American Church Missionary Society was, by the General Convention, in Boston, made an auxiliary to the Board of Missions because, on account of its trusts and so on, it could not be dissolved. That reason was given. In the meanwhile, in order to break up the party spirit Dr. Dyer recommended that a High Churchman in whom everyone had confidence should be elected to fill a vacancy in the Foreign Committee, and the Rev. Dr. Benjamin R. Haight was called to the place and continued an active member from September 1871 to October 1877. At the same time the Domestic Committee on first opportunity elected a Low Churchman. From that time forward the old party lines gradually disappeared.

Somewhere about that time, when Dean Hoffman took charge of the General Seminary, the Rev. Dr. Dyer was elected a member of the Board of Trustees, at the Dean's instance. He was always very active in the work of that Seminary afterwards, which theretofore had been largely under suspicion by the Low Churchmen.

After Dr. Dyer became incapacitated by age and blindness from presence at the meetings, I used to visit him at his house continually by his wish to confer with him about the business of foreign missions. He was always most wise in detailed advice, and the Committee usually acted accordingly. When he passed away I felt that not only officially but personally, I had lost a near friend.

(To be Continued.)

THE CHILD is little from necessity, and humble without knowing it; there is a more beautiful kind of humility, that which is voluntary. Whosoever would be first among you, Jesus says, shall be servant of all. A more emphatic stand for the reverse of the spirit of dominion could not be made, for in formulating a converse to these words of Christ, we arrive at this proposition: Whosoever seeks for dominion, is the least among men. There is no escaping it.—Charles Wagner.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia

COMPENSATING INJURED WORKMEN

DECLARATIONS in the recent state platform of the Republican party of Wisconsin have again directed attention to the Wisconsin workmen's compensation act, which has been in operation for a little more than a year. A bulletin of the Commission devoted to this phase of its work gives complete information, including the actual cost of administering this most important labor law of Wisconsin. Opponents of this particular legislation predicted before its enactment that the cost of administration would rise into the hundreds of thousands of dollars and that it would necessitate the employment of numberless deputies throughout the state. A year's experience has disproved these statements. The percentage of disputes regarding the amount of compensation to injured employees has been surprisingly low and a single examiner, acting for the Commission, has found it possible to settle all contested cases. In the meantime the 70,000 employees who are subject to the provisions of this law are protected; long-drawn-out lawsuits no longer are necessary in obtaining justice, and the workman and his family know that in the event of accident, the family income will not cease.

Another interesting fact, in the opinion of R. J. Watrous, secretary of the Industrial Commission of Wisconsin, is that employers who are subject to it find that by insuring themselves or by obtaining insurance in mutual companies, the cost is not greater than it was before the compensation act was passed. Prior to the enactment of this law, employers were forced to carry expensive insurance which protected them against lawsuits of injured employees. This money, so far as it benefited injured employees, was, for the most part, wasted. In other words, it was used to pay the costs of suits and to defray the charges of attorneys hired to combat the claims of maimed employees. Under the present law, this money, formerly wasted, is utilized in the payment of actual compensation to injured employees and at the same time the courts are not encumbered by numerous personal injury suits.

HOUSING REFORM ADVANCES

The most important thing in housing during the past year has been the development of interest in the South. Second to this is the increase of interest on the Pacific coast. The year before the great development of interest was in the Middle West. Perhaps most significant is the fact that many of the smaller cities are beginning to realize that they have a housing problem and to work for the betterment of housing conditions. Until recently it was a generally held superstition that only a few of the great cities needed housing reform. At present more than one hundred cities are at work; most of them have definitely organized committees or associations, some even have paid secretaries.

The most dramatic event of the past year was the unexpected announcement by the New York Court of Appeals that there is a distinction between a tenement house and an apartment house. This announcement came in the decision on the Grimmer case, which had been before the court for nine years. The distinction practically amounted to saying that an apartment house has a set bath tub while a tenement has not. The Tenement House Committee of the Charity Organization Society, of which Lawrence Veiller is executive officer, secured an amendment to the New York Tenement House law within twenty-four hours, which stated definitely that apartment houses are to be considered as tenements for the purpose of the Tenement House Act and so at once nullified the effect of the court's decision. It was one of the quickest and most effective campaigns on record. If the court's decision had stood it would practically have devitalized the Tenement House Law and the Tenement House Department, because practically every

new tenement has all the things pertaining to an apartment, according to the court's decision, including a set bath tub.

THE JOINT COMMISSION

The Joint Commission on Social Service has taken offices in the Church Missions House in New York, where the Executive Secretary, the Rev. F. M. Crouch, may be reached by letter or telephone. Mr. Crouch will be glad to confer with clerical or lay workers interested in any phase of social service. The Commission has issued two pamphlets, "A Social Service Programme for the Parish," and "Social Service for Diocesan Commissions," single copies of which may be obtained on application. For larger quantities there will be a small charge. The Commission is also distributing the leaflets and bibliographies prepared by the Commission on the Church and Social Service appointed by the Federal Council of Churches.

During the coming year the aim of the Joint Commission will be to standardize the work of the existent diocesan Social Service Commissions, of which there are about sixty, and to urge the organization of further commissions. Through these diocesan commissions it is hoped many parishes throughout the country may be educated and organized for social effort. The executive secretary will welcome any requests for information.

THE SOCIAL SERVICE UNIONS of the various religious bodies of England hold frequent "interdenominational conferences." The Wesleyan Methodist Union for Social Service has just published a hand book for the various unions, with a preface by the Bishop of Oxford, the Rt. Rev. Charles Gore, D.D. In this hand book we find reference to the following organizations: The Social Service Section of the Baptist Union; (Roman) Catholic Social Guild; The Christian Social Union (Anglican); The Congregational Union of England and Wales; The Friends Social Union; National Conference Union for Social Service; Presbyterian Social Service Union; Primitive Methodist Union for Social Service; The United Methodist Church Social Service Union; The Wesleyan Methodist Union for Social Service.

ST. JOSEPH, MO., needs a court of domestic relations, in the opinion of the Rev. E. H. Eckel of Christ Church, St. Joseph. "This city," he declares, "ranks among the first in the country, in proportion to its size, in divorce rate, and we should have the nerve to start some machinery that would obliterate this reputation. The majority of divorces, I believe, are from some trivial cause which could be much more easily settled if we had such a court as I have mentioned, where paternal and advisory methods could be employed."

AN EXCELLENT SUGGESTION comes to me from the Rev. James H. Cloud, of St. Louis, to the effect that parish priests should place themselves in touch with large employers of laborers, so as to avail themselves of any vacancies that may exist in their ranks. Mr. Cloud has had cards mimeographed giving information as to employers needing labor, and these he hands or mails to those who he knows are in need of employment.

THE SOCIAL SERVICE COMMISSION of the diocese of New Hampshire has been reorganized with the Rev. P. M. Wood as chairman; the Rev. W. Weir Gillis, Dover, as secretary; Frank H. Blanchard, Mrs. Frank S. Streeter, and Robert B. Wolf. The Rev. David A. Pearson is an associate member in connection with the rural work of the commission.

THE SOCIAL SERVICE COMMISSION of the missionary district of Utah consists of the following members: The Rev. Ward Winter Reese, chairman; the Rev. William F. Bulkley, secretary; the Rt. Rev. F. S. Spalding, D.D., the Rev. Paul Jones, E. M. Bagley, Walter Green, and J. B. Scholefield.

AMONG the questions to which the Wisconsin Industrial Commission has been giving attention during the past year are truancy and child labor, bringing men and jobs together, aiding in industrial education, compensating injured workmen, and enforcing sanitary conditions.

THE BILLINGS (Montana) Polytechnic Institute is organized as a state. The citizens (*i.e.*, pupils) make and enforce all laws through their representatives and elective officers.

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.

NOT PECULIAR TO AMERICAN PRAYER BOOKS

To the Editor of *The Living Church*:

NOT only did early editors of the American Book of Common Prayer point the *Amen* in italics at the end of the Epistles for the Sunday after Ascension, the Third, Fifteenth, and Sixteenth Sundays after Trinity, and for All Saints' Day, but I have an edition of the English Book, published in 1804, in which the same usage prevails.

Yours very truly,
Chicago. JAMES S. STONE.

LITERARY

BIOGRAPHY

John Hancock, the Picturesque Patriot. By Lorenzo Sears. With Photogravure Frontispiece. Boston: Little, Brown & Co., 1912. 12mo, cloth. \$1.50 net.

This is a well printed volume, of large, clear type; with 351 pages, and a full index. If, as saith the Scotch proverb, "Manners make the man," *i.e.*, because they indicate and express character or conduct; even so, the very fitting words of this author clothe and present the character and culture of an illustrious person.

Dr. Sears, the author, is a well known Church clergyman, a late Professor in Brown University, L.H.D. of Trinity College, and a writer of several valuable books on Rhetoric, Oratory, American Literature, and the Life and Times of Wendell Phillips, the orator. And now follows the biography of *John Hancock, the Picturesque Patriot*, called "Picturesque" not as a disparaging, but as a descriptive term.

It is singular that until now, no proper or ample biography of this distinguished man has appeared, but he left no descendants to perform this duty, and others seemed disinclined to undertake it. When the children of successive generations since his day have admired his full and attractive signature to the Declaration of Independence, heading the list of Delegates to the Continental Congress, they must have wondered that so little was known and recorded of such a man. This want felt by many is now happily supplied by the book before us.

John Hancock, son of the Rev. John Hancock, was born in old Braintree, Mass., on January 16, 1737. On his father's early death, he was adopted by his rich uncle, Thomas Hancock, by whom he was sent to the Boston Latin School, and to Harvard College, where he graduated with honor in 1754, and was afterward admitted as his partner in a large commercial business which he helped to conduct with success. Meanwhile his patriotism was growing, in view of England's encroachments on the Colonies, and he soon began his part in public life. In 1775 he was elected President of the Provincial Congress; afterward President of the Second Continental Congress; and finally the first Constitutional Governor of Massachusetts, where he was for a while Major General of Militia.

He was a gracious and dignified presiding officer, with great executive ability, and such influence with the rich and the poor, as secured their love and respect. He was noted for his eloquence and cordial, courtly manner, for his generosity and munificence, and for his constant devotion to public duty and the cause of liberty, for which he made large sacrifices. Being human, he had weaknesses and made some serious mistakes, which were afterward rectified or atoned for, so far as they could be; but they all seem comparatively unimportant when set beside his eminent virtues and excessive zeal and labor for his country's good. His ideals were lofty, and not always to be realized; and his heart beat true for the right. In both public and private life, he paid respect to true religion; and the poor and afflicted were glad recipients of his sympathy and help.

After a laborious and very responsible life, he died on October 8, 1793, aged only 57 years. His very large funeral was attended by all classes of people, including many state officials and men of national reputation. After an inexcusable delay of many years, the legislature of his native state took appropriate action respecting his memory, and ordered the erection of a suitable monument.

John Hancock was a rare man, and he has a rare biographer.

To the latter his readers may well apply the words of a certain English writer concerning another: "*Nullum quod tetigit, non ornavit.*"

GEMONT GRAVES.

RELIGIOUS

Apostolical Succession Considered; or, The Constitution of a Christian Church, Its Powers and Ministry. By Richard Whately, formerly Archbishop of Dublin. New York: Longmans, Green & Co. Price, 50 cts.

This is a reprint and condensation of a discussion of the subject taken from Whately's *Kingdom of Christ*. It is an argument designed to relate the episcopate to the *bene esse*, not the *esse* of the Church, and exhibits the usual defects in argument, e.g., that Christian Churches are derived from synagogues. The authority of Bishops is confused with the voice of the corporate episcopate, and the old fallacy that the transmission of powers comes through a chain instead of through a net-work is put forward again by the republication of Bishop Whately's book. The editor appends a series of quotations from Anglican divines of recent times, with extracts from Harnack and Hauek, carefully selected to back up the Archbishop in his contention. It is difficult to see, however, how the extracts from Bishop Gore do anything but oppose the thesis for which the present book stands.

A. W. J.

Marriage With a Deceased Wife's Sister; Forbidden by the Laws of God and of the Church. By F. W. Puller. New York: Longmans, Green & Co. Price, \$1.20.

Father Puller gives a clear and scholarly statement of the result of a careful re-examination of the history of the law of the Church on the subject of the barrier to marriage which is constituted by the relationship as expressed by the title. He explains the distinction between *consanguinity* and *affinity*, which must be grasped to understand the ground on which the prohibitions of marriage within the forbidden degrees rests. He then traces the application of the principle in the Old Testament and in the Church, continuously and in all parts of the Catholic Church, and having established the undoubted authority of the Church in the matter, points out the obligation of the clergy to deal firmly with cases of violation of the law. The very practical suggestion is made that "what is really needed is that the Bishops should address a pastoral letter to the clergy and laity of the Church, explaining what the law of the Church is on this matter, and how completely that law is justified by Scripture and tradition, and making it quite clear that, while these marriages are valid as civil contracts, they are not marriages in the eyes of God and of His Church." In instructing people on this matter, Father Puller's book will be an invaluable aid.

A. W. J.

THERE HAS BEEN issued by Mrs. V. B. Fullerton, 622 Pearl street, Ottawa, Ill., an attractive booklet of *Prayers for the Use of the Woman's Auxiliary*, which is handsomely printed in red and purple, and makes a beautiful souvenir for Woman's Auxiliary work. It may be obtained at the Church Club rooms in Chicago at 15 cents each or \$1.50 per dozen.

MISCELLANEOUS

A SUGGESTIVE tractate recently added to the "Leaflets" of the American Church Union is *The Power of Phraseology*, by Clinton Rogers Woodruff. Applied to the subject of the Name of the Church, Mr. Woodruff points out the practical misconceptions that arise from the current misuse of the terms Protestant and Catholic. "Let us, for once and for all," he sensibly advises, "realize the power of phraseology and in our personal conversation and correspondence adopt an appropriate phraseology when referring to our own and the Roman communion, and we will soon be surprised at the results." [To be obtained free from the secretary, the Rev. Eliot White, 960 Broad street, Newark, N. J.]

A SERIES of tracts bearing the general title *A Message to the Home* has lately been issued by the New York Sunday School Commission. There are five tracts of 16 pages each in the series, with titles as follows: *Responsibility for Your Children's Character*; *Your Personal Relationship to Your Children*; *The Personal Study of Your Children*; *The Negative and Positive Influences of the Home*; *Dangers of the Adolescent Period*. These are well written and attractively made with red lines on the cover, and are sold at \$1.00 per 100, postage additional.

THE American Bible Reader's Association has issued daily Bible readings for 1913 in handsome kalendar form. The Association's purpose is to promote Bible reading, and to sell Bible portions and Gospels at 1 and 2 cents. It plans to equip the Boy Scouts of America with khaki-covered pocket Testaments. On the Executive Committee are: William Jennings Bryan, Henry Churchill King, Henry Wallace, Robert Cluett, and others. A hundred copies of the 1913 readings and a kalendar will be sent for two 2-cent stamps. Address, F. M. Barton, 708 Caxton Bldg., Cleveland, Ohio.

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

MISSIONS in the Sunday School. Training the Children in Missions. These were two dominant notes in the Fifth Department Missionary Council that was held a fortnight ago in Cleveland. It was a matter of great significance that the representatives of this great department, met to consider and to further the work of the Church within this department and to deepen the interest in missionary endeavor, should have laid such emphasis upon the child standpoint. It was not simply that the formal discussion was set, at one period, upon the relationship between the Missionary Council and the Sunday school convention and upon teaching missions in Sunday school; it was not simply that for various reasons the need for provincial organization led to the first steps for calling the next meetings of the council and convention in joint sessions, if possible; it was the clear vision upon the part of many speakers of the importance of the children, and of the very keen interest in how to teach missions in the Sunday school and what ways are in successful operation toward this end.

TEACHING MISSIONS, in Sunday school or anywhere else, involves first of all a clear vision of the meaning of Christ's command to make disciples of all nations, a firm belief that it is the duty of the particular portion of the Church to which the individual belongs to share in that work, and such a conviction of its great importance that earnest, honest effort and hard work will not prove too great a demand. These conditions may seem trite statements of what is required for any sort of progressive work, but they are particularly true of work in the training of the children in missions. It is clearly impossible to enthuse children—and without this nothing can be accomplished—in any Church work over which the teacher or trainer himself is not enthused. It is absurd to expect any real results with boys and girls, bundles of activity and enthusiasm as they are, without true and hearty enthusiasm on the part of their leader.

Again, if missions mean anything that is worth while they must be the expression of the devotion of our Lord and Saviour Jesus Christ. No philanthropic or eleemosynary interests, no desire for social uplift, will convert the children into enthusiastic missionaries, nor will it effect the true spiritual value in their training. Serving neither as expression nor as incentive, such low levels of missionary interest will be doomed to failure. They must spring from true devotion. The impulse to them must be spiritual. The leader must believe in them, not as a proper kind of Church life, but as the very deepest mark of love for Jesus Christ.

WE HAVE EMPHASIZED these two aspects of the missionary energy in work with children because of a firm conviction that they are absolutely fundamental, fundamental always, but especially in this particular field. But the Sunday school needs something more. As a celebrated preacher in New York once said of the Quadrilateral, "These are foundations; but imagine a building that was nothing but foundation." The walls cannot stand firmly without them, but they alone are insufficient to serve as the building.

First, in common order, is Instruction in Missions. As has often been said, this must be concrete. The smaller children must learn about what is being done for a particular child. It is not enough, in fact it does not touch this point at all, to tell them that there is a child in, say Alaska or China, named An-Li or John. This is only one step toward concreteness. It is simply giving a name to a mere undefined abstraction, and it often leads to absurdities. We all know, probably, of cases where the children have confounded the far-away abstraction with some concrete one near at home, and the confusion is sometimes not only absurd but disastrous to the

cause. If it be true that the child learns from his own inner circle outward; if, for instance, he is taught geography, not as we older ones were, but outward from his own town or village and state into the larger world; if his interests spread into the bigger world out through the near at home places, the same must be the order in teaching missions. And it is in a sense the divine order. The command, "beginning at Jerusalem," was more than a mere practical order to reach out to wider places through those already Christianized. It was carrying the Gospel to those near at hand as to those in whom there would be the greatest interest.

Now if this be true, the primary department work in missions must not be missions to foreign or far-distant domestic fields. It must be out from the primary classes into the circles where the children are already interested. It must be trying to help other children to know and love Jesus Christ; other children, that is, not off in an unknown and unimaginable land, but other children that are real living beings to the primary children of St. ———'s Sunday school.

As the children's interests grow, reaching wider circles of human living, then the teaching in missions must reach out in like manner. But again let the lesson be made emphatic through concrete examples. From neighborhood to domestic and foreign fields must be the order. When the classes have reached the higher grades and have what may be called a world consciousness, when foreign fields mean something to them as countries, then the teaching must begin to take on a definite and wide-reaching character. Particular fields, as such, must be studied as a whole. The problems that confront the Church there may become definite questions for the class. By this time we have come to the senior department or possibly even beyond this.

Putting this in a nutshell it simply means that the instruction in missions must take on the same character that all other instruction is taking on. It must be graded in character, and this not only in subject, but, what is of equal, even more importance, in method. To expect all classes of children in a Sunday school to be interested in one set of lessons is parallel with the uniform course in general instruction. If it be antiquated to attempt to teach the Bible or doctrine by a uniform course it is equally antiquated to attempt to teach missions in this way.

THERE WAS ANOTHER aspect of mission instruction and interest in Sunday schools that was emphasized at Cleveland. Children must be trained to give for missions, not by a spurt during Lent, but by a definite, regular giving throughout the year. Several schools have already adopted the suggestions made in various places of applying the envelope system to the Sunday school. The emphasis laid in these columns last year on this method of training the children to give for the support of the parish and instilling in them the truth that they are a part of the parish and not a *tertium quid*, is only a part of the value of the Duplex envelope system as applied in the Sunday school. By this means the children come instinctively to an interest in missions and to an active share in their support. As Bishop Lloyd said, when urging this upon the members of the council, "Introduce the Duplex system into your Sunday school and the problem of teaching missions in the school will be solved. The children will make you teach missions, because they will want to know about what they are giving for." Men who have tried the plan are enthusiastic about it, not as a means of raising from the children a further quota toward a minimum apportionment, but as inspiring in the children of the Church a sense of their share in the fulfilment of Christ Jesus' command, "Go and make disciples"; and as giving them a consciousness of their share in the corporate life of the parish.

FINALLY, there is the most urgent part of the training in missions, teaching the children to pray for the missionary work of the Church. It is quite impossible to expect any real enthusiasm, any real growth in missionary interest and missionary activity, unless it be accompanied with prayer for missions. Corporate prayer of the school, individual prayer, personal intercessions, these are but ways that we may now only suggest in which this side of the children's life must be developed.

WE HAVE RECEIVED from Deaconess Patterson a copy of her well-known chart of the Christian Year (*Chart of the Christian Year, with Explanatory Key*, prepared and published by Deaconess Mary T. Patterson, Pd.M., 216 East Superior street, Chicago. Price, smaller

class size, 75 cents; Platform size, 44x44 inches, \$4.00; Key, 25 cents). The coming Church year presents unusual cases of occurrence and concurrence of festivals, and the preparation of the chart for this year will serve as an admirable means for bringing not only these facts but the central teaching of the Church centered about the Church year, before the children of any school that may use the chart. There are a few minor criticisms that suggest themselves, as the counting of Trinity Sunday as part of Whitsuntide, but these are too insignificant to affect the really great value of the chart itself. We commend it most cheerfully to all those who are interested in teaching the Christian year to their scholars, and that means to the entire Sunday school world.

THE JESTER

Oh, all the world was a merry stage,
And the scene was set in the Golden Age;
The wine was red and the cup was deep,
And gems were plenty and gold was cheap;
And I was the Prince of the roistering crowd
Whose laughter echoed so gay and loud.

The Princess sat on a throne of jade,
And smiled at the song that a minstrel played.

So I was the Prince, till the Toy of Fate
Sat calmly down in my chair of state;
And availed himself of my sceptre rare,
And wed my Princess, my own, my fair.

(Oh, why did the laugh of the witless throng
Suggest a tune for my twisted song?)

So I shook the bells on my hooded staff,
And made a jest that the Prince might laugh:
(For I knew that he, in his turn, would wear
The tinkling bells on his royal hair.)

And so he did, and the Princess too,
With her gem-shot crown and her robe of blue;
And so did they all when their turn came by,
And their laugh sank down to a world-old sigh.

Aye, the jester-people drift down the years,
With the bells a-tinkle about their ears;
And a nameless Something within their throats
That catches and raps in discordant notes.

('Tis the memory lurking, returning e'er,
Of the days they spent in the royal chair.)

Ah, friend, hast tasted the vintage old,
With the scene set brave in the Age of Gold?
Hast worshipped the Princess with soulful prayer,
While the stars hung mute in the upper air?

Hast felt the ominous breath of Fate
Blow cold on the coveted chair of state?
Hast warred and struggled with puny strength,
And pressed aside with the rest, at length?

So runneth the play without pause or end . . .
Art playing the Prince or the Jester, friend?
LILLA B. N. WESTON.

THE COUNTRY DOCTOR

Weary man, in your worn, gray car,
Riding the roads alone,
Eager the ears that wait to catch
Your motor's pulsing tone!

Tear-dimmed eyes are a-strain for you,
Tight-pressed lips are dumb,
Helpless to comfort those who lie
Hopeless—until you come.

Shining instruments, far-sought drugs,
Herbs from the world-wide sod—
Potent your weapons, since you share
The pitying heart of God!

THEODORA BATES COGSWELL.

WE ARE too ready to listen to the word of the Lord without seeking to prepare His way. We are satisfied with the personal comfort of our God; we are contented to be forgiven and left alone. But the word of God will not leave us alone, and not for comfort only is it spoken. On the back of the voice which sets our heart right with God, comes the voice to set the world right, and no man is godly who has not heard both.—George Adam Smith.

THE TWENTY-FIRST SUNDAY AFTER TRINITY

The soldier on the foe-man's ground must needs
Be brave; the purpose of his march unshown,
Naught but his proper duty to him known,
His only confidence in him who leads;
Along the route prescribed him, he proceeds
O'er ways by foes beset, with snares bestrewn;
In danger still, with comrades or alone,
His single safety lies in doughty deeds.

Thou, Christian, marchest still on hostile ground,
These countless enemies unseen surround;
Not flesh and blood, but—more tremendous far—
Princes and powers of ill thy foemen are.
Take helm, shield, breast-plate, sandals, brand—
God's panoply—so shalt thou scatheless stand.

JOHN POWER.

Church Calendar



- Oct. 6—Eighteenth Sunday after Trinity.
- " 13—Nineteenth Sunday after Trinity.
- " 18—Friday. St. Luke the Evangelist.
- " 20—Twentieth Sunday after Trinity.
- " 27—Twenty-first Sunday after Trinity.
- " 28—Monday. SS. Simon and Jude.
- " 31—Eve of All Saints. (Hallow-E'en.)

CALENDAR OF COMING EVENTS

- Oct. 29, 30, 31—Fourth Dept. Miss. Council, Charlotte, N. C.
- " 29-30—National Council of St. Barnabas' Guild for Nurses, Providence, R. I.
- " 30—Consecration of the Suffragan Bishop-elect of Minnesota, Faribault.
- Nov. 13—Special Conv., Diocese of Vermont, Burlington.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

- BRAZIL**
The Rev. John G. Meem.
- CHINA**
HANKOW: Miss M. E. Wood of Wuchang.
- SHANGHAI:
The Rev. B. L. Ancell of Yankchow.
Miss A. B. Richmond of Shanghai.
- CUBA**
The Ven. W. W. Steel, Archdeacon of Havana.
- JAPAN**
KYOTO:
The Rev. J. J. Chapman of Nara.
- MEXICO**
The Rt. Rev. H. D. Aves, D.D.

Personal Mention

THE REV. R. E. ABRAHAM has resigned the charge of St. Mary's Church, Middlesboro, Ky., and will go to the Church of the Holy Cross, Brooklyn, N.Y.

THE REV. JESSE K. BRENNAN, formerly rector of Trinity Church, Hannibal, Mo., has accepted his election as Dean of Calvary Cathedral, Sioux Falls, S. D., where he will begin his work on November 1st.

THE REV. CHARLES GRANT CLARK, rector of the Church of the Good Shepherd, Shelton, Conn., has resigned to accept a call to the rectorship of St. George's Church, Brooklyn, N. Y., where he will enter upon his new duties on November 10th.

THE REV. FREDERICK C. GRANT has become assistant at St. Mark's Pro-Cathedral, Grand Rapids, Mich.

THE REV. WILLIAM MERCER GREEN, rector of St. Andrew's Church, Jackson, Miss., after a month at Sewanee, Tenn., returned to his work on October 15th, thoroughly recovered from his recent illness.

THE REV. MORGAN LLEWELLYN GRIFFITH is assistant at the Church of the Good Shepherd, Brooklyn, N. Y., and should be addressed at 119 McDonough street.

THE REV. J. MCVICKAR HAIGHT, rector of Christ Church, Cody, Wyo., has been ill with typhoid fever, but is now convalescing.

THE REV. W. G. MOFFATT, formerly rector of Trinity Church, New Philadelphia, Ohio, has entered upon his duties as rector of Christ Church, New Brighton, Pa. (diocese of Pittsburgh).

THE REV. JOHN MITCHEL PAGE, for sixteen years rector of St. Luke's Church, Lebanon, Pa., has resigned to enter upon work among the faculty and students of the University of Illinois at Champaign, in the diocese of Springfield.

THE REV. ARTHUR L. SEITER, formerly in charge of St. Paul's Church, Franklin, Tenn., is now in charge of St. Andrew's mission, Fort Thomas, Ky. (diocese of Lexington).

THE ADDRESS OF THE REV. URIAH T. TRACY has been changed from 442 Franklin avenue to the Bedfordshire Apartment House, 1200 Pacific street, Brooklyn, N. Y.

THE REV. HENRY WOOD, rector of St. John's Church, Lawrence, Mass., since 1899, has been granted a year's leave of absence, and the middle of November he will go to California for the winter.

DIED

HILL.—At Newport, R. I., on Sunday, October 13, 1912, the Rev. SIMEON C. HILL, for over thirty-seven years rector of Grace Church, Mount Airy, Philadelphia, Pa.

"May he rest in peace."

PARKER.—Entered Paradise on Thursday, October 3, 1912, MARGARET DEWAAL PARKER, eldest daughter of Doctor John and Maud Parker of Stockton, Worcester county, Maryland, aged 15 years.

MEMORIALS

FRANCES SLOCUM BARNES
FRANCES SLOCUM BARNES, wife of the Rev. Wm. Henry Barnes, departed this life, September 18, 1912, at Northampton, Mass. A saintly woman, fulfilling her vocation as wife and mother. Equipped by nature, education, and divine grace for effective social service, her influence for Catholic principles was widely exerted. The Jerusalem Cross, won by economies of time amid household duties, in the course of the S. H. S. H. S., followed by the course in Church History; and the badge of the Daughters of the King indicated her intelligent zeal in the extension of Christ's Kingdom among women. For many years an associate of the Sisters of St. Mary, the discipline of daily living by rule steadily developed the interior life in its beauty. Formerly president of the Long Island Assembly of the Daughters of the King, she organized and guided a chapter of the order at St. John's church, Northampton, Mass., where she was ever a loyal helper to the rector in all opportunities opening to her. In the community she was recognized as a woman of uncompromising convictions in Church matters, but ever tolerant and loving in her relations with those of different views. Her unflinching charm—the simplicity—which revealed unconsciously the continuous "expansion of a noble nature," made her home like those of Nazareth and Bethany, and "mothered" all who came under her benign influence.

✠ "May she rest in peace. Amen."

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choir-masters, 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.

RETREATS

AT ST. JOHN BAPTIST HOUSE, New York, a three days' retreat for women will be given, beginning Thursday evening, November 7th, and closing Monday morning, November 11th. Conductor, the Rev. H. P. Bull, Superior S. S. J. E. in America. Apply to the ASSISTANT SUPERIOR, Sisters of St. John Baptist, 233 East Seventeenth street, New York City.

WANTED

POSITIONS OFFERED—CLERICAL

RECTOR, mid-western rapidly growing parish and city, desires active assistant, young or middle-age. Stipend \$1,000. Send full particulars. Rev. JOHN C. SAGE, Keokuk, Iowa.

TEMPORARY SUPPLY wanted on a Cathedral clergy staff in the middle west. Apply "CATHEDRAL," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

IN PHILADELPHIA in December a companion and secretary wanted for a young girl, semi-invalid. Must be fond of sewing, and able to read aloud. Catholic Churchwoman preferred. Address "CATHOLIC," care LIVING CHURCH, Milwaukee, Wis.

SUPERINTENDENT of buildings and grounds wanted for school. Must understand plumbing and electricity. Address HOWE SCHOOL, Howe, Indiana.

POSITIONS WANTED—MISCELLANEOUS

WOMAN of culture and refinement, graduate nurse, excellent housekeeper, cook, and seamstress, with deaconess training, desires work in parish or home. Best references from present position. Address "DEACONESS H," care LIVING CHURCH, Milwaukee, Wis.

POSITION wanted as homemaker and managing housekeeper. Vicinity of New York preferred. Correspondence solicited. Address "COMPETENT," care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN, capable, experienced, desires position, managing housekeeper, assistant, governess, companion. Highest reference. Miss A. BARTLETTE, 2243 California St., Denver, Colo.

ORGANIST-CHOIRMASTER, experienced, reverent, desires change. Organizing boy-choirs a specialty. Address "S. E.," care LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN desires position as teacher or catechist in some mission. Well experienced. Address "RELIABLE," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—New contract for an organ in St. Paul's, Charleston, S. C., came to us through the beauty of our St. Michael's organ. Same experience in Atlanta, Savannah, Wilkes-Barre, and other places. Our best advertisement is always the success of our organs. New catalogue now ready—illustrated. AUSTIN ORGAN Co., Woodland street, Hartford, Conn.

OVER-AMMERGAU CRUCIFIXES, CARVED BY THE PASSION PLAYERS. 9-in., 21-in. Cross, \$5.00; 6-in., 15-in. Cross, \$3.00; 3-in., 6-in. Cross, \$2.00. White wood figures, oak cross. T. CROWHURST, 215 Market street, San Francisco, Cal.

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

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

WANTED.—A good-sized vestment chest, to be donated, or would pay moderate price. Address Box 221, Rosemont, Pa.

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.

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A CHURCHWOMAN wishes to adopt a little child who will receive religious training and the best educational advantages. Address "S. P. J.," care LIVING CHURCH, Milwaukee, Wis.

INTERNATIONAL CHOIR EXCHANGE; EPISCOPAL CLERICAL REGISTRY

PARISH ORDERS for CLERGYMEN or for ORGANISTS and CHOIRMASTERS promptly taken care of.

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

BOARDING PUPILS

NERVOUS and backward children taken as boarding pupils. Ocean front. 155 SOUTH BELLEVUE AVENUE, Atlantic City, N. J.

BOARDING HOUSE FOR GIRLS—
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HOLY CROSS HOUSE, 300 East Fourth Street, New York. A Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, Roof Garden. Terms, \$2.50 per week, including meals. Apply to the SISTER IN CHARGE.

MONEY LOANED

LOANS made to build churches, rectories, and parish buildings. For particulars address AMERICAN CHURCH BUILDING FUND, 281 Fourth Avenue, New York.

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THE BOARD OF MISSIONS

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The Church is aided in 43 home Dioceses, in 23 domestic Missionary Districts, and in 10 foreign Missionary Districts.

\$1,550,000 is needed to meet the appropriations this year.

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

THE SECRETARY,
THE SPIRIT OF MISSIONS—\$1.00 a year.
281 Fourth Ave., New York.

APPEALS

WORK AMONG THE MOUNTAINEERS,
DIOCESE OF VIRGINIA

Help is urgently needed for the support of the large staff of workers in the Archdeaconry of the Blue Ridge. Help given means sharing in the uplifting of whole communities. Address ARCHDEACON F. W. NEVE, Ivy Depot, Va.

NOTICES

PENSION AND RELIEF OF CLERGY,
WIDOWS AND ORPHANS

GRATITUDE AND THANKSGIVING HAS COME TO
US FROM ALL SIDES

Just enough money was received from churches and individuals to make the October quarterly payments. See Report next week.

Quarterly payments to between five and six hundred beneficiaries can only be made promptly by the Trustees when they receive sufficient funds from churches and individuals. About \$30,000 per quarter is required. \$120 per year is a good measure for many churches and individuals because 1,000 offerings of \$120 would give the Fund \$30,000 per quarter. Or two churches, or two individuals subscribing \$60 each might combine to make a unit of \$120; or four churches, or four individuals subscribing \$30 each; or ten people combining might subscribe \$1.00 per month.

All these offerings, if more convenient, can be paid quarterly, say—December, March, June, and September, the next month before the quarterly payments to beneficiaries.

Send postal for information.

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

BROTHERHOOD OF ST. ANDREW IN THE
UNITED STATES

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The Brotherhood is an organization of men and boys of the Church for the Spread of Christ's Kingdom among their fellows by means of definite prayer and personal service.

The Brotherhood aims to intensify and make real all Church work among men and boys by helping its members to make use of all channels of Christian effort with a view to aiding men and boys individually in living the Christian life.

Address communications to the
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THE AMERICAN CHURCH UNION

for the maintenance and defense 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. ELLICOTT WHITE, 960 Broad Street, Newark, N. J.

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 Street, 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.

LINEAGE OF THE AMERICAN
CATHOLIC CHURCH

The late Bishop Grafton will long be remembered by the books he published during his lifetime. One of his latest was the one named above. A New York City layman of prominence, wrote the following letter to the Bishop, which has not before been made public:

"Your book is really splendid. It is a marvel of condensation and of clear theological exposition. It would do great credit to a man in middle life; as a work written by yourself after reaching four score years it is a marvel, and I am so enthusiastic about it that I have bought six or more copies and sent them to other people. One Churchman came in this morning to say that he is reading it, and that it is exactly meeting his wants, and he is so interested, even absorbed, that he did not want to lay it down. It is beautifully done from every point of view. I am very glad to see such fine notices of the book in the press, also."

The book is a handsome volume and sells at the low price of 75 cents (85 cents by mail); and as a history of the Church it is extremely interesting. Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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HISTORY OF THE CHRISTIAN CHURCH FROM THE
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- IV.—From the Deposition of Charles the Fat to the Death of St. Anselm. 887-1108.
- V.—From the Death of Henry IV. to the Death of Celestine III. 1106-1198.
- IV.—From the Election of Innocent III. to the Death of Boniface VIII. 1198-1303.
- VII.—From the Election of Benedict I. to the End of the Council of Constance. 1303-1418.
- VIII.—From the End of the Council of Constance to the End of the Fifth Council of the Lateran. 1418-1517.

We are selling complete sets of this most valuable History at a clearance price of \$6.00 for the 8 vols. Church History students should avail themselves of this opportunity.

THE YOUNG CHURCHMAN CO.,
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A NEW SUPPLY

We have received a new supply, and can now fill orders for Dr. Wirgman's *Foreign Protestantism Within the Church of England: The Story of an Alien Theology and Its Present Outcome*. A book of 265 pages. Paper cover, 40 cents; by mail 46 cents. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED

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

- A. C. McCLURG & CO. Chicago.
Life Stories for Young People. *Ulysses of Ithaca*. Translated from the German of Karl Friederich Becker by George P. Upton, author of "Musical Memoria," "Standard Operas," etc. Translator of "Memories," "Immensee," etc. With four illustrations. Price 50 cents net.
- David Livingstone*. Translated from the German of Gustav Plieninger by George P. Upton, translator of "Memories," "Immensee," etc. With five illustrations. Price 50 cents each.

General ("Chinese") Gordon, *The Christian Hero*. Translated from the German of

Theodore Kibbler by George P. Upton, translator of "Memories," "Immensee," etc. With Portrait. Price 50 cents net.

The Argonautic Expedition and the Labors of Hercules. Translated and Adapted from the German by George P. Upton, translator of "Memories," "Immensee," etc. With six illustrations. Price 50 cents net.

Stanley's Journey Through the Dark Continent. Translated from the German of Richard Roth by George P. Upton, translator of "Memories," "Immensee," etc. With six illustrations. Price 50 cents net.

Achilles. Translated and abridged from the German of Carl Friederich Becker by George P. Upton. With three illustrations. Price, 50 cents net.

Gods and Heroes. Translated and adapted from the German of Ferdinand Schmidt and Carl Friederich Becker by George P. Upton. With Frontispiece. Price, 50 cents net.

Emin Pasha. Translated from the German of M. C. Plehn by George P. Upton. With five illustrations. Price 50 cents net.

BIBLIOTHECA SACRA CO. Oberlin, Ohio.

Origin and Antiquity of Man. By G. Frederick Wright, D.D., LL.D., F. G. S. A. Author of "The Logic of Christian Evidences," "Scientific Aspects of Christian Evidences," "The Ice Age in North America," "Man and the Glacial Period," "Asiatic Russia," "Scientific Confirmations of Old Testament History," etc. Illustrated.

D. APPLETON & CO. New York.

The New City Government. By Henry Bruere. Price, \$1.50.

FROM THE AUTHOR.

What Think Ye of Christ? And Other Sermons Prepared Especially for Lay-Readers and for Use in Homes. Rt. Rev. Anson Rogers Graves, S.T.D., LL.D., Missionary Bishop of Kearney (Western Nebraska, U. S. A.) Author of "The Farmer Boy Who Became a Bishop," "Church Unity," "A New National Anthem," "Morning and Evening Prayers for Children," etc.

The Voice Eternal. A Spiritual Philosophy of the Fine Art of being Well. By Thomas Parker Boyd, author of "The How and Why of the Emmanuel Movement." The "Good Medicine Books" No. 2.

HOUGHTON, MIFFLIN CO. Boston.

The Provincial American and Other Papers. By Meredith Nicholson. Price, \$1.25 net; postpaid \$1.35.

The Pike County Ballads. By John Hay. Illustrated by N. C. Wyeth. Price, \$1.00 net.

LITTLE, BROWN & COMPANY. Boston.

A Little Book of Christmas. By John Kendrick Bangs. With illustrations by Arthur E. Becher. Price, \$1.00 net; postpaid \$1.08.

The Party Book. By Winnifred Fales and Mary H. Northend. Illustrated. Price, \$2.00 net.

LONGMANS, GREEN & CO. New York.

The Word and the World. Pastoral Studies for the Modern Preacher. By the Rev. John Wakeford, D.D., Canon and Precentor of Lincoln; and Special Lecturer in Pastoral Theology in King's College, London, 1911-1912. With a Preface by the Lord Bishop of Lincoln. Price, \$1.20 net; postpaid \$1.28.

The Book of Saints and Heroes. By Mrs. Lang. Edited by Andrew Lang. With 12 Colored Plates and numerous other illustrations by H. J. Ford.

LOTHROP, LEE & SHEPARD CO. Boston.

Lakeport Series. *The Aircraft Boys of Lakeport, or, Rivals of the Clouds*. By Edward Stratemeyer, author of "The Gun Club Boys of Lakeport," "Dave Porter on Cave Island," "Old Glory Series," "Pan-American Series," etc. Illustrated by H. Richard Boehm. Price, \$1.25.

Next-Night Stories. By Clarence Johnson Messer. Illustrated by L. J. Bridgman. Price, \$1.00 net; postpaid \$1.10.

The Hester Books. *Hester's Wage-Earning*. By Jean K. Baird, author of "The Coming of Hester," and "Hester's Counterpart." Illustrated by Elizabeth Withington. Price, \$1.25.

Little Queen Esther. By Nina Rhoades. Illustrated by Elizabeth Withington. Price, \$1.00.

SHERMAN, FRENCH & CO. Boston.

Bethlehem Bells. By B. J. Hoadley. Price, \$1.00 net.

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Serena and Samantha. Being a Chronicle of Events at the Thorbolton Home. By Rosa Kellen Hallett. Price, \$1.25 net.

THE JOHN C. WINSTON CO. Philadelphia.

The International Bible Dictionary. Based on Wm. Smith's One Volume Work. Edited by F. N. Peloubet, D.D., author of "Select Notes on the International Lessons," assisted by Alice D. Adams, M.A. Self-pronouncing. 500 Illustrations and Maps. Price, \$2.40 net.

THE MACMILLAN CO. New York.

The Holy Spirit in the Ancient Church. A Study of Christian Teaching in the Age of the Fathers. By Henry Barclay Swete, D.D., D. Litt., Regius Professor of Divinity in the University of Cambridge; Hon. Canon of Ely; Hon. Chaplain to the King. Price, \$3.00 net, postpaid \$3.17.

THE WOODBERRY SOCIETY. New York.

A Day at Castrogiovanni. By George W. Woodberry.

THOMAS Y. CROWELL COMPANY. New York.

Childhood. Pictures by Cecilia Bull Hunter and Caroline Ogden. Verses by Burgess Johnson. Price, \$3.00 net; leather \$10.00 net; postage 30 cents.

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A Living Immortality. By the Rev. Lyman Abbott, D.D. Price, 15 cents net.

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Appendix on the Credibility of the Gospel. "Orpheus" Et L'Evangeline. By Monseigneur Pierre Batiffol. Translated by Rev. G. C. H. Pollen, S.J.

REV. FRANCIS L. BEAL. Cambridge (Boston), Mass.

A Catechism. That is to say An Instruction to be Learned by Every Person Before He be Brought to be Confirmed by the Bishop. Taken from the Standard Prayer Book.

GOLDEN RULE PUB. CO. Nashua, N. H.

The Church and the Workingman. By Rev. Edgar Franklin Blanchard. Price, 10 cents.

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UNWIN BROTHERS, LTD., 27 Pilgrim St. London E. C., England.

Contributions to Current Literature. By W. H. Sparshott.

Reflections in Rhyme. By W. H. Sparshott, author of "Contributions to Current Literature."

CALENDARS

H. S. HALLMAN. Berlin, Ont.
Gospel Test Calendar for 1913.

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The Church Missionary Calendar. Price, 30 cents postpaid.

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CARDS

SOCIETY OF THE FAITH. Rev. Francis L. Beal Boston.

Advent Week-day Album.

THE CHURCH AT WORK

MISSIONARY COUNCIL, DEPARTMENT OF THE SOUTHWEST

THE COUNCIL of the Missionary Department of the Southwest will meet in the city of Austin, Texas, on Tuesday, Wednesday, and Thursday, January 14th, 15th, and 16th. All delegates are requested to notify either the Rev. Henry M. Hyde, Christ Church, Little Rock, Ark., who is secretary of the Council, or the Department secretary, the Rev. H. Percy Silver, Topeka, Kansas, if they will be able to attend. Delegates who will be unable to attend should communicate that fact to their Bishop in ample time to permit him to fill their place as it is desired that each diocese and district in the Department be represented in force.

LEGACIES AND BEQUESTS

EXTENSIVE repairs, at the cost of several thousand dollars, are being made on St. Paul's church, Burlington, Vt., including the tower, roof, and other parts of the edifice. By the will of the late Mrs. Marian de Forest (Cannon) Clark, \$10,000 were bequeathed toward the support of the parish, in addition to the gift for the same purpose left by her father, the late Col. Le Grand B. Cannon. Mrs. Clark also willed \$7,500 to each of the New York Institutions, the "Orthopedic Dispensary and Hospital," and the "Society for the Relief of the Ruptured and Crippled." These sums are to establish a free bed in each hospital in memory of "Julian Bouton Clark."

A VALUABLE LOT, 17 x 168 feet, in the city of Baltimore, Md., was recently transferred from the heirs of Mrs. Margaret Murray Maynadier Schwartz to the convention of the diocese of Maryland. It is specified in the deed that the property itself or the fund established from the sale of the property, is to be used for the benefit of the superannuated or disabled clergymen of the diocese of Maryland, and also that, if it should be decided to build a home for superannuated min-

isters on the site, it is to be called the Margaret Fitzhugh Home.

BY THE WILL of the late Mrs. Mary L. Harwood Segrave, recently found in the vaults of a Baltimore Trust Company, sixteen years after the death of the testator, \$5,000 is bequeathed to old St. Paul's Church, Baltimore, Md., to be added to the endowment fund of the parish, and \$1,000 to be used in the erection of a memorial window in St. Paul's church, to the memory of Mrs. Segrave's parents. Although the estate had already been distributed under the presumption that Mrs. Segrave died intestate, the heirs have announced that these legacies will be paid according to the provisions of the will.

BY THE DEATH of Mr. John Taylor Arms, for many years a leading member and vestryman of Epiphany Church, Washington, D. C., that church has sustained a great loss. When arranging by will for the disposition of his property, Mr. Arms did not forget his parish church, to which he gave \$2,000.

CONSECRATION OF ST. PAUL'S CHURCH, AKRON, OHIO

THE CONSECRATION of St. Paul's church, Akron, Ohio (the Rev. Samuel N. Watson, D.D., rector), on October 6th, the Eighteenth Sunday after Trinity, 1912, by the Bishop of Ohio, was a great event not only in the history of the parish, but also of the city.

Two pictures of the building were shown in THE LIVING CHURCH recently (October 19th, page 865), and it may safely be stated that for restrained and dignified beauty of ecclesiastical architecture, St. Paul's, Akron, has few if any equals in the state of Ohio. The style is Tudor Gothic. The church occupies the front part of a triangular piece of ground at the intersection of three main thoroughfares leading respectively to the principal business section of the city, and the better residence section of the east (older) side, while within less than two blocks of the church commences a large dis-

trict filled with the homes of the great industrial population which has lately been coming to Akron in increasing numbers every month.

The idea of the parish church took shape during the long ministry of the Rev. R. L. Ganter, D.D., and in 1882 the site was bought, and the parish house standing slightly to the north of the church, was built. In the parish house the congregation worshipped for nearly a generation, but when the present rector started his work, nearly nine years ago, succeeding the Rev. J. H. W. Blake, he found that some progress had been made towards the erection of a church. At least the people of the parish had begun to look towards the erection of a church, and pledges for about \$25,000 had been secured, although there was still a debt on the parish house.

To-day there is the church, the parish house, and a good rectory, representing an investment of over \$145,000, all free of debt, and an endowment fund of \$5,000 given by the heirs of the late senior warden, the Hon. G. W. Crouse, a man who not only by personal generosity, but by large-hearted and loyal support of the rector, did much to make such a consummation possible. He passed to his rest only a short time ago, and perhaps no more grateful tribute to the memory of a good Churchman could have been paid, than what has been done by his heirs.

The church was crowded at the consecration service. The consecrator was the Bishop of Ohio, and the preacher, the Bishop of Southern Ohio, and in the procession of clergy along with the rector, were the Rev. Dr. Jones of Bexley Hall, the Rev. Maxwell Ganter, son of a former rector, and now priest at Christ Church, New Haven, Conn., and the Rev. C. O. Rundell, curate of St. Paul's Church, Akron, who acted as chaplain to the Bishop of Ohio for the occasion. The procession of clergy having formed outside of the church, moved to the main entrance where they were received by the wardens and vestry. The Bishop of Ohio then struck three

times on the door with his pastoral staff. The door being thrown open, the clergy then proceeded to the sanctuary, the twenty-fourth psalm being repeated antiphonally as they passed down the main aisle.

Then followed the reading of the Instrument of Donation by the junior warden, H. W. Houser, Esq.; the Instrument of Endowment by the rector; and after the Preface and Prayers of Consecration by the Bishop of Ohio, the Sentence of Consecration was read by the Rev. Maxwell Ganter.

The service for the day and the Holy Communion followed (both fully choral), the Bishop of Ohio being celebrant, the Rev. Maxwell Ganter, Epistoler, and the Rev. Dr. Jones, Gospeller.

SPECIAL PRAYERS SET FORTH BY BISHOP HALL

THE BISHOP of Vermont has set forth a prayer for the special diocesan convention, and also several others applicable to the present time. They are as follows:

Prayer for the Convention

O LORD JESUS CHRIST, the Good Shepherd, who didst give Thy life for the Sheep: Guide Thy servants, we beseech Thee, in the choice of an assistant to our chief pastor, who by example and teaching may prove himself worthy of high office in Thy Church, and win Thy commendation both here and hereafter; who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

For National and State Elections

ALMIGHTY GOD, who dost hold us to account for the use of all our powers and privileges, guide, we pray Thee, the people of these United States in the election of their rulers and representatives; that by wise legislation and faithful administration the rights of all may be protected, and our nation be enabled to fulfill Thy purposes; through Jesus Christ our Lord. Amen.

For the State Legislature

O GOD, the fountain of wisdom, we beg Thy guidance and blessing for this Legislative Assembly of our State; grant that truth and justice may rule in the deliberations of our senators and representatives, and that their decisions may promote Thy glory and our true welfare; through Jesus Christ, Thy Son our Lord. Amen.

During a War

O LORD OUR GOD, whose judgments are in all the world, we beseech Thee to restrain the evil passions of men, and to overrule the strife of nations to the advancement of Thy Kingdom of righteousness, truth, and peace; through Jesus Christ Thy Son. Amen.

GEORGIA CHURCH CELEBRATES ANNIVERSARY

THE SEVENTIETH anniversary of the laying of the cornerstone was observed by St. James' Church, Marietta, Ga., on Sunday, October 13th. The rector, the Rev. Edward S. Doan, has been preaching a series of sermons on the history of the parish and will complete the series on Sunday morning, October 27th. On this anniversary Sunday, referring to the laying of the cornerstone, the rector quoted from some "Recollections" written in 1878 by Mr. William Root, who was one of the founders of the parish, and the first junior warden. The quotation was as follows:

"In October the walls of the building were rising so that not having a cornerstone, nor one easy to be had, we put in a bottle and sealed up a half dollar, smoothed, and on it engraved the date. The names of the Bishop, wardens, and vestry were rolled around it; and the bottle and a Prayer Book in paper and sheet lead, with silent prayer—no Episco-

pal minister in town—was built in the wall on the southeast corner, about three feet above the ground."

The first rector of the parish was the Rev. Thomas F. Scott, who later became the Missionary Bishop of Oregon and Washington. The special offering made at the eleven o'clock service as a thank-offering amounted to about \$450. The Rt. Rev. C. K. Nelson, Bishop of Atlanta, was the special preacher in the evening.

Large congregations were present at both services. The Rev. Mr. Doan expects to publish the history of St. James' in book form some time during the winter. It will be a book of about 250 pages. Friends of the parish who desire a copy of the history should communicate with the rector.

THE CHURCH MISSIONS PUBLISHING COMPANY

THE ANNUAL MEETING of the board of managers of the Church Missions Publishing company was held at its office in Hartford, Conn., on Friday afternoon, October 11th. The report of the treasurer showed income from sales \$1,615, from interest on funds \$200, and from gifts \$410. The cost of publishing has been \$1,527, of salaries \$372 and of office expenses \$206. The invested funds are a little over \$5,000.

The report of the editorial board showed the publication of four numbers of the Soldier and Servant series and four of the Round Robin series. Of the former, one was a morality play, intended for the junior auxiliary, one described the work of Bishop D. T. Huntington in China, and one, which is a fully illustrated volume of 260 pages, is an account of missions to the Indians, published as a memorial to Bishop Hare, its first cost being defrayed by a special gift. The missionary leaflets, having covered all the fields of the Anglican communion, have been discontinued. A revised edition of Mrs. C. H. Smith's popular questions on the Church Catechism, the copyright of which was left by the author to this company, has been published, and others of her catechisms will soon need new editions. It was decided to authorize the preparation of a course of study on the whole range of the Church's missions in about forty lessons for three grades of scholars.

The president of the company is, by its constitution, Bishop Tuttle of Missouri, as Presiding Bishop. Other officers were chosen as follows: Vice-president, the Rev. Dr. Samuel Hart of Middletown; General Editor, the Rev. Harry E. Robbins of West Hartford; Corresponding Secretary, Miss Mary E. Beach; Recording Secretary, Paul H. Barbour of the Berkeley Divinity school; Treasurer, Ward C. Powell; Auditor, Robert W. Huntington, Jr. As a member of the board from the middle class of the Berkeley school John M. Horton of Albany was chosen.

MEMORIAL CHAPEL OPENED AT FREEMAN, ILL.

THE CHAPEL OF ST. PAUL, Freeman (diocese of Springfield), was opened for services for the first time on Sunday, October 20th, by Bishop Osborne. This chapel costing \$700, has been built by members of the "Ten Times Ten Club" of Greater Boston, Mass. It is a memorial to Miss Paulina Ingraham, the chief worker in the Club, who died last January. The furnishings, costing over \$100 more, are also memorials, and include a cross, vases, candlesticks, book-rest, and alms-bason in brass, marked "In Memoriam," with name and dates. There are also altar service books, and hymnal for the chancel, and a large Bible, all marked; and a fair linen cloth for the altar.

The Rev. Oreste Saleini, in charge of

mission work in the town of Herrin, near Freeman, will have the Chapel of St. Paul in charge. The building is so arranged that folding doors enclose the altar on week-days, and meetings for men, women, and children will be held there, and night school also. The people are mostly Italian miners, and the services will be in their language for the present, with Sunday school in English for the children, who have been to public school. The miners gave their labor in digging, and making the foundation of the chapel.

As soon as a woman mission worker can be secured to live in the town, a great deal more can be done to increase the usefulness of the little chapel. Bishop Osborne has just visited Boston, and at a final meeting of the Club thanked them for all the work done for his diocese, for the "Ten Times Ten Club," has sent him over \$8,000 in the eight years of its existence.

MEMORIAL PARISH HOUSE AT JAMAICA, L. I.

IN THE PRESENCE of a very large gathering of people, and several visiting clergy, Bishop Burgess officiated on the afternoon of Sunday, October 6th, at the laying of the cornerstone of the Memorial House of Grace Church parish, Jamaica, L. I. The Rev. Henry C. Swentzel, rector of St. Luke's Church, Brooklyn, made the address. The outdoor ceremonies were preceded by a service in the church. A part of the service consisted of the presentation of gifts for the parish house by individuals and by the various societies of the church. These were given to the Bishop, and were laid by him on the altar and consecrated to the use of the Memorial House. The service in the church took place at 4:30 o'clock. At its conclusion the entire congregation, headed by the crucifer, two cornetists, and the choir, in cassock and surplice, marched out to the platform built for the cornerstone laying.

The Rev. Rockland Tyng Homans is rector of the parish. Assisting him at the service, besides Dr. Swentzel and the Bishop, were the Rev. H. O. Ladd, rector emeritus of the parish, and Archdeacon R. S. Duffield.

DEATH OF MAJOR R. P. BARRY

THE DEATH of Major Robert Peabody Barry recently occurred at Clifton Farms, Warrington, Va. Major Barry was 72 years old, a graduate of Columbia University, and a veteran of the Civil War. He enlisted with the Seventh Regiment of New York and later became captain of the Sixteenth United States Infantry, in which he served till the end of the war. He was brevetted a major for gallantry in action. Major Barry was the father of the Rev. J. Neilson Barry, rector of St. Stephen's Church, Baker, Oregon.

CHURCH AT HIBBING, MINN., RECONSECRATED

THE DULUTH DEANERY met in Hibbing, Minn., on October 16th and 17th. The clergy present were Bishop J. D. Morrison, the Dean, the Rev. Frank Durant, the Rev. Dr. A. W. Ryan, the Rev. Dr. Thomas W. MacLean, the Rev. Dr. F. C. Coolbaugh, the Rev. W. E. Hermann, the Rev. Albert Carswell, and the Rev. H. J. Wolner. The occasion was also the consecration of the reconstructed parish church. The encroachment of the great iron mines enforced the removal of the stone church to another site. The company generously allowed the parish the sum of \$20,000. The rebuilt edifice, in its new locality, is a great improvement over the former structure. It stands a monument to the care and skill of the rector and the committee of Messrs. Sullivan, Thompson, and Redfern, who had the matter in charge. At the even-

ing service on October 16th, the Rev. Dr. A. W. Ryan preached the sermon. After the service a social gathering was held in the new guild rooms. It becoming known that it was Bishop Morrison's sixty-eighth birthday, the ladies presented him with a cake lighted with sixty-eight candles, and the Rev. Dr. Coolbaugh congratulated the Bishop upon his vigorous health, his accomplished labors, and voiced the heartfelt wishes of those present for many happy returns. The rector took further advantage of the occasion and called upon Dr. Thomas W. MacLean, who paid a deserved tribute of praise upon Dr. Ryan who, in this month of October, completed the nineteenth year of his rectorship of St. Paul's Church, Duluth.

On the morning of the 17th the consecration service was duly held, Bishop Morrison delivering an eloquent sermon, congratulating the parish upon the happy completion of its enforced and notable work. Christ Church is the gift of a devoted Churchwoman, Miss Schmelzel of New York, in memory of her father. In its improved condition, with its comfortable rectory hard by, it is one of the most attractive churches of the diocese. The Rev. Frank Durant has been its devoted rector for ten years.

SAILORS' HAVEN, CHARLESTOWN, MASSACHUSETTS

AN INTERESTING WORK for sailors is conducted at the Sailors' Haven, Charlestown, Mass., a place well known to every sailor putting into the port of Boston. Here the comfort of the sailor on shore is looked after and he has a place to which to go during his times of idleness. It is planned for this coming Christmas that each sailor shall be presented with a "comfort bag" at the Christmas festival, and it is hoped that many of the women of the Church will make and fill comfort bags, and not later than the week before Christmas, send them to Stanton H. King, the superintendent of the Sailors' Haven, 46 Water street, Charlestown, Mass.

DEATH OF REV. F. A. MEADE

THE REV. FRANCIS A. MEADE, a grandson of the late Bishop William Meade of Virginia, died suddenly at his home in Walbrook, Baltimore, Md., on Sunday night, October 13th, aged 66 years. Death was due to heart trouble from which he had been suffering for several years. Mr. Meade was educated at the University of Virginia and served in the Confederate Army during the Civil War. He was ordained to the diaconate on March 15, 1874, by the Rt. Rev. John Johns, D.D., and to the priesthood the following year by the same Bishop. He had served at churches in Smithfield, Va., Spartanburg, S. C., Hinton and Elkins, W. Va., and Gordonsville, Va. Owing to failing health he was forced to give up the work at Gordonsville, and came to Baltimore in 1910, where he had since made his home. He is survived by one daughter and two sons, one of whom is the Rev. Robert N. Meade of Pittsburgh. The funeral services were held at Charlottesville, Va., on October 16th.

BISHOP'S RESIDENCE CONVERTED INTO DIOCESAN HOUSE

BY RESOLUTION of the last diocesan convention, it was decided to convert the old episcopal residence in Baltimore, Md., formerly occupied by Bishop Paret, into a diocesan house, to be used both by Bishop Murray for his offices and as headquarters of the Clerical Association, the Churchmen's Club, the Protestant Episcopal Brotherhood, and other men's organizations of the diocese, also by the Woman's Auxiliary and other women's organizations, and as a general club house and

reading room for the clergy. The matter was given over to the Cathedral Trustees who appointed the Rev. Herbert Parrish and Mr. W. W. Chipchase as a committee to make the necessary arrangements. The work of renovating and rearrangement was carried on during the summer and the house is now in finer order and ready for occupancy, with the exception of the furnishing of several rooms, which is left to the various organizations. The Bishop has already moved his offices there and the Clerical Association has chosen some excellent rooms for club rooms. A large room on the first floor has been reserved for general meetings. All diocesan committees will probably meet there, as it will be particularly convenient on account of its proximity to the diocesan library. There are servants provided and all necessities and comforts. It will also be possible to have luncheon served in the house. The old offices of the Bishop in the library building are to be turned over to the diocesan Sunday School Institute, which is to conduct an important series of classes for the training of teachers in the latest methods of Sunday school work, under the direction of Miss Jane Milliken of Baltimore, an expert in religious pedagogy. Classes will also be formed by Miss Milliken at group centres in the different archdeaconries, so that the good work of the classes may be widely diffused throughout the diocese.

DAY OF INTERCESSION FOR SUNDAY SCHOOLS

THROUGHOUT the diocese of Newark, Sunday, October 20th, was observed as the Day of Intercession for Sunday schools. The local Board of Religious Education forwarded a circular letter to the clergy and suggested that there be a "Corporate Communion of the Officers, Teachers, and Confirmed Scholars" on that day.

THE FISCAL YEAR OF THE BOARD OF MISSIONS DISCUSSED IN ST. LOUIS

A COUPLE of weeks ago the Rev. H. Percy Silver, secretary of the Seventh Department, put before the St. Louis Clericus the subject of the best date for the Board of Missions to close its fiscal year, and October 14th was set as the time for a full discussion of the matter. Suggestions have been made from various quarters to synchronize the board's year with the Christian year by closing accounts on November 30th; with the secular year ending December 31st; with the majority of diocesan convention years on April 30th; and with the practical year of parish activities, other than distinctively summer efforts, on June 30th.

The first date mentioned received scant attention, and no support. It is a good time to begin, or better to continue the presentation of the subject of missions, but a poor time to close accounts. The secular year closes just in the midst of the Christmas holidays; an excellent time to keep missions before the people, but for that very reason again an undesirable moment to pass from one year's account to another. April 30th is the date which is always beyond Easter, and is the close of the convention year in nearly two-thirds of the dioceses. Parish accounts are made up in readiness for the conventions held in May. For this reason April 30th had considerable support in the Clericus. But for the very same reason it was opposed. This inconsistency was caused by the clash between the advantage of closing the missionary account of the parish at the same date with the other accounts, and the disadvantage that money has often to be raised at that time to complete the payment of diocesan assessments and apportionments other than those for general missions.

The practical considerations aside from convenience of bookkeeping were the ones

that finally determined the judgment. The time between April 30th and June 30th is generally free from many demands which have pressed for attention before. If the missionary duty has been attended to by weekly offerings or in other ways during the year, the time of closing accounts is of small consequence. If it has not, the summer flight of the well-to-do has not yet taken place, the parish machinery is still running full speed ahead, and a time of grace remains to repent of delay, to come to the front and fill the gaps of the Church's array.

Therefore the Clericus finally voted, none dissenting, to recommend June 30th as the best date for closing the accounts of the Board of Missions.

PRAYER ON AN HISTORIC OCCASION

IT WILL be remembered that the attempted assassination of Theodore Roosevelt in Milwaukee occurred as he was entering an automobile to be taken to the Auditorium, where his address was to be delivered, and where, in fact, before he had been examined by physicians, the address was given.

The meeting at the Auditorium opened with prayer offered by the Very Rev. Dean Delany of All Saints' Cathedral. No one in the vast audience, estimated at fully 10,000 people, was aware of the attempted tragedy except those who were in immediate touch with the speaker himself before he had taken his place upon the stage. The information had been given to Dean Delany, and in the knowledge that an assassination had been attempted, his prayer was offered. He adapted for the purpose a prayer from an unknown source and offered it in language as follows:

"Let us pray for our country.

"Almighty God, who in the former time didst lead our fathers forth into a wealthy place, give Thy grace, we humbly beseech Thee, to us their children, that we may always approve ourselves a people mindful of Thy favor, and glad to do Thy will. Bless our land with honorable industry, sound learning, and purity of life. Defend our liberties, preserve our unity. Save us from all violence, discords, and confusion; from pride and arrogance; and from every evil way. Fashion into one happy people the multitudes brought hither out of many kindreds and tongues. Endow with the Spirit of wisdom those whom we shall intrust, in Thy Name, with the authority of government, to the end that there may be peace at home, and we keep a place among the nations of the earth. In the time of prosperity fill our hearts with thankfulness, and in the day of trouble suffer not our trust in Thee to fail. All of which we ask in the name of Jesus Christ our Lord. Amen."

BECOMES RECTOR OF ST. PETER'S, ST. LOUIS

THE REV. Z. B. T. PHILLIPS took charge of St. Peter's Church, St. Louis, Mo., as successor to the Rev. D. C. Garrett, on Sunday, October 20th. Mr. Phillip's former work has been as rector of St. Mary's, Hillsboro, Ohio; the Church of Our Saviour, Cincinnati, and for some six years of Trinity Church, Chicago. Since leaving the last named parish he has spent two years in special study in Oxford, England. All this is an excellent preparation for the work of the important parish of which he now becomes the head.

DEATH OF MRS. MARY H. PENICK

MRS. MARY HOGE PENICK, wife of the Rt. Rev. C. C. Penick, D.D., rector of the Church of the Ascension, Frankfort, Ky., died suddenly Wednesday night, October 16th.

Mrs. Penick had gone across the street to call on her daughter after supper and had been sitting in the room but a few minutes when the end came. The funeral services were held in the Church of the Ascension, Frankfort, on Saturday morning. The body was taken to Louisville for burial in Cave Hill Cemetery.

WILL PREACH AT THE GENERAL CONVENTION

THE COMMITTEE charged with the duty of selecting the preacher for the opening service of the General Convention of 1913 has invited the Rt. Rev. Thomas Augustus Jaggar, D.D., to serve in this capacity, and he has accepted.

EPISCOPAL THEOLOGICAL SCHOOL NOTES

THE CONTINUED ILLNESS of the Rev. Dr. Henry Sylvester Nash, professor of New Testament at the Episcopal Theological School, Cambridge, Mass., has compelled him to give up his courses. The faculty has arranged that Professor Henry B. Washburn take Dr. Nash's course to the seniors on "The Apostolic Age." In substitution of the course "The Exegesis of the Epistle to the Romans" given to the middle class by Dr. Nash, a course on "The Gospel of St. John" will be offered by Dr. William Henry Ryder, professor of New Testament Introduction at Harvard University. During the second half-year Dr. Ryder will present a course to the middle class on the "Epistles of St. John, and the Apocalypse." This arrangement is for this year only and Dr. Ryder will still continue his work at Harvard University and in addition come to the school to deliver his lectures. Dr. Nash began the year with his regular courses, but his health would not permit him to continue.

THE DEDICATION of Paine Memorial Hall, the new auditorium of the School, is to be held on the afternoon of All Saints' Day, November 1st, as a part of the matriculation exercises. The dedicatory service will be held in the afternoon and addresses will be made by Bishop Lawrence and Edmund Billings of Boston. The Paine Memorial Hall is the gift of the Rev. George L. Paine of New Haven, Conn., in memory of his father Robert Treat Paine, a trustee of the School for many years. The auditorium is in Reed Hall and occupies the space formerly devoted to the library. During the past summer it has been remodeled and converted into an ample and artistic hall. It is sufficiently large to accommodate the entire school and many visitors at one time, and is to be used for lectures.

MEMORIALS AND OTHER GIFTS

THE RECTOR of St. Alban's parish, Washington, D. C., the Rev. C. T. Warner, has just been much encouraged in his work by a gift of \$1,000 from one who desires to remain anonymous, toward the building of St. Patrick's chapel in St. Alban's parish. St. Patrick's is the youngest mission of St. Alban's, the others being St. Columba's, St. David's, and St. George's, the four saints representing, respectively, Irish, Scotch, Welsh, and English Christianity. Plans are being now worked out by the architect for the new chapel, but it probably will be some little time before work will actually begin.

A NEW WINDOW, which will be known as the St. Mary the Virgin window, will be placed in St. Alban's, Washington, D. C., to the memory of Mrs. G. C. F. Bratenahl. There has also been given to the parish church a brass lectern light in memory of Mrs. Elizabeth Warder Voorhees, who was the honored president of St. Alban's Woman's Auxiliary. Also a credence table has been presented in memory of Dr. Thomas I. Jones, an active

and leading layman of St. Alban's parish. To St. David's chapel a pair of Eucharistic lights has been given.

TRINITY PARISH, Pine Bluff, Ark. (the Rev. Charles L. W. Reese, rector), will have a new pipe organ. The donor is St. Cecilia's guild of the parish. Like the organ it will replace, it will be a memorial to the Rev. Dr. Robert W. Trimble, founder and first rector of the parish, and his wife, Almira. The new organ will be installed at an early date.

BOSTON CATHEDRAL FACES SEASON OF GREAT ACTIVITY

A SEASON of great activity faces the new St. Paul's Cathedral. The preacher at two of the noon services the week of October 14th was the Rev. Gerald Maxwell of England, superior general of the Society of St. John the Evangelist, who gave strong, vital spiritual discourses. The class in personal religion on Friday mornings has begun under the leadership of Dean Rousmaniere with a most encouraging attendance; a service of song is attracting large congregations on Saturday noons and choral Evening Prayer on Wednesday and Sunday afternoons is growing in popularity. The early Communion every day for the men and women on their way to business are filling a right need, and these are being more and more largely attended. Before the winter is over the Cathedral will more than have demonstrated its wide usefulness both to the local community as well as the entire diocese.

BETHLEHEM

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

The Fall Session of the Archdeaconry of Reading is Held at Bethlehem

THE FALL SESSION of the Archdeaconry of Reading was held at Trinity church, Bethlehem (the Rev. Robert Johnston, rector), on Monday and Tuesday, October 14th and 15th.

At the opening service on Monday evening in Trinity church the Rev. D. Rocca, diocesan missionary to Italians, described his growing work and made a strong plea for a more general interest in the Church's care of the foreign-born, taking as his subject, "Our Mission to the Alien." The Rev. Howard W. Diller, rector of Trinity Church, Pottsville, followed with an address on "The Place of Missions in Religious Education." Bishop Talbot then spoke to the congregation. On Tuesday morning, the Ven. A. A. Bresee, Archdeacon of Reading, celebrated the Holy Communion, assisted by the Rev. Gomer B. Matthews, missionary in charge of the Church of the Holy Apostles, St. Clair. At the business session the Archdeacon read his formal report. At the conclusion of the business session the Rev. Henry E. A. Durell, secretary-treasurer of the Archdeaconry and rector of St. John's Church, East Mauch Chunk, read a very illuminating review of a book written nearly two decades ago by Fr. J. Duggan of the Roman Catholic Church in England. The book bears the title, "Steps Toward Reunion," and the paper setting forth the rather startling attitude of the author stimulated much discussion. At noon the Rev. Harry Pierce Nichols, rector of Holy Trinity Church, New York, conducted the Quiet Hour, the meditations dealing in a masterly way with "Personality." An elaborate luncheon was served at the Bethlehem Club, brief addresses being made by the Archdeacon, the Rev. Dr. Gilbert H. Sterling, Bishop Talbot, the Rev. James P. Ware, and the Rev. John Mitchel Page. Much regret was manifested by the Bishop and clergy over the decision of the Rev. Mr. Page to sever his connection with the diocese of Bethlehem after sixteen years as rector of St. Luke's Church, Lebanon, by accepting a call to undertake an important work at Champaign, Ill. The clergy returning to the parish house, the Rev. John J. Neighbour, vicar of St. Luke's chapel, Reading, read a paper entitled, "The Attraction of the Anglican Communion to an Outsider." The winter session of the archdeaconry will be held at Grace church, Easton (the Rev. Archibald H. Bradshaw, rector), and the

ROYAL BAKING POWDER

Adds Healthful Qualities to the Food

Prof. Prescott, of the University of Michigan, testified before the Pure Food Committee of Congress, that the acid of grapes held highest rank as an article of food and he regarded the results from baking with cream of tartar baking powder as favorable to health.

Royal is the only Baking Powder made from Royal Grape Cream of Tartar.

spring session at St. John's church, East Mauch Chunk (the Rev. Henry E. A. Durell, rector).

CALIFORNIA

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

Church of the Advent, East Oakland, is Reopened

THE CHURCH OF THE ADVENT, East Oakland (the Rev. William Hardin Wheeler, rector), was opened on Sunday, October 13th, after having been closed for several weeks for repairs. The services in the interim have been held in the chapel or Sunday school room. The church has been thoroughly cleansed, the walls retinted, and the floor has a new carpet. The opening Sunday was marked by musical services elaborately arranged, and successfully carried out under the guidance of Mr. B. Walker Bours, choir director.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Annual Meeting of the Sunday School Institute—Daily Services Held in Trinity Church, Wilmington

THE TWELFTH annual meeting of the Sunday School Institute of this diocese was held in Christ church, Dover, on Tuesday, October 15th. The Bishop celebrated the Holy Communion with the rector as epistole and the president of the institute as gospeller. At the business session the Rev. Chas. H. Holmead was reflected president, Miss Lucie S. Primrose, secretary, and Frederick Bringhurst, treasurer. The Executive Committee is: the Rev. Mr. Wolven and Mr. Robeson for New Castle county, the Rev. E. H. J. Andrews and Mr. Le Fèvre for Kent county, and the Rev. A. E. Race and Mr. Valliant for Sussex county. After a hospitable dinner, served at the rectory to delegates and visitors, the afternoon session was opened at the parish house, the Rev. H. Page Dyer of Philadelphia speaking on "The Catechism in the Sunday School," followed by the Rev. Mr. Kirkus opening the debate. The Rev. Kensey J. Hammond discussed "The Catechism in the City Sunday School," followed by the Rev. B. F. Thompson of Dover; and the Rev. Messrs. E. H. J. Andrews and Clarence E. Ball spoke of "The Catechism in the Country Sunday School." Besides those mentioned there were present Archdeacons G. C. Hall and C. H. B. Turner, and the Rev. Messrs. Laird, Chesley, and Patterson. The institute adjourned to meet in St. Philip's church, Laurel, on October 16, 1913.

IN TRINITY CHURCH, Wilmington, daily Morning Prayer has been made a regular custom with the Holy Communion on Thursday and holy days. On the Sunday in "Old Home Week," the Rev. Charles L. Fisher preached at the evening service. The joint service of the two congregations in this parish will be held on the morning of the Twenty-third Sunday after Trinity in Trinity church, the congregation of "Old Swedes" taking part. The Men's Club will meet on the evening of October 28th, with a special lecture on Manchuria by Lieut-Col. Joseph E. Kuhn of the United States Army. The assistant, the Rev. Wm. C. Patterson, will teach a class in Missionary History each Thursday afternoon.

FOND DU LAC

R. H. WELLER, D.D., Bishop

Plan to Make Cathedral Congregation Self-Supporting is Successful

THE BISHOP of the diocese is pleased at the response that is being made to his plea that the Cathedral parish shall be self-sup-

porting, and not rely upon rich outside gifts, probably no longer obtainable, to make up its financial deficiencies at the end of the year. Many fresh pledges for its support are being made, and the old pledges increased.

KANSAS CITY

S. C. PARTRIDGE, D.D., Bishop

Rector of St. Joseph Church Receives Unusual Honors—New Choir Organized in St. Paul's, Kansas City

THE REV. E. H. ECKEL, rector of Christ Church, St. Joseph, has the following report to make of recent honors that have come to him. It appears in his parish paper for October: "He has also recently been elected vice-president of the Presbyterian Ministerial Alliance, and appointed by Col. Clay C. Macdonald on his staff as chaplain of the Fourth Regiment, N. G. M., 'with the rank of captain.' Of the first of these honors it may be said that it was a great surprise and was learned of first from the newspapers, and of the second it may be said that it opens up a new interest as well as a new field of influence and useful service, and will be as diligently cultivated as circumstances render possible."

THE NEW CHOIR at St. Paul's church, Kansas City, made its appearance this month, and consists of ten men and forty boys. Since June 1st the choir has been meeting every day for practise, and there is every indication of the making of a first class boy choir. The trainer is Mr. H. A. Casey, a former pupil of Dr. Stubbs of New York. The Rev. J. D. Ritchey, D.D., is the rector of St. Paul's.

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop

United Offering of the W. A.—Meeting of House Board of the G. F. S. Inn—Meeting of the Social Service Commission

A SPECIAL SERVICE was held in Christ Church Cathedral, Louisville, on the morning of St. Luke's Day, consisting of a Celebration of the Holy Communion at which the United Offering was presented. Bishop Woodcock made an address. There was an excellent attendance and it is planned to make this service and Corporate Communion an annual occurrence. The service was followed by a united meeting of the Louisville branches represented, and an informal conference. Each president or branch representative was called upon and in turn related any special feature of the work in that particular branch, or special local problem and how it was met, and in this way many helpful ideas were gained by those present.

A MEETING of the House Board of the G. F. S. Inn was held in Louisville on Saturday afternoon, October 19th. This boarding home for working girls is doing a most praiseworthy work and is entirely self-supporting. The rooms and dormitory are full at all times and there is a long waiting list, in fact although the Inn has been in operation not yet a year, a hundred and seventeen eligible girls have had to be turned away for lack of room, to say nothing of those who were above the age limit or ineligible in other ways. Plans are on foot to enlarge the scope of the work in the spring and a generous sum has already been subscribed for this purpose. It is planned to issue a year book in November when the first year will have been completed, to acquaint Louisville Church people, and the public in general with the objects and aims of the work and with what has been accomplished.

A SOCIAL SERVICE COMMISSION having been appointed by the Bishop at the last Council, the committee organized for business and elected the Rev. D. C. Wright, rector of

St. Paul's Church, Louisville, chairman, and the Rev. R. L. McCready, rector of St. Mark's Church, secretary. Before attempting to suggest any programme for new and aggressive social activity it was decided best to seek first to learn exactly what the several parishes and missions in the diocese are, and have been, doing in the realm of social amelioration and uplift. Accordingly questions relating to this work have been sent to every clergyman in the diocese and when the replies are received, the commission will then have something definite to go on. A special department of social service will hereafter be a regular part of each issue of *The Bishop's Letter*, the diocesan paper, which will be edited by the Rev. D. C. Wright, chairman of the diocesan commission.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Bishop Appoints President of Junior Auxiliary

THE BISHOP has appointed Mrs. James M. Magruder, wife of the rector of Trinity Church, Covington, Ky., as president of the Junior branch of the Woman's Auxiliary in the diocese.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Resigns After Seventeen Years as Secretary of Archdeaconry

AFTER serving faithfully as secretary of the Archdeaconry of Queens and Nassau (L. I.), for the past seventeen years, Mr. George Webster Peck of Flushing, has resigned on account of ill-health and the necessity for a needed rest. He will be succeeded by Mr. George W. Sweeney, also of Flushing.

A DOCTOR'S TRIALS

He Sometimes Gets Sick Like Other People

Even doing good to people is hard work if you have too much of it to do.

An overworked Ohio doctor tells his experience:

"About three years ago as the result of doing two men's work, attending a large practice and looking after the details of another business, my health broke down completely, and I was little better than a physical wreck.

"I suffered from indigestion and constipation, loss of weight and appetite, bloating and pain after meals, loss of memory and lack of nerve force for continued mental application.

"I became irritable, easily angered and despondent without cause. The heart's action became irregular and weak, with frequent attacks of palpitation during the first hour or two after retiring.

"Some Grape-Nuts and cut bananas came for my lunch one day and pleased me particularly with the result. I got more satisfaction from it than from anything I had eaten for months, and on further investigation and use, adopted Grape-Nuts for my morning and evening meals, served usually with cream and a sprinkle of salt or sugar.

"My improvement was rapid and permanent, in weight as well as in physical and mental endurance. In a word, I am filled with the joy of living again, and continue the daily use of Grape-Nuts for breakfast and often for the evening meal.

"The little pamphlet, 'The Road to Wellville,' found in pkgs., is invariably saved and handed to some needy patient along with the indicated remedy."

"There's a reason."

Name given by Postum Co., Battle Creek, Mich.

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

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Fall Session of the Archdeaconry of Annapolis—
Meeting of the Social Service Committee—
Notes of General Interest

THE FALL SESSION of the archdeaconry of Annapolis was held in All Hallows' parish, Anne Arundel county (the Rev. Marcellus Karcher, rector), on Monday and Tuesday, October 14th and 15th. On Monday evening there was a service at All Hallows' chapel Davidsonville, with a sermon by the Rev. Alexander Galt. On Tuesday morning the members of the archdeaconry assembled at the parish church of All Hallows', South River, where an all-day meeting was held in commemoration of the 220th anniversary of the founding of the parish, which was established in 1692. There was a celebration of the Holy Communion at 11 A. M. and Bishop Murray preached the anniversary sermon. There were present in addition to Bishop Murray and Archdeacon E. T. Helfenstein, the Rev. Messrs. J. P. McComas, D.D., R. A. Castleman, R. A. Poole, Alexander Galt, W. J. Page, F. C. F. Shears, H. McD. Martin, two lay delegates, and many guests from the neighboring parishes. After a delightful luncheon under the trees in the church grove, there was a meeting for routine business, when reports of the missionary work within the archdeaconry were presented, followed by an essay by the Rev. Wiley J. Page on "The Claims of the Church on Americans."

AT A RECENT MEETING of the Social Service Committee of the diocese, at the suggestion of the Rev. Herbert Parrish of St. Luke's Church, Baltimore, Md., a resolution was adopted "that a city missionary be appointed to take charge, in conjunction with the Laymen's League, of the spiritual work in the public institutions of the city, and to do such other work as is commonly done by city missions in all greater cities," and that the importance of appointing a clergyman for this work, be pressed upon the archdeacons and the diocesan convention. The Rev. Messrs. Charles Fiske, D.D., Herbert Parrish, and Romilly F. Humphries were constituted a committee to map out a division of the whole subject of social service, so as to be prepared to speak authoritatively on the subject before the congregations of the city or state.

AT THE FIRST MEETING for the season of the Men's Club of St. Margaret's Church, Baltimore (the Rev. J. H. Boosey, rector), held in the parish house on the evening of October 15th, the principal speaker was Ex-Mayor Thomas G. Hayes of Baltimore, whose subject was "Social Features of Church Clubs."

MR. EDGAR CLARE URBAN, for several years organist of St. Bartholomew's Church, Baltimore, has been appointed organist at the Church of the Holy Nativity, Forest Park, Baltimore, and enters upon his duties there on the first Sunday in November.

THE REV. B. B. LOVETT, rector of Middleham chapel and St. Peter's chapel, Solomon's, Calvert County, who has been ill for the last two weeks at the Church Home in Baltimore, is convalescent, and expects shortly to return to his work.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop

Woman's Auxiliary Meets at the Cathedral—
Twenty-fifth Anniversary of the "Twenty
Club"—Service at St. Luke's Home

THE OCTOBER MEETING of the Massachusetts branch of the Woman's Auxiliary was held in the Cathedral rooms of St. Paul's Cathedral on Wednesday, October 16th. Mrs. Francis C. Lowell, the president, was in the chair. The principal speaker was Archdeacon Samuel G. Babcock, who gave a review of the good work done by Mrs. A. G. Worden,

the first diocesan visitor, who died during the summer. Miss Marion Furness, the successor to Mrs. Worden, was present and met the members of the Auxiliary for the first time. Another one present was Miss Edna Wheeler of Raleigh, N. C., one of the staff at St. Agnes Hospital, which is connected with St. Augustine's School in that city. Miss Wheeler, who comes North each year, having many friends in and about Boston, gave a talk of the work at the hospital.

THE TWENTY CLUB, composed of the older priests of the diocese, observed its twenty-fifth anniversary at the Hotel Thorndike on Monday evening, October 21st, this hotel having been the scene of the club's first dinner a quarter of a century ago. The club invited as its guests the members of three other local Church organizations, the Clerical Club, the Catholic Club, the Parsons' Club, and the Westminster Conference. The occasion was very informal and addresses were given by several of the clergy, one responding for each of the invited organizations. The Rev. John W. Suter is the secretary of the Twenty Club and he was in charge of the arrangements which were admirably carried out.

ST. LUKE'S DAY was observed at St. Luke's Home for Convalescents, Roxbury, with a special service in the chapel which was conducted by Bishop Lawrence, assisted by the Rev. Frederic W. Fitts, chaplain of the home. It was also donation day at the home.

MINNESOTA

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

Fall Meeting of the Willmar Convocation

THE FALL MEETING of the Willmar Convocation was held in Christ church, Benson, on Wednesday and Thursday, October 16th and 17th. The members of the Convocation were entertained by the Rev. Alexander Coffin and the members of his parish. The convocation sermon was preached by the dean, the Rev. Horatio Gates of Willmar, on the evening of October 16th. The proceedings on Thursday began with the Celebration of the Holy Communion at 9 A. M., followed by reports from the field. The Rev. Eric G. Ericson of Cokato and Litchfield read a paper on "The Relation of the Swedish National Church to the Church in America and Some Results Therefrom." This was followed by a map study and a symposium on the missionary work of the diocese, as to its methods, its spirit, and its results. On reassembling after lunch, the Rev. Alexander Coffin read a paper on the "Spirit of the Times and the Church's Relation to It," which was followed by a discussion of the subject. The Willmar Deanery has given evidence of the importance and value of laymen in the deanery meeting, and the afternoon session was given over largely to them. There were most excellent papers presented by Mrs. A. D. Countryman of Appleton on "Woman's Work in the Parish"; by Mrs. Horatio Gates on "The Woman's Auxiliary"; by Mr. S. H. Hudson on "How Much Does the Hard-worked Business Man Appreciate the Church"; and by Mr. A. D. Countryman on "The Layman's Place in Sunday School Work." A missionary service was held in the evening at which addresses were made by the Rev. E. G. Ericson, the Rev. G. H. Bailey, the Rev. W. A. Dennis, the Rev. C. Edgar Haupt, and Dean Gates, who presided throughout the sessions.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Japan Lecture Given to the Sunday School of the
Cathedral—Notes of Coming Meetings of Or-
ganizations

THE "JAPAN LECTURE" and slides kept at the Cathedral for the use of the Seventh Department were exhibited to a large audi-

CUTTING DOWN THE COST

Cutting down the cost of food without cutting down quantity or quality is not an easy matter in Winter when the body calls for warming, strength-giving foods.

In cold weather the body uses up more heat-making, muscle-building elements in food. It is a common error, however, to suppose that meat and eggs are the only foods that are rich in protein. The truth is, the cereals, particularly the whole wheat grain, contain more digestible protein or muscle-making material than meat, and of course the cost is much less. An increased craving for meat is natural as cold weather comes on, especially for those who follow outdoor employments. This craving can be easily satisfied, however, with the more easily digested and more hygienic cereal foods. Cooked whole wheat is not only rich in muscle-making, brain-building material, but supplies all the carbohydrates (heat-making food) that are necessary to keep the body warm in Winter.

In adopting whole wheat in place of a high-protein diet, however, we must be sure the wheat is prepared in a digestible form. Dietetic experience affirms the fact that the steam-cooking and shredding process is the best process ever devised for preparing the whole wheat grain for the human stomach.

Two shredded wheat biscuits, eaten with milk or cream, will supply all the nourishment needed for a half day's work. The nutritive material in the biscuit not only supplies all the nourishment needed by the body, but the bran coat of the wheat kernel, which is scattered along the shreds, stimulates bowel exercise, keeping the intestinal tract healthy and active. If any additional laxative is required, fresh or stewed fruits may be added to the biscuit, thus supplying a wholesome and complete food for the building of the perfect human body.

Shredded wheat is a simple elemental food, containing the whole wheat and nothing but the wheat—no yeast, baking powder, chemicals, flavoring or seasoning of any kind. As shredded wheat is not "compounded" or "flavored" with anything, it does not deteriorate in the market. The consumer flavors it or seasons it to suit his own taste. This fact, together with the cleanliness of the product, has largely contributed to its worldwide sale and to its universal use as the cleanest and best of all breakfast cereals.

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No. 29.

book contains also a Baptismal certificate ready to be filled out by the officiating minister, with blanks for names of the God-parents also. This is a pretty and a unique souvenir for one of the God-parents to present at the time of baptism, when the mother will surely preserve it carefully for the child till he come to "years of discretion."

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ence in the Sunday school room recently by Dean Davis, arousing much interest. The Dean is to give the lecture and show the slides for the benefit of the members of the Clericus on Monday, October 21st.

THE LOCAL ASSEMBLY of the Brotherhood of St. Andrew has called a meeting for all interested in the Lenten Noon-day theatre services, to consider whether they shall be continued, and if so under what conditions. The meeting will be held on October 24th at the Church of the Redeemer, and will include a short devotional period at six o'clock in the church, a dinner in the parish house, and the business session called to order at 7:30 P. M.

THE MISSOURI BRANCH of the Woman's Auxiliary is to hold an all day meeting on Wednesday, November 6th, in the Church of the Holy Communion, beginning at 10 A. M. Miss Woods of Hankow is to speak at the morning session, and the Rev. H. Percy Silver, Seventh Department Secretary, and the Bishop and Bishop Coadjutor will speak in the afternoon.

THE CHURCH CLUB will hold its first meeting for this winter on October 29th, at the Church of the Redeemer. A welcome will be offered to the three clergymen who have taken up work in St. Louis since the last meeting, the Rev. Messrs. Norton of St. Michael's, Blaisdell of St. Philip's, and Brown of the Cathedral.

THE JUNIOR AUXILIARY will hold its first general meeting in the Church of the Holy Communion on Saturday, October 26th. It will be begun with a corporate Communion at 10 o'clock. In the afternoon the Japan lecture and slides will be given.

NEWARK

EDWIN S. LINES, D.D., Bishop

Archdeacons of Morristown and Newark Hold Joint Meeting

A JOINT MEETING of the Archdeacons of Morristown and Newark was held in St. Stephen's parish hall, Millburn, N. J., on Monday, October 15th, Archdeacon Carter presiding. After an address of welcome by the rector, the Rev. James William van Ingen, the first topic of the day, "The Church's Relation to Recent Immigrants," was discussed by the Rev. John F. Butterworth, the Rev. Otho F. Humphreys, Bishop Lines, and others. "How to get people to read the Bible" was told by the Rev. T. Percival Bate, the Rev. Nassau S. Stephens, and several volunteer speakers. After supper in the rectory, the clergy and congregation met in the church at seven-thirty. Archdeacon Blanchard presided. Prayers were said by the rector. The following addresses were made: "Social Service for the Young People," the Rev. Philip J. Steinmetz, Jr.; "Training of the Young for Social Service," the Rev. Augustine Elmendorf; "The Influence of Missions on the Chinese Revolution," the Rev. Gilbert L. Pennock. Bishop Lines made a closing address and alluded to the fact that this was the largest meeting ever held by the Archdeacons.

NEW JERSEY

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

The Church Club of the Diocese Meets in Trenton

THE REGULAR MEETING of the Church Club of the diocese of New Jersey was held at the Trenton House in Trenton, on October 10th. The president of the Club, Mr. William D'Olier of Burlington, presided at the business meeting and the dinner. The Bishop of the diocese, and the Archdeacon were present, and made addresses. Other clergy attended as guests of the Club. It was announced that \$360 had been subscribed non-officially by members of the Club for the work of Christ

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No. 499x—Same as 499, but on India paper, marked	2.70	No. 609—Turkey grain leather, etc.	2.60
		No. 609x—Same as 609, on India paper	3.50

The above make a variety in sizes and prices. We think the "Name Panel" books will be appreciated as very attractive, and still higher priced ones will later be added to the series.

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No. 56—32mo size Single P. B., in Royal Purple binding, gilt cross, as shown by No. 606 in cut above	2.00	other maroon Venetian leather, cover stamped as shown in cut above	2.30
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		No. 606x, India paper, is	5.35

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Church, Millville, of which the Rev. Oliver H. Murphy, D.D., has recently been made rector. This is in pursuance of the Bishop's recent appeals that the Club should render definite assistance in the work of the diocese. The speaker of the evening was Mr. William R. Butler of Bethlehem, Pa., on "A Fellow of the Royal Society."

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Meeting of the Sunday School Institute—Local Assembly of the Daughters of the King—Mission Study Classes in Pittsburgh

THE SUNDAY SCHOOL INSTITUTE of the diocese held its first meeting of the season on Monday evening, October 7th, at Trinity parish house. The following officers were elected to serve for six months: President, Dr. C. H. Westervelt, Ascension Church, Pittsburgh; Vice-President, Mr. James M. MacQueen, St. Stephen's Church, Sewickley; Secretary, Mr. E. J. Edsall, Calvary Church, Pittsburgh; Treasurer, the Rev. W. N. Clapp, St. Mary Memorial, Pittsburgh. The retiring president, the Rev. R. N. Meade, made an excellent address on "The Opportunity of the Sunday School." Five of the six members of the diocesan Sunday school committee were present, and through their chairman expressed themselves as ready and willing to cooperate in any plans the institute has on foot for the improvement of the Sunday schools of the diocese. A social hour followed the meeting, during which light refreshments were served.

THE PITTSBURGH local assembly of the Daughters of the King held its autumnal meeting in the Church of the Epiphany, Bellevue, on Tuesday, October 15th. The morning was occupied by a Quiet Hour and a celebration of the Holy Communion, by the rector of the parish, the Rev. John Dows Hills, D.D., who had for the subject of his meditations, "Loyalty," considering it under the heads, to the King, to the order, to the rector, and to each other. In the afternoon, after a short business session, Miss Annette B. Richmond, the missionary in China, supported by the Daughters of the King, gave some experiences of her work, and Mrs. Frank Orr Johnson gave a talk on the Women of India. Nine chapters were represented by fifty-seven members.

THE MISSION STUDY CLASS connected with the Pittsburgh branch of the Woman's Auxiliary has issued its programme for the year, during which the subject of study will be *The Conquest of the Continent*. The meetings will be held on November 14th, at the St. Mary Memorial; on January 9th, at Emmanuel church; on March 13th, at St. Andrew's church, and on May 8th, at the St. Thomas Memorial, Oakmont.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

"Recruiting Day" at the Cathedral Sunday School

ON THE Twentieth Sunday after Trinity, the Sunday school of the Cathedral of St. John held an unique service called "Recruiting Day," in which the best features of the so-called "Rally Day," so widely in vogue among the denominational schools were employed, but imbued with a Churchly spirit. A large number of pupils, new and old, and visiting parents, filled the Chapter House and listened with interest to an excellent musical programme. Canon Lewis made a short address on "The Christian Soldier and the Sign of His Enlistment." A goodly number of new pupils were added to the roll of the school and several baptisms provided for.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Meeting of the Clerical Club—Deaconess Set Apart—Reception to New Rector of Trinity Church, Bristol

THE CLERICAL CLUB of Rhode Island held its first meeting of the season on Monday, October 14th at the Bishop McVickar House. At the election of officers the Rev. Levi B. Edwards, who is absent on a trip around the world, and who has served the Club as secretary and treasurer for a number of years was reelected. The Rev. Frank Warfield Crowder, Ph.D., rector of Grace Church, Providence, was elected a member of the executive committee for three years. The dues were fixed at three dollars for the year. The discussion was informal but centered around the remarks of Bishop Perry on Canon 39 of the General Canons. The Bishop took up this Canon for his special instruction to the Club, reading it through, and kindly but firmly urging upon his clergy the strict observance of every provision. Ignorance of the Canon on Matrimony on the part of the clergy, he said, was inexcusable; and the whole Church suffers when some scandal is caused by failure on the part of some clergyman to observe its safeguards in the matter of remarrying divorced persons. The Bishop said he was very glad to see that so many of his clergy were in favor of not performing the marriage of any divorced persons. There were present as guests of the Club the Rev. Dr. Wilkins of the Clergy Relief Commission, and the Rev. Sydney A. Caine, the new rector of Trinity Church, Bristol.

IN ST. JOHN'S CHURCH, Providence, on September 29th, there was held the office of setting apart a deaconess according to the canons of the Church. The candidate was Miss Frances Semle, who has been the assistant parish visitor of this parish for several years and completed her preparation for this office at the Philadelphia Training School for Deaconesses last May. The service was a very beautiful one, including the asking and answering of questions pertaining to the duties of the office, the singing of the *Magnificat*, and the solemn imposition of hands by the Bishop. The Holy Eucharist was then celebrated by Bishop Perry and a special sermon preached by the Rev. James De Wolfe Perry, D.D., of Philadelphia, the warden of the Training School from which Miss Semle was

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IT WAS BEFORE THE DAY OF

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graduated. The candidate was presented by the rector of the Church, the Rev. Lester Bradner, Jr., Ph.D.

ON THURSDAY EVENING, October 17th, the ladies of Trinity Church, Bristol, gave a reception in the parish house to the Rev. Sydney A. Caine, the newly-appointed rector of the parish, and Mrs. Paul Caine, his mother. Several hundred Bristol people attended and many guests and friends, including clergy from Providence and neighboring towns. The hall was beautifully decorated with autumn foliage and a pleasing literary and musical entertainment helped to make the occasion a pleasant one. In the receiving line besides Mr. Caine and his mother were the Rev. Wm. R. Trotter, rector emeritus, and Miss Edith Trotter, his daughter.

VERMONT

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

Annual Meeting of the Woman's Auxiliary

IN WOODSTOCK, on October 9th, the annual meeting of the Woman's Auxiliary of the diocese was held. Miss C. R. Wheeler of Burlington, was re-elected president, and the following officers chosen for the year: Corresponding Secretary, Mrs. F. N. Whitney of Northfield; Recording Secretary, Mrs. A. F. Hawes of Burlington; Treasurer, Mrs. C. E. Parker of Vergennes. The sermon was preached by the Rev. Dr. Bliss of Burlington.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Duplex Envelopes Increase Contributors—Mission Will Become Parish in Near Future—Notes

THE VALUE of the Duplex envelope system has just received remarkable indorsement at the Church of the Ascension. In that church the rector, the Rev. Canon Nelms, D.D., reports that though the foreign and domestic missionary apportionment was \$1,320.48, which was twice as large as it was the year before, yet the apportionment was promptly made without a single appeal for missions during the year and without a special offering taken. Furthermore, that while four years ago only forty persons in the parish contributed to missions, in the year just passed 255 persons contributed, all of whom save two contributed through the Duplex envelope system.

ON SUNDAY, October 20th, All Souls' mission celebrated the first anniversary of the opening of the chapel. There are now more than 100 families and parts of families connected with the mission. The morning congregation quite fills the chapel. The provisional committee of the chapel has given the required notice to the Bishop of the diocese of its intention to apply to the next diocesan convention to be set aside as a new and independent parish. The effort will be made to raise the balance, \$6,500, for the payment for the three lots secured, including the location of the present chapel, the cost of which has been \$7,500.

AT THE Home of the Incurables, in Georgetown, the Church maintains the service of Holy Communion once a month for her members. With a view to making this service as like to that held in the churches as possible, a beautiful silver service, a brass cross, and Eucharistic lights have been presented, all of which will doubtless be much appreciated by these "shut-ins" of the home.

ON MONDAY, October 7th, several of the clergy met at the residence of the Rev. Dr. C. Ernest Smith, to discuss the situation, as it now presents itself, with regard to a change in the Church's name. It was decided to invite expressions of opinion from the various clergy and lay delegates of the diocese, as to

how far and in what direction a change is desired.

MR. B. F. FINNEY, one of the traveling secretaries for the Brotherhood of St. Andrew, is spending several weeks in Washington in the interest of the organization.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop Celebrates Twentieth Anniversary of Rectorship—Buffalo Clericus Gives Luncheon to Rev. E. M. Duff

THE REV. GEORGE HERBERT GAVILLER, rector of All Saints' Church, Buffalo, celebrated the twentieth anniversary of his rectorship on Sunday, October 13th. The anniversary sermon, briefly reviewing the history of the parish for the past twenty years, was preached by the rector at the morning service. The Bishop of the diocese was present at the evening service.

THE BUFFALO CLERICUS gave a luncheon on Tuesday, October 15th, in honor of the Rev. Edward Macomb Duff, who is about to leave for Grosse Isle, Mich. Mr. Duff has been rector of St. Thomas' Church, Buffalo, for the past fourteen years and has also been one of the lecturers of the Delancey Divinity School. The clergy presented him with a generous purse of gold.

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