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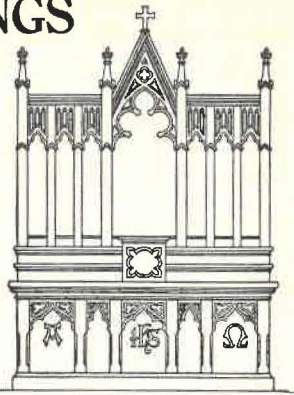


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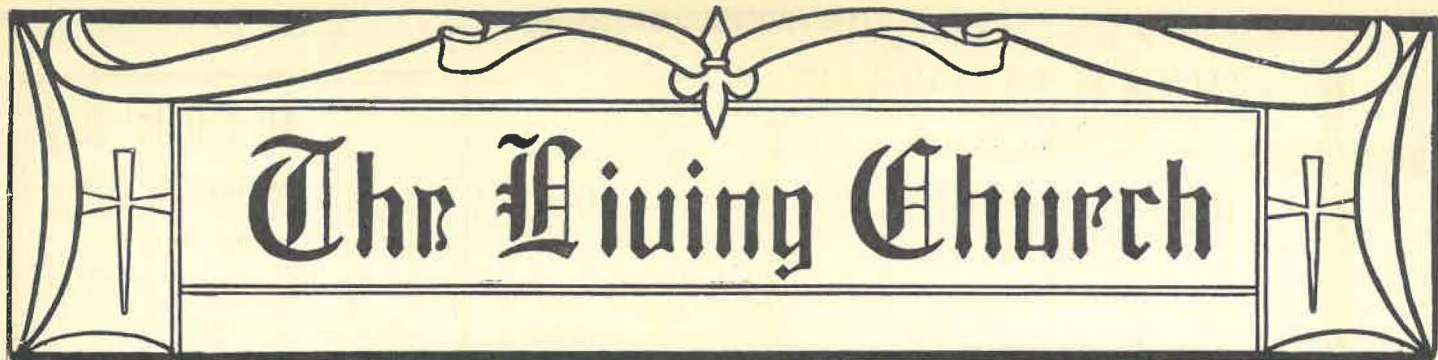
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*A Weekly Record of the News, the Work, and the Thought of the Church*

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**THE PURE IN HEART**

WITH pure hearts and minds to follow thee," the collect says. The word "pure" has come to have the popular meaning of "chaste"; but there is a deeper meaning in the word, and the lesson for the Sunday, than that. Chastity is a fruit of purity, it is true; but the tree is laden with fruit. St. Paul uses an expression that is a definition of the word, in Ephesians 6:5; and in Colossians 3:22; and it is used also in Acts 2:46: "*singleness of heart.*" That definition covers chastity, since it precludes unfaithfulness; and, in a like manner, it shuts out of heart and mind many another sin.

When the lawyer asked Jesus: "Which is the great commandment in the law?" our Lord replied: "Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy mind. . . . Thou shalt love thy neighbor as *thyself.*" That was purity—singleness of heart.

Max Müller, in *Lectures on the Science of Religion*, retells an old East Indian legend that beautifully illustrates this truth. A young man, because of some offense to religion, was condemned to death, but reprieved before the day of execution. The king thereupon told him that, having known the fear of death, he ought now to strive for spiritual freedom. The young man was deeply moved and asked how he might attain it. The king, hearing that there was a fair in the town, ordered the young man to take a bowl brimful of oil, and to carry it through the streets of the town without spilling a drop. Two executioners, with drawn swords in their hands, were to walk behind him, and, at the first drop being spilled, they were to cut off his head. When the young man, after having walked through all the streets of the city, returned to the king without having spilled one drop, the king said, "Did you, to-day, while walking through the streets, see anybody?" The young man replied, "My thoughts were fixed on the vessel, and I saw and heard nothing else." Then the king said, "Let thy thoughts be fixed in the same way on the Highest!"

In much the same way are we to withstand the temptations of the world, the flesh, and the devil, with pure hearts and minds, following Him, the only God, through Jesus Christ our Lord; and, wherever we fall into sin, it is through losing that singleness of vision and purpose, and allowing the heart and mind to wander in attention to the things that lie along the path of life, but which, nevertheless, belong to death.

Perhaps no age ever needed the lesson of the week more than ours. In our use of the many material blessings that have grown up through the practical application of science and mechanics, we are in danger of breaking the "golden bowl," and dissipating the precious gifts of the Spirit—of being impoverished instead of being "enriched by Him, in all utterance and all knowledge." The automobile robs us of service to God, everywhere; and golf and tennis, boating and motoring, furnish many an excuse to play rather than pray. Literature and cards (unhappy combination!) exact the vital energies of a week, and leave but quivering nerves and shattered poise for Sunday. All the exactions of wealth, and fashion, and society are met without murmur, apparently; while starved souls, responsive only to extremes, seek the excitement of the spectacular and the bizarre in an effort to meet the demands of an outraged spiritual nature.

"Blessed are the pure in heart; for they shall see God." There is no other way of seeing and knowing Him, except the way of singleness—purity. R. DE O.

INSTEAD of saying that man is the creature of circumstances, it would be nearer the mark to say that man is the architect of circumstances. It is character which builds an existence out of circumstances. Our strength is measured by our plastic power.—George H. Leues.

WHATEVER is worth doing at all, is worth doing well.—Lord Chesterfield.



## LAWS AND THE LAW

**A**MONG the cynical sayings attributed to Talleyrand is the biting sarcasm that language is given us to conceal our thoughts. Anyone who is compelled to spend much time in reading the attempts of others must often feel impelled to add that to few is it given to reveal their thoughts in words. The language sometimes sinks beneath the weight of thought, but far more often is it the case that the language fails to reveal its thought to the thoughtless reader. We read so much and we read so hastily, that our fulness, like epicures' gorging, ends in somnolence. The obscurity of the writer lies not so much in his classical affections as in the refusal of the surfeited mind to think his thought. The plainest of words carry the drowsy reader along a placid stream into the land of dreams. We skim over their surface unconscious of the depth of still waters.

Such a simple word as *law* is on everyone's tongue. Even a child has it in his vocabulary. We should never think of questioning such an old and tried friend for any further secrets. Yet just because it is so common a word, just because it refers to such fundamental conceptions of social relations, just because of its manifold connotation, we ought to be sure that we know how and why it is used. "The proper study of mankind is man," wrote Pope in his smooth, sententious verse. And the dealings of mankind with man lie at the root of the law. The agreement of one man to work with another gave rise to contracts, and the growth of contracts produced a system of laws to sanction and to enforce them. It seems a far cry from the primeval system of contracts to the mortality from occupational diseases. Yet the legal doctrines of the relations of an apprentice to his master and to his fellow servant, found in the contracts drawn up in the Middle Ages, have seriously impeded the efforts of laboring men to recover damages by process of law for disabilities incurred in the course of their dangerous callings. The liability at law of an industrial corporation for the safety of its hands is registered in the fluctuations of the stock markets. Law is a word of mystery.

Man no sooner came to recognize the necessity of regulating his relations with other men, than he came to see that the whole universe is also under authority. In common with the nations about them, the Hebrews felt that at one great crisis in their history "the stars in their courses fought against Sisera." And we who love the story of the Nativity of our Blessed Lord can never forget the Star of Bethlehem. If our apprehension of the range of the inter-relations of the stars and worlds is more extensive, if we have traced further the ramifications of natural laws, we must not heedlessly think that so simple seeming a word as *law* is not full of bursting with meaning. With the thought of the laws of nations, of the laws of nature, of the laws of God in our minds, we dare not let that little word go unchallenged, whenever it meets us on the printed page or in the passing comment of the club and counting house.

TO SUPERFICIAL OBSERVERS one American trait is lawlessness. Advisedly we say, to superficial observers. For in very truth the greatest obstacle which Americans have to surmount is artificial reverence for the law. Our courts are the victims of precedents. Our commercial activity is bound up with the decisions of judges. The most corrupt of bosses, the most venal of legislators, is a product of American reverence for law. The paradox is true. Big business found it more expeditious to railroad a bill through a legislature than to wait the ponderous motions of the law. When old laws were ambiguous, it was quicker to have a new one passed, and under the shelter of American respect for law, to do business and reap the profits while the courts and the lawyers were slowly, if surely, testing the technical relation of the contested legislation to the Constitution of the United States or of the state. A famous trust has been dissolved, and it will be years before the law abiding people of the United States can know what is the legal effect of the dissolution. The lawlessness of American life is often merely a virile desire for equity and justice. Not even a lawyer could tell a plain citizen by how many laws his conduct is regulated.

With such a confused association of ideas of law, it is no wonder that the plain man is misled into a disbelief in the miracles of the Old and New Testaments by glib talk of their clash with the laws of Nature. For the plain man may not

know that the laws of Nature are words revealing the observations of trained students upon the operations of natural forces. The laws of Nature are not the decrees by virtue whereof physical forces are liberated. The laws of Nature are our observations and records of the ways in which liberated physical forces do act. The heavenly bodies attracted one another long before Newton discovered the law of gravitation. Apples fell long before the impact of one particular apple roused Isaac Newton to measure the force generated by its fall. But an apple fell with a force in proportion to the square of the distance before Newton found out that it did so. The orbit of the earth was an ellipse when men were thinking that the sun ran round the heavens. The earth did not violate the laws of Nature, but it was not operating under the terms of the law laid down in the Copernican system. A more exact science restated the laws of Nature after more accurate observation of the working of the celestial bodies. The plain man and the glib impugner of miracles may not know that the miracles themselves must be taken into account if we are to have true laws of Nature, that is, if we are to make a full investigation of the data, if we are truly to know how the forces of Nature are put into operation.

It was well that we should have been reminded that there are Natural laws in the Spiritual world. It may be that we shall not subscribe to the whole exposition of that brilliant writer who made the phrase familiar. But it is no longer open to any to say that there is no harmony between the laws of those two realms. How much more dangerous, then, it is to talk lightly of the annulment of the Ancient Law! Vaguely we feel that Christ did some mighty work when He freed us from the tyranny of the Law. But we do not quite clearly realize what was the tyranny of the Law. It is significant that a seemingly lawless people number among their ancestors those who put a rigorous, if inexact, interpretation upon the disannulling of the Law. It is equally significant that in very truth both forged stronger the fetters of that law from which they had fondly imagined they were set free. The Puritans insisted that the Ancient Law had departed. They knew that the Decalogue held firm. They therefore concluded that the liberty of the Gospel meant the abolition of the ceremonial Law. For the Old Testament falls naturally into the two divisions of moral and ceremonial laws. What they overlooked, and it is a serious oversight, is the distinction between the laws and the Law. St. Paul did not say that the *laws* had made the promises of God of none effect. He did say that the *Law* could not. It would be absurd to think that the ceremonial law of the Old Testament could by any possible stretch of the imagination be regarded as capable of exercising any influence upon the promises of God. St. Paul says quite literally that "by the deeds of the Law shall no flesh be justified." And, if we must make a division, by the deeds of the law he must refer to the moral law. He is not referring to the ceremonial ablutions. After the prophets it is hardly worth while to whip a dead horse. What conception of the spiritual state of the Jewish race is that which supposes St. Paul to be seriously warning the Jews, and Christians also, that the water of purification could not justify them? Does that puerile notion lie behind St. Paul's heartbroken cry, "Who shall deliver me from the body of this death?" Could the burden of ceremonial observances have drawn such a cry from him? The mass of details might have been irksome to him, but his freedom from their strain could never have brought such a revulsion of feeling towards them as to call forth their condemnation as "the body of this death." St. Paul was too keen witted so to lose the sense of proportion. If he is delivered from the body of this death, his deliverance is from some great oppression. This he makes abundantly plain. He refers to moral and spiritual problems when he says: "For that which I do I allow not: for what I would, that I do not; but what I hate, that do I. . . . When I would do good, evil is present with me." The law of which he speaks is far wider than the Pentateuch. He means the whole system of the Jew's religion, moral as well as ceremonial, if indeed he ever thinks of the latter at all. The Law had concluded all under sin. The Law could warn, could condemn; but it could not pardon, could not restore the penitent. He who broke one commandment, even the least, was, in St. James' solemn phrase, "guilty of the whole law."

For St. Paul's discovery was founded on bitter experience. As touching the law blameless, yet he counted his righteousness which he had by the law merely filthy rags. Zealous in all the traditions of the fathers, he felt the gnawing tooth of sin



tearing his life from him. When he looked for peace from scrupulous observance of the Law, he found the gyves of the convict upon him, saw himself branded with the mark of Cain. Try as he would to free himself, he was in bondage, beating his head against the walls of his prison in a hopeless and fruitless endeavor to escape. "The wages of sin is death." His discovery lay in his realizing that what the system of the Law could not do, could be done by a Person. If the law branded him as a convict, sold under sin, the King could restore him to his former rank. In the King's power lay pardon and restoration.

GREAT DAMAGE is done to religion by failure to grasp the meaning of the words by which it is expounded. The body of laws enshrined in the Old Testament had St. Paul's deepest reverence. The commandment was holy and just and good. It came from God. With horror he repels the insinuation that the logical conclusion to his reasoning made the law sin. The laws were divine. As revelations of the Will of God they exacted our obedience, our whole hearted and unquestioning obedience. So far as he was affected by the ceremonial law, as a Jewish layman, though Christian apostle, he yielded unfeigned obedience to it. It was no mere sop to tender consciences that led him to fall in so readily with the suggestion of St. James, that he should be at charges to shave his head with certain brethren who had a vow upon them and to present himself in the Temple. It was in no spirit of tolerant concession to overscrupulous and weaker brethren that he performed the act. It was his privilege as a member of the chosen Race. He fulfilled it in the same spirit as had his Master, whose solace and joy were in the law of God.

For he knew the difference between the Law and the laws. The legal system of attaining righteousness had passed away. But the laws of God were now established on the Rock of Ages. The laws of the Church, the rules of fasting, of postures for prayer and praise, of pious gesture, of comely dignity in the conduct of public worship, claim our obedience in no wanton disregard of the futility of law to produce righteousness. They are no petty substitutes for the weightier matters of the law. They are merely good and wholesome regulations commended by the age long and world wide experience of Christians who have thus found that they are able to give in human limitations some nearly adequate expression of the life that is in them through their union with our Lord Himself.

The liberty of the Gospel is not, in St. Paul's view, a return to absolute lawlessness. Lawless anarchy, in his eyes, is sin. The moral laws of Christianity are far more severe than those of Moses. As Christians we are not taken out of the sphere of laws. But the Law is placed in its right position towards us. The laws of Christ are the laws of grace, and the laws of grace are like the laws of Nature just in this, that both are the formulation of deductions. They tell us how Nature and how Grace act. At least in ideal, the laws of grace are based upon the light that shines from lives of grace. Sin is no less death, but it is less infraction of the law than loss of grace. The broken law has not the last word to say in condemnation. By grace ye are saved. By the Law a man was bound to obey the law, by grace he is set free to carry out the laws. The harmony is found in Christ. "Not one jot or tittle of the Law shall pass away till all be fulfilled." St. Paul has shown us why. "I live, yet not I, Christ liveth in me."

**W**HENCE comes the popular idea that something menacing to the Christian religion is involved in any conceivable production of life by artificial means?

A scientist experiments with chemicals and succeeds in fertilizing eggs of a frog by artificial means, so that a fatherless frog actually comes to life. What is proven thereby? Only that under certain very exceptional conditions a virgin birth is possible. But science knew that years ago. In its early phases the evolution of life is quite generally held to have been through single cells. The fatherless frog proves only that—a fatherless frog has been produced.

And suppose the highly improbable should sometime occur, and some wizard of science should actually produce life where no life had gone before. Would God have been robbed of the glory of creation? Not a bit of it! The scientist would merely have learned the secret of the combination of chemical forces which may conceivably be the direct means of producing animal life. But would the scientist have created the chemical forces?

All that would have happened would be that one more of the secrets of the universe would have been unlocked. To discover is not to create.

To rob God of the glory of creation would require the production of life within an absolute vacuum. Given the vacuum, introduce no force whatever, and let life appear within it by some human agency. Then the act of a creator would have appeared. If any scientist could show that he had performed the act, he would thereby have proved that he had done what, according to the Christian religion, only God can perform. But introduce the smallest trace of oxygen, of nitrogen, of ozone, of hydrogen, of any known or unknown force or material, whatever its properties, and however slight in quantity, and if life then appeared, the scientist could no more claim to have created it than if he had merely picked up a newly hatched chick that had broken its shell. He would be a discoverer; but he would not be a creator. Revelation places no limit whatever upon the possibility of discovering what are the laws under which God produces life. Science made long strides in discovering those laws during the nineteenth century, and may (though it hardly seems probable) discover much more during the twentieth century.

But until life appears by artificial agency in an absolute vacuum, man cannot share God's throne as Creator. Up to that point, religion is no more involved in any possible extension of our knowledge of the production of life than it is in any other purely natural force. Our interest in the "fatherless frog" and in all similar experiments is the interest of the lover of science and not that of any conceivable defender of the Christian religion.

One wishes that scientists could realize always this distinction between *discovery* and *creation*.

**I**N this issue, several weeks after the first instalment, we are continuing the very interesting series of Reminiscences by the Rev. Joshua Kimber. Several papers are to follow and we shall hope that they may now be published consecutively.

#### Rev. Mr. Kimber's Reminiscences

Mr. Kimber's long connection with the missionary board has brought him intimately into relation with all the great men of the American Church in two generations. It is much to have known such men intimately, as, in so many respects, Mr. Kimber has done. We are confident that his recollections will be of interest to a very wide constituency.

#### ANSWERS TO CORRESPONDENTS

T. T. C.—The "Pauline Privilege" (I. Cor. 7:12-16) was a permission that in case two unbelievers were joined in marriage (which was dissoluble under the law) and one of them subsequently became a Christian, the marriage was to continue unless the unbelieving party broke it off, in which case it was to be held to be dissolved, never having been Christian marriage. The parties were thereupon free to be re-married. The principle was expressed in canon law and at times, especially when new lands were being Christianized, it was rather widely applied. No such provision appears in the American Church canon law, since no American state allows the nullification of marriage on that ground; although our canonical inhibition is only against re-marriage of those divorced "for any cause arising after marriage," so that the principle may be said to be recognized. The Roman canon law admits the cause as sufficient for the nullification of a marriage.

G. H. C.—A correspondent has made careful search through the *Living Church Annual* and finds 12 St. Gabriel's Churches listed in this country.

**O**UR TESTED and proved beliefs are the richest, strongest part of our lives; our doubts are the poorest, weakest part. Therefore it will pay us to give much attention to our beliefs, and very little attention to our doubts. For our doubts thrive on attention, and starve on inattention. It is characteristic of Satan that here, as always, he exactly reverses real values, and deceives men accordingly. It has been said that there is nothing that people are so ashamed of to-day as definite beliefs and convictions; and nothing that they are so proud of as their ignorance, or agnosticism. Yet the things that we should be most thankful for, and think most about, and talk most about, is our best belief, provided it is a tested and proved belief. If we think we have no such belief, we are mistaken; we have it, and we can find it and cultivate it and use it if we will. Then it will become steadily more precious and efficient to us, and steadily more of a blessing to others. Better still, every belief thus used leads on to more and better belief. For God's law of the talents is ceaselessly working here: "unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away."—*Sunday School Times*.



## BLUE MONDAY MUSINGS

IN the delightful new edition of William Sharp, I have found an old friend identified at last. How long ago it seems since we were all reading *Trilby*! I remember sitting up till almost morning in a hospitable North River country-house, rejoicing in it all, congratulating myself because I recognized Whistler in the drawing afterwards suppressed, and shivering duly at Svengali's powers. Well, somewhere at the head of a chapter was this tag of French verse—melancholy, musical, anonymous:

"La vie est vaine :  
Un peu d'amour,  
Un peu de haine . . .  
Et puis—bon jour!

"La vie est brève :  
Un peu d'espoir,  
Un peu de rêve . . .  
Et puis—bon soir!"

Now, in Mr. Sharp's *La Jeune Belgique*, I find it quoted from Léon Montenaeken, a Belgian writer hitherto unknown to me.

I SEE this week's page is fated to be scrappy; so I may as well dispose of a bundle of clippings, etc., accumulated this past month on my desk.

One choice bit has to do with the ever-renewed controversy *re* "P. E." A colored postcard from Dallas shows: "St. Matthew's Cathedral, under the dominion of the P. E. Church, with a congregation large and fashionable, the Episcopal following being prominent in Dallas because the city is the official home of a Bishop of the P. E. Church (South)."

A PRIEST writes as follows:

"Recently on vacation I listened to a priest of our Church who is 'elect' to the 'largest Protestant congregation in the world' (see the daily press) when in his sermon he said: 'Jesus said, "Religion is not creeds, rubrics, etc, etc." but religion is *life*.'" Had he said that our Blessed Lord did not say this or that, but that He *seemed* to say so, it would have come with less of a shock."

The criticism is deserved. I don't recognize the preacher or the congregation under that description; but perhaps he will know himself when he reads this.

SOMEONE utterly sick of the worldly folly which disguises itself under the name of "Church work," asks me to reprint this bit of sarcasm, too true to be funny:

## "A PRAYER FOR A BLESSING

(Suggested by Modern Church Methods.)

"O Lord, I come to Thee in prayer once more,  
But pardon if I do not kneel before  
Thy gracious presence, for my knees are sore  
With so much walking. In my chair instead  
I'll sit at ease and humbly bow my head.  
I've labored in Thy vineyard, Thou dost know;  
I've sold ten tickets for the minstrel show;  
I've called on fifteen strangers in our town,  
Their contributions to our church put down.  
I've baked a pot of beans for Saturday's spree;  
An old-time supper it is going to be.  
I've dressed three dolls, too, for our annual fair,  
And made a cake which we must raffle there.  
Now, with Thy boundless wisdom, so sublime,  
Thou knowest that these duties all take time;  
I have no time to fight my spirit's foes,  
I have no time to mend my husband's clothes.  
My children roam the streets from morn till night,  
I have no time to teach them what is right.  
But Thou, O Lord, considering all my care,  
Wilt count them righteous and wilt heed my prayer.  
Bless the bean supper and the minstrel show,  
And put it in the hearts of all to go.  
Induce the visitors to patronize  
The men who in our programme advertise,  
Because I've chased these merchants till they hid  
Whene'er they saw me coming—yes, they did!  
Increase the contributions to our fair,  
And bless the people who assemble there,  
Bless Thou the grab-bag, and the gipsy tent,  
The flower table and the cake that's sent.  
May our whist club be to Thy service blest,  
Our dancing party gayer than the rest.  
And when Thou hast bestowed these blessings, then  
We pray that Thou wilt bless our souls. Amen."

THIS IS to the point, surely:

## "A MINUS QUANTITY

"You are a minus quantity in your Church:  
"1. If you hold your name on the Church records, and flit

about the world from house to house, so that no parish visitor can get trace of you for three or four years, and neither the postman nor your landlord nor the policeman on the beat can tell whether you have been executed by 'due process of law' or have died by natural means.

"2. If you are not a regular contributor to the expenses of the Church. There is naturally a feeling that you are not doing 'the square thing' by your Church when you don't support it.

"Don't be a Minus Quantity."

I DON'T KNOW where these worthy Macedonians live, but they need someone to help them, don't they? "Drawing card," indeed! I suppose we should be grateful that the ladies don't preach; but the candles are no concession to "ritualism," I know:

## "MACEDONIA CHURCH

"Macedonia Baptist Church, Franklin and Lafayette streets. This is Rally Week and Sunday is Ladies' Day. The ladies will have full charge of the service excepting the preaching. All the committee will dress in white and will take the collection at each service. At night the Candle Service will be held. Readers will see bills. This candle service is the greatest drawing card of the church service and everybody should see it. The public is cordially invited."

THIS ABOMINATION comes from New London, Wisconsin, and is taken from the "Church notice" column of the village paper. I suppose people won't be lost just for vulgarity; but it's a risk:

"Terrible slaughter of yellow legs will be necessary to supply the Methodist men with chickens for the Chicken Fry at the church Labor Day evening from 5 to 8. Twenty-five cents."

"Watch your chicken coop! The Methodist men are gathering up fine fat fowls for their Chicken Fry, Labor Day evening from 5 to 8 at the church. Price two shillings."

SPEAKING of Baptists, I cut the following from Bishop Mann's published "Diary":

"During the afternoon I dropped into the Baptist church, where I saw what was to me an absolute novelty. It was a stained glass window depicting the Baptism of Jesus in the Jordan. That it was crude in drawing and glaring in color was nothing—one expects that. But it was the conception of the event which struck me as astonishing—in its fidelity to Baptist tenets and its infidelity to history and art and reverence. For *John was shown as lifting up our Lord from the water wherein He had been submerged backward*. It was painful to look at, in its awkwardness, its coarseness, its ugliness. And I thought of all those ancient pictures of this Event—the one in the Catacombs painted in the third century—and their graceful and reverent delineations of what were certainly its outward conditions—John standing in the stream by Jesus, and *pouring* upon His head the baptismal waters." It was not necessary that the maker of the window I looked at in Pecos should have *labelled it with the date 1910*—though he had done so—for anybody would know that no Christian artist of the first ages of the Church could ever have imagined the scene in that way."

HERE IS a Prayer for School Girls, not inappropriate at this season:

"O Lord Jesus Christ, Bridegroom of Virgins, and Crown of Saints, so lead these thy children, So guard these thine elect, so at last bring Home these thy daughters, that in the true, the real, the only Land of the Living, in the one everlasting Habitation, in thy Presence, the Fountain and Stay of all life, in thy Light where they shall see Light, they may be brought unto thee their King in goodly garments of glory and beauty, fine gold and fair needlework, and may within and without be unfolded by thy grace, who art blessed, and livest and reignest with the Father and the Paraclete, One God for ever and ever. Amen!"

PRESBYTER IGNOTUS.

THE DESIRE for esteem is not a satisfactory source of motive. The boy who cannot do his duty unless he is praised and petted for it afterward is a poor specimen—he is likely to become a vain, self-conscious little prig. The man who cannot perform unless he is in the limelight, hearing the plaudits of the many, is made of poor stuff—he is lath and plaster, where there should be sound material. All such speedily lose the finer qualities out of whatever measure of righteousness they seem to possess.—*Charles R. Brown*.

GOD SPEAKS to us most directly in that which is nearest to us. Straining out to find him in the remote, the extraordinary, the supernatural, however it may pass for piety, is, after all, the very reverse of true piety. There is no higher manifestation of Divinity that we can know anything about than that which appears in the processes of human development. God is revealed to us, in men and women and little children, full of grace and truth.—*H. W. Thomas*.



## ENGLISH BISHOP IN THE HOP FIELDS

Travels About in a Coster's Cart with an "Antiquated Horse"

## THEATRICAL PROFESSION AGAINST SUNDAY PLAYS

A Thousand Men Attend Festival Service

## OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau  
London, September 17, 1912

THE Bishop Suffragan of Stepney (Dr. Paget), has been paying his fourth annual visit to the hop districts in Kent. There, at the beginning of autumn every year, come a large company of east enders to work in the fields under the spiritual care of the Rev. R. Wilson, vicar of St. Augustine's, Stepney. The Bishop arrived at Five Oak Green on Saturday week, and was welcomed at the "Rose and Crown" by a large gathering of people. The "Rose and Crown" was formerly a licensed inn, and when it was closed a year or two ago it was acquired as a hospital for hoppers, and as headquarters of the Church Mission work. The Bishop, having had his tea, went to a field on one of the large farms where a football match had been arranged between gypsy boys (there being a large colony of gypsies working on one of the farms) and the boys belonging to the other pickers, and the Bishop gave the "kick-off." In the evening there was a meeting of the Oaks Temperance Society under an oak tree in the field. The Bishop became an "Oak" his first year among the hoppers, and the Grand Master of the Order, having questioned him whether he had been faithful to his pledge of total abstinence, declared that he was entitled to receive the grand medal of the Order. The Bishop gave a stirring address on total abstinence, and urged all who wavered between two opinions to submit themselves to an honest trial. Subsequently he consented to act as Grand Chaplain to the Order. Six large tents had been erected on farms in the parish, and it was arranged that the Bishop, instead of addressing meetings on the green as in former years, should make a special visit to each tent. He visited three of the tents on Saturday, and then spent the night in his caravan near the tent of the Christ Church College, Oxford, Mission. At 9 A. M. there was a sung Eucharist in the parish church, when the Bishop was celebrant. His brief sermon was founded on the day's Gospel, and his special message to the hoppers was: glorify God in the hop fields as they had opportunity during the few weeks which remained for the ingathering. There had been three earlier celebrations of the Holy Eucharist, two at the parish church (St. Luke's, East Farleigh), and one at the parish church of Capel, dedicated to St. Thomas Becket. After breakfast the Bishop went to the camp and tent of the undergraduate workers from Hertford College, Oxford, at East Peckham. He had luncheon with them, and then addressed a large class of Sunday school children and subsequently the pickers at the hop houses. Later he left for the camp and tent of the undergraduate workers from Christ Church, Oxford, and gave an address to a large concourse of people in the open air. In the evening the Bishop visited tents and delivered addresses in Capel parish, where he spent the night. On Monday morning there was a special Eucharistic service for the workers, when the Bishop gave an address. During the day he made a general tour, calling at all the farms in the parish, and his visits were highly appreciated by the farmers and their families. The Bishop went from farm to farm in an ordinary coster's cart, drawn by a somewhat antiquated horse. Towards evening he again visited the tent of the Hertford College undergraduates, where his mission was concluded.

Sir H. Beerbohm Tree, the distinguished actor and proprietor of His Majesty's Theatre, presided over a meeting of members of the theatrical profession, convened by the Actors' Association, and held in His Majesty's theatre last Tuesday afternoon, to consider the question of the opening of theatres and music halls on Sundays. Public action has thus been taken by the theatrical profession in general regarding this matter owing to the agitation, on the part of the Music hall managers, to place music halls on the same footing as "cinema palaces," which are allowed to open on Sundays. After the matter had been thoroughly discussed the following motion was carried unanimously:

"That this meeting of the theatrical profession resolves that the Council of the Actors' Association be asked to oppose any attempt to open theatres and music-halls on Sunday, and urges

the Council to resist the movement, if necessary, on the floor of the House of Commons."

The annual festival of the Men's League of the Holy Cross has been celebrated at the Church of the Ascension, Lavender Hill, Bathersea (South London). Thirty-three guilds from the London district were represented, and there were about 1,000 men present, most of them in surplices with the ribbon and cross of the League. Each guild had its priest-chaplain, Crossbearer, and thurifer. A sermon was preached by the Rev. A. H. Stanton of St. Alban's, Holborn. After the service there was a solemn procession.

It is announced that the total contributions to the proposed memorial to the late Bishop of Salisbury, Dr. John Wordsworth, in Salisbury Cathedral, now amounts to £4,693. The memorial is to take the form of a recumbent figure in marble and fifty-four choir stall canopies. The cost will be something over £5,000, and the work will take two years to complete.

Wolsey's Tower, which stands in the grounds of Esther Place (near London), the residence of Sir Edgar Vincent, and where Thomas Wolsey after his downfall retired first, before returning to his Archiepiscopal palace near York, is to be repaired at the request and cost of Sir Edgar Vincent by the Society for the Preservation of Ancient Monuments.

Miss Winnington-Ingram, daughter of the Archdeacon of Hereford and neice of the Bishop of London, and who is superintendent of Sunday schools in Hereford diocese, has been appointed to Cheltenham College for the training of Sunday school teachers. Cheltenham College is, I suppose, the largest residential school for young ladies in England.

The Oxford University Press announces among other works, "Keble's Lectures on Poetry," in two volumes, translated by E. K. Francis. It has long been a desideratum among many devotees of John Keble as one of the most scholarly as well as gifted of poets to have these extremely valuable lectures, which were the fruit of his occupancy of the Chair of Poetry at Oxford, in a much more accessible form than in their original Latin dress.

J. G. HALL.

## A SOUTH AFRICAN MARTYR

INQUIRY having been made in the *Church Chronicle* of South Africa for information as to martyrs in recent years in the Church of that land, the following letter relating to one such is printed in a recent issue:

In response to his enquiry through our correspondence columns for "Legenda" of native saints, Father Norton informs us that he has received the following from the Ven. Archdeacon Upcher, with permission to publish:

"Seeing your letter in the *Church Chronicle* of May 2, 1912, I thought the following brief account might find a place among the saints. I knew Bernard well and many around here also knew him and speak of him to-day with deep respect for his simple goodness. I regret I do not know what part of Chopiland he came from or how Bishop Knight-Bruce came to hear of him."

Bernard Mizeki, a Christian native of Chopiland, was brought by Bishop Knight-Bruce, first Bishop of Mashonaland, in the year 1890, and placed as teacher at the kraal of the paramount chief Mangwendi in Mashonaland. For six years he labored among these people and recommended the Faith to the heathen in that district by a good life, prayer and preaching.

In the year 1896 the natives of Mashonaland rose against the whites in the country. As Bernard was a Christian he was singled out to be killed. Two sons of Mangwendi led some of the kraal to his house, where they stabbed him with their assegais and left him for dead, while they looted his house. Meanwhile some of the people who were looking on saw a light shining figure standing over the house and were very much frightened.

Bernard recovered a little and dragged himself away unseen into a cave in the hill above his house. There his wife and friends by stealth brought him a little food. In a day or two he disappeared and was never seen again, doubtless perishing of hunger and loss of blood. Our first Christian teacher was the first fruits of Bernard's life, he is with us still. His wife and child and some of his friends also from Mangwendi kraal are Christians. Near the spot where he lived there is now a flourishing mission station called St. Bernard.



## OPENING OF THE GENERAL SEMINARY IN NEW YORK

Dean Robbins Recovering from Illness

DEATH OF THE REV. DR. CHARLES W. E. BODY

Bishop Greer Resumes His Duties

CHURCH NEWS OF THE PAST WEEK

Branch Office of The Living Church }  
416 Lafayette St. }  
New York, October 1, 1912 }

THE General Theological Seminary in Chelsea Square began its Michaelmas term on Wednesday, September 25th. The new class already numbers thirty-five men. About fifteen new names are enrolled as members of other classes, special students, etc. The strength of the student body is about the same as last year and other men are expected to arrive shortly. The several members of the faculty and the librarian gave introductory lectures this week, dealing with the facilities of the institution and giving helpful information to the students just entering the seminary.

Dean Robbins returned to this country in August. He has been ill since his return, but his many friends will be glad to know that his health is improving. At present Dr. Denslow is acting for the Dean.

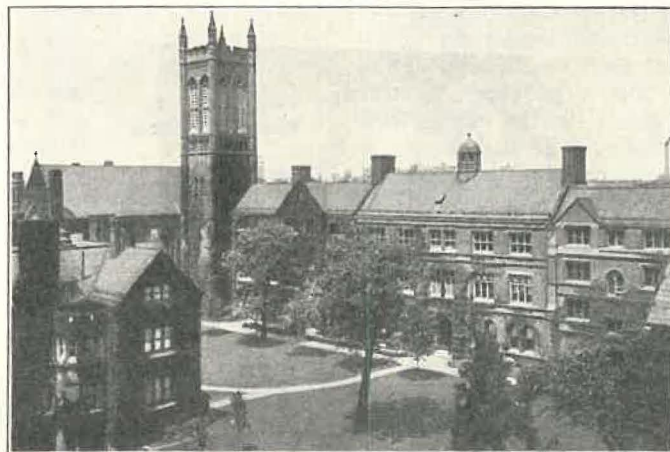
### Death of Rev. Dr. W. E. Body

The death of the Rev. Charles William E. Body, D.D., D.C.L., professor emeritus at the General Theological Seminary, occurred in Burlington, Vt., on September 20th at the age of 61 years. Dr. Body had been in ill health for a number of years, having been obliged to retire from his professorship in 1906 by reason of that fact. Both there and at Trinity College, Toronto, where he had been Provost previous to entering upon his work in New York, he was recognized as one of the first scholars among his associates.

Dr. Body was born in Clapham, England, on October 4, 1851, the son of a priest, and was educated at St. John's College, Cambridge, where, after taking his degree of B.A. in 1875, he remained as fellow until 1881, taking meanwhile certain honors in Hebrew. He had been ordained deacon in 1876 and priest in 1877 by the Bishop of Ely. Terminating his fellowship in 1881, he went to Toronto as Provost and Vice-Chancellor of Trinity College University in that city. There he remained until 1894, when he entered upon the professorship of Old Testament Literature and Interpretation at the General Theological Seminary. In the same year he delivered the Paddock Lecture on *The Permanent Value of Genesis*. He was a member of the American Philosophical Society and the American Oriental Society. He was obliged, as already stated, to give up his active work by reason of failing health. He was buried on the 23rd from the home of the Bishop of Vermont, his warm friend. A requiem Eucharist was celebrated in the chapel of the Bishop's house. At the burial office the local clergy acted as bearers and the Bishop was officiant. Interment was made in Lakeview Cemetery.

Bishop Greer has come into residence and kept office hours at the Diocesan House on Friday morning. While out of town since June he has devoted much thought to Cathedral matters and other Church business diocesan and general. Very encouraging results are to be reported at the meeting of the Cathedral Trustees next week. The fund for completing the nave is steadily growing and other objects are receiving substantial contributions. When the General Convention meets a year hence a group of new buildings will be seen on the picturesque Cathedral grounds.

A rather unique position has been created in the School of Commerce in New York University in the foundation of the professorship of Government and Business Ethics, and the Rev. Lyman P. Powell, rector of St. John's Church, Northampton, Mass., has been invited to take the chair. The professorship will deal with political and commercial problems from an ethical and spiritual point of view, and the intention is that it may be a force in the application of Christian ethics to some of the most difficult problems of the present day. This School of Commerce and Finance is the largest department in the university and has been built up by Professor J. F. Johnson, the Dean, from 70 to 1,400 students in the last ten years.



GENERAL THEOLOGICAL SEMINARY,  
Chelsea Square, New York City

Mr. Powell, who is asked to take the new post, is a frequent contributor to a number of important periodicals, including THE LIVING CHURCH, and has done particular service in investigation of the religious tendencies in modern colleges and universities.

The annual meeting of the Clergymen's Mutual Insurance League was held in the Church Missions House on Thursday, September 26th. The secretary reported only two deaths for the year, the Rev. Arthur Sloan and the Rev. John Liggins. The treasurer reported the finances to be in good shape. He had paid the mortuary benefits in full, and had a balance in the treasury to pay the next call. The following clergy were elected as members of the Board of Trustees for the ensuing year: The Right Rev. Dr. Burch, the Rev. Dr. W. N. Dunnell, the Rev. Dr. George S. Baker, the Rev. Dr. W. B. Holley, the Rev. Dr. L. W. Batten, the Rev. Dr. W. W. Bellinger, the Rev. Dr. John P. Peters, the Rev. F. B. Carter, the Rev. Joshua Kimber, the Rev. R. B. Kimber, the Rev. Edwin B. Rice, the Rev. A. B. Howard, the Rev. Theodore Sedgwick. The Rev. Dr. W. N. Dunnell was elected president for the ensuing year, and the Rev. Edwin B. Rice of Mount Vernon, N. Y., was elected secretary and treasurer.

Brigadier General John T. Lockman, a civil war veteran, died at his home, 140 W. Seventy-third street, Manhattan, on Friday, September 27th, in his 78th year. General Lockman was born in New York City. He was a vestryman of Trinity Church, Broadway and Wall street, and a member of the Church Club of the diocese. Funeral services were held at "Old Trinity" on Monday, September 30th. A widow, three daughters, and two sons survive him.

### Death of Brig.-Gen. J. T. Lockman

### St. George's Chapel

St. George's Chapel, built by gifts from descendants of former wardens and vestrymen of St. George's parish, and members of the present congregation, will be consecrated by Bishop Greer on Sunday, November 10th. The chapel has cost a little more than \$100,000. A reception to the new rector, the Rev. Karl Reiland, and the new assistants, is planned for a date at the end of October. Many memorials will form part of the fabric of the new chapel. Not all windows are in place, some of the stained glass, made by Clayton & Bell, London, will be put in later.

The tympanum over the main entrance is in memory of a former Sunday school teacher, thus emphasizing the importance that St. George's has ever put upon its religious instruction of youth.

On Sunday, October 6th, and continuing until December 15th, there will be a service, with a sermon and appropriate music, in St. Paul's Chapel, Columbia University, at 4 o'clock. The preacher on October 6th will be the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee; on October 20th, November 3rd, and November 24th, the Rev. Raymond C. Knox, Chaplain of the University; on November 17th the Very Rev. Herbert H. Henson, Canon of Westminster Abbey; and on December 8th, the Rev. Dr. Joseph G. H. Barry, rector of the Church of St. Mary the Virgin, New York City.

The Rev. Joseph W. Sutton, curate at "Old Trinity," New York, has been appointed headmaster of the primary and grammar schools of the church which hold sessions in Trinity House, Church street. The grades higher than grammar have been abolished.

Owing to a strike among the marble-workers it will not be possible for the Chapel of All Saints, now being erected at Trinity Church in memory of the Rev. Dr. Dix, to be consecrated on All Saints' Day as had been hoped.

A special service was held in the chapel of the Church Missions House, New York City, on Saturday, September 28th, at 11:30 A. M., Bishop Lloyd officiating. Miss Mary R. Ogden is returning to duty at the Wuhu Mission, China.

OURS should be a ministry whose words are not compacted of baldness, but boldness; whose very life is outspokenness and free fearlessness: a ministry which has no concealment, no reserve; which scorns to take a *via media* because it is safe in the eyes of the world; which shrinks from the weakness of a mere cautiousness, but which exults even in failure, if the truth has been spoken, with a joyful confidence. For a man who sees into the heart of things speaks out not timidly nor superstitiously, but with a brow unveiled, and with a speech as free as his spirit. "The Truth has made him free."—*Frederick W. Robertson.*

AIM ABOVE MORALITY. Be not simply good; be good for something.—*Thoreau.*



## CORNERSTONES LAID FOR TWO PARISH HOUSES IN PHILADELPHIA

Expansion of Mission Work in Opposite Extremes of the City

### OTHER NEWS OF THE QUAKER CITY

The Living Church News Bureau }  
Philadelphia, October 1, 1912 }

THE closing days of September witnessed the laying of two corner-stones, almost at the opposite ends of the diocese. On Saturday, September 28th, in the afternoon, the Bishop, in the presence of a number of the clergy and laity, laid the corner-stone of All Saints' school and parish house, Torresdale, which lies in the extreme north-eastern corner of the city, a suburban district though within the city lines. The parish is one of the older ones of the diocese, and was once far from the city, in the hamlet of Lower Dublin. The Rev. Allen R. Van Meter is the rector. After the laying of the stone, the Bishop and Mrs. Rhinelander and the clergy present were entertained at tea in the rectory. The following day, the Feast of St. Michael and All Angels, at the new and thriving mission of the Convocation of Chester in Darby, the beginning of a parish plant was made by laying the corner-stone of a parish house, which is also to be used for services until a church can be built. Some account has already been given in THE LIVING CHURCH of the promising growth of this work under the care of the Rev. Charles A. Ricksecker. Bishop Rhinelander officiated, assisted by the priest in charge. Much interest is felt in this venture on behalf of a really important missionary enterprise. Darby lies just outside the city limits south-west of West Philadelphia, and to all intents and purposes is a part of the city.

The Rev. Floyd W. Tomkins, D.D., as president of the Philadelphia County Sunday School Convention, presided and conducted the opening devotions of the County Convention of Sunday Schools in the Lehigh Avenue Baptist Church on Monday, October

#### County S. S. Convention

1st. Dr. Tomkins is also active in the preparations for the State Sunday School Convention to be held in Philadelphia October 5 to 11, for which a varied programme has been prepared, including a street parade of Sunday school children, or rather twelve sectional parades, in which, it is announced, one hundred thousand children are expected to be in line.

At the Church of St. Simeon, Lehigh Avenue and Ninth St. (the Rev. George J. Walenta, rector), work is now going forward on the Rev. Edgar Cope Memorial Rood Beam and Screen, and it is hoped that it will be completed by the first Sunday in

#### Memorial at St. Simeon

October.

At the formal exercises marking the opening of the 173rd year of the University of Pennsylvania, the Provost, Dr. Edgar F. Smith, chose as the subject of his address the life and work of the first Bishop of Pennsylvania, William White, who was graduated from the university in the class of 1765. Provost Smith paid a high tribute to Bishop White, both as a Churchman and a patriot, and urged the students to emulate him in their attitude toward their university. Among the preachers announced for the Christian Association services of the University during the autumn, are Bishop Rhinelander and Dean Sumner of Chicago.

Among the parishes keeping the feast of St. Michael and All Angels as their patronal festival, were St. Michael's, Germantown, and St. Michael and All Angels, West Philadelphia. At the former, the Rev. Henry B. Bryan of St. James', Downingtown and

#### Patronal Festivals

the Rev. Arthur Rogers, D.D., of Holy Trinity, Westchester, were the special preachers. On the same day, the Rev. Wilson R. Stearly officiated for the last time in the Church of the Holy Apostles, which he leaves this week to become rector of St. Luke's Church, Montclair, N. J. Mr. Stearly has been widely useful in the diocese, and active in Sunday school work and social service, and will be greatly missed here.

Eighteen months ago the "Inasmuch" mission was founded in a slum section of Philadelphia, the lower end of Locust street, by a group of men who had themselves been rescued from vice and degradation in the Galilee Mission. Their work has been carried on

#### "Inasmuch" Mission

under the care of an advisory board composed of representatives of several missionary organizations, with the Rev. J. J. Joyce Moore of St. Andrew's, the Rev. David M. Steele, and other Churchmen of the neighborhood taking a warm interest in the enterprise. Bishop Rhinelander's temporary residence, when he first came to the diocese, was not far from the mission, and he early became interested in it, and has helped it in many ways. Not long ago a project was set on foot to build as quarters for the mission a hotel, patterned after

[Continued on Page 788.]

## "CHURCH PARADE" IN CHICAGO EMPHASIZES NEED FOR CLEAN CITY

Preparations for Steward Training for the World in Chicago

### ITEMS OF GENERAL INTEREST TO THE CHURCH

The Living Church News Bureau }  
Chicago, October 1, 1912 }

THE "Church Parade," for "a clean Chicago," took place as announced, on Saturday afternoon, September 28th, in spite of the cold and rainy weather. The press estimated that 10,000 were in line, men, women, boys, and girls. The denominations were largely represented, and the Church not so largely. The line of march was headed by a squadron of mounted police, and the procession marched for nearly five miles through the heart of the down-town district. There were many floats, depicting the evils of the saloon and of vice generally. Many automobiles, carriages, and busses were filled with delegations from Sunday schools, congregations, temperance societies, anti-cigarette league branches, while the Boy Scouts were in large evidence, a multitude of banners and anti-vice mottoes. The quotations were taken from a wide variety of sources, including Mr. Murphy's recent manifesto to the Chicago National baseball team about cigarettes. The associated Norwegian congregations of the city prepared one of the most striking floats, as a "Viking Ship," with twelve tall men in the armor of the Vikings, headed by Thor with his hammer flourishing a militant banner about "smiting the saloon." The evening was signalized by a mass meeting in Orchestra Hall, the chief address being given by Miss Virginia Brooks, who attacked Chicago's county attorney, Mr. Wayman, with an unsparing array of damaging data drawn from her large knowledge of the town of West Hammond, near Chicago. The newspapers all gave large attention to the parade and the Mayor of Chicago issued a proclamation commending it to all good citizens.

Active steps are now being taken by the large inter-denominational committee in charge of "The World in Chicago," to organize the classes for the teaching of the "Trainers of Stewards." There are to be some 225 different places, scattered strategically over the

#### "The World in Chicago"

city and suburbs, where these instructions are to be given, and in a few districts the courses have already begun. There will be at least two series of these courses for the instruction of steward trainers, and each course will include six lessons. The themes will be the various portions of the foreign and domestic missionary field, which the great missionary exhibit of next May is to describe. Those who are to instruct the stewards about India, for instance, will go to one place for instruction, and those whose theme will be Africa will take a different course, and so forth. Each steward trainer is to have under his or her subsequent instruction, in his or her own congregation, at least ten stewards who will do the actual work of taking charge of the various booths at "The World in Chicago" in the Coliseum. There must be several thousands of these stewards, of course, for so large an undertaking. The Rev. Charles H. Young, who is the chairman of the committee on text books, has already ordered 17,000 text books, which will arrive in Chicago early in October. The united effort of recruiting and teaching the 225 groups of steward trainers will commence early in October, and will continue for three weeks, each group meeting twice each week. After this course there will be a supplementary one lasting for six weeks, with one lesson a week. Thus the plans are laid to try to meet all the kinds of time-tables among the necessarily very busy people who will comprise this band of steward-trainers. It is no slight task for the clergy and ministers of the hundreds of Chicago churches interested in this mammoth missionary propaganda, to search for the willing and able members of their congregations, and to convince them that they ought to serve as steward trainers, and, with others, as stewards. Such committee-appointing consumes vast amounts of time, so that this is proving a very busy September for many ministers and priests in Chicago.

Deanery meetings were held last week at Farm Ridge, for the Southern and at Edgewater for the Northeastern Deanery, comprising the city and suburbs. The former began on Tuesday with a Harvest Home festival. Subjects discussed at the Deanery meetings were "The Relation of the Parish to the Diocese and to the General Church," and "The Relation of the Church to the Whole Christian World." The addresses were prepared by several of the clergy, including two by the Rt. Rev. W. E. Toll, D.D., and by the Rev. Frederick Fleming of La Salle.

#### Deanery Meetings

At the Edgewater meetings the Rev. J. H. Edwards presided. Speaking on Diocesan Missions, the Rev. Dr. Herman Page laid special emphasis upon the duty of missionary congregations to attain the largest possible proportion of self-support as soon as they can do so, in order that the funds of the diocesan board of missions may be directed to unoccupied territory. The Rev. H. E. Ganster of St.



John's, Irving Park, told of a new mission in his part of the deanery, established within a year and largely by the energy of members of his congregation. The mission is now on a firm footing. The Rev. Joseph Anastasi and the Rev. N. O. Hutton told of the growing work among the Italians at St. John's mission (near Clybourn avenue). It was not known to many of the clergy until the business meeting which followed the celebration, that the Rev. T. A. Snively, who was for years the rector of St. Chrysostom's Church, is now very ill at St. Luke's Hospital, Chicago, and a committee was appointed to convey to him the sympathy of the clergy, and to assure him of their frequent intercessions.

As St. Michael and All Angels' Day falls this year on Sunday, a number of the parish papers throughout the city have published in their September editions the two anecdotes from the recent experience of the Bishop of London, about angelic manifestations, which have attracted such a wide circulation in this country and in England. One was the Bishop's story of how a little girl of 13 years plainly saw and described to her mother two angels, one on either side of the Bishop himself as he was administering Confirmation at Westminster Abbey. "It is said," commented the Bishop, "that the pure in heart shall see God, and is it not therefore possible that a child perfectly pure could see things that an adult could not see?" The other story told by the Bishop spoke of five girls, whose father, feeling ill, went to his room to lie down. The youngest child was sent to bed, but soon ran from her room, and pointed out to all the other children two angels, walking down the stairs, and their father between them. All five children saw the sight plainly, and, on going into their father's room, found him dead. These are not sensational tales; they are quotations from recent sermons preached by the Bishop of London. In view also of what Sir Oliver Lodge has lately said about angels, they are strong comments on the message of September's final feast day.

The first memorial given to the Church of Our Saviour, Chicago, years ago, was a pair of brass vases for the altar. To these have lately been added two large vases, the gift of the women of the "Forryan Club," a parochial organization; and the altar cross, together with all the vases, have been elevated several inches, thus giving increased dignity to the whole chancel. The Rev. J. H. Edwards has just completed his seventeenth year as rector, this rectorship being now the third longest in the city and the fifth longest in the diocese.

For some years the University of Chicago has stood sponsor for a biennial Oriental Travel Study Class visiting Egypt and the Holy Land. So popular and successful have these parties become that the plan has been enlarged. Under the leadership of Dr. Herbert L. Willett a class has been organized to study the mission fields and problems of the world. On September 27th fifteen people sailed from San Francisco to visit Japan, Korea, China, Burma, India, Ceylon, Egypt, Palestine, and Turkey. All the more important missionary districts in each country will be visited and sufficient time allowed to seriously study the peculiar conditions and problems of each. The missionaries themselves are coöperating most heartily in order to make this the greatest mission study class in history. Meanwhile an auxiliary party is being organized at the University by Mr. Edward A. Henry to sail from New York on February 8th. The two parties will unite in Cairo the latter part of the month and travel together through Egypt, Palestine, Turkey, and Greece visiting all the more important points of Biblical and missionary interest.

The sympathy of a wide circle will be given to Dr. Frederick E. J. Lloyd, the author of Lloyd's Clerical Directory, who recently suffered the loss of his wife, Mrs. Ada Anna (Green) Lloyd, she having passed away, after an illness of several weeks, on September 20th. The burial took place at Grace church, on the Sixteenth Sunday after Trinity. Mrs. Lloyd was in her 44th year, and is survived by seven children, three sons, Frederick, Edwin, and Harold, and four daughters, Florence, Edith, Sarah, and Mary. Dr. Lloyd has been for nearly three years one of the staff of workers at Grace Church, and Mrs. Lloyd had greatly endeared herself to all with whom she came into contact in their new Chicago life. The Rev. Dr. W. O. Waters, rector, officiated at the burial.

Chicago has just sent another missionary to Alaska, in the person of Miss Ruth Stayner, who started for Anvik during the last week in September. Special intercessions were offered for her work and welfare, at the mid-day service on the Sixteenth Sunday after Trinity, at the Church of the Redeemer, where she had recently been worshipping as a parishioner.

#### Goes to Alaska as Missionary

#### Angelic Manifestations

#### Oriental Travel Study Class

#### Death of Mrs. F. E. J. Lloyd

lately been added two large vases, the gift of the women of the "Forryan Club," a parochial organization; and the altar cross, together with all the vases, have been elevated several inches, thus giving increased dignity to the whole chancel. The Rev. J. H. Edwards has just completed his seventeenth year as rector, this rectorship being now the third longest in the city and the fifth longest in the diocese.

#### ABSOLUTION

As the petals defiled of a wayside flower  
Are made pure by the falling dew,  
Even so, through the word of absolving power  
Are souls, stained by sin, cleansed anew.

HARRIET APPLETON-SPRAGUE.

#### VERMONT WILL ELECT A COADJUTOR

THE Vermont diocesan convention, in session last week at Bennington, resolved to grant the request of the Bishop for the election of a Coadjutor, for which a special convention will be held, probably in November. The salary of the Bishop Coadjutor was fixed at \$3,000, and as it was held inadvisable to raise the amount by assessments, a committee was appointed to secure pledges and contributions to range over a period of five years.

An important alteration was made in the canon relating to the constitution of the Missionary Committee of the diocese. The old canon provides for the election at every annual convention of 3 clergy and 3 laymen to serve for one year. By the new amendment, one clergyman and one layman are to be elected at the convention of 1913 for a period of three years, one for a period of two years, and one for one year. All future conventions are to elect annually one clergyman and one layman for a term of three years, each person retiring at the end of three years not to be eligible for reelection until one convention year from term of retirement. The purpose of this amendment is to secure a certain amount of new blood in the committee while preserving a continuity with the past. The new committee elected was composed of the Rev. Messrs. Nelson Kellogg, F. Barnby Leach, W. C. Bernard; Messrs. Hinds, Parker, Newman Chaffee. The former Standing Committee was reelected. The following were elected as delegates to the Missionary Council of the First Department: The Rev. Messrs. Grint, Reynolds, Sanford, Bernard; Messrs. Gilson, Adams, Flint, A. D. Page. The delegates to the Sunday School Convention of the First Department are the Rev. Messrs. Smith, Grint; Messrs. Gilson, Adams; Deaconess Louisa Brainerd. The Social Service Commission presented a long and exhaustive report as the result of their investigations into the conditions of life in the industrial centres of the state. The most important part of this report was the statement that the committee was arranging to present to the coming session of the State Legislature a bill to limit the hours of labor of women and children.

#### THE MOUNTAIN TOP

Soul, hast thou tried to help thy Lord this day?  
Hast striven bravely to make others glad?  
Hast put aside all bitter thoughts and sad  
That tried to check thy progress on His way?  
Hast found His sheep in loveless paths astray,  
And sought to bring them back, but found them mad  
With pride; in strife for selfish ends, that had  
No thought nor time nor will nor strength, to pray?

Go with thy Lord. His days were much like thine.  
Go up on high! Leave all thy cares below;  
Lift up thy heart with His, for grace divine!  
God waits thee there; His Love will strength bestow!  
Christ labored with thee in the vale all day,  
Now go with Him, aloft with God, and pray!  
J. F. S.

#### "EMPTY CRADLES AND EMPTY CHURCHES"

ENGLAND'S most famous Roman Catholic preacher, Father Bernard Vaughan, speaking before a great audience at the Eucharistic Congress in Montreal, termed the empty cradle and the empty church the great problems of modern life.

Religious suicide and race suicide go together. Wherever the Church loses its hold upon the people, childless homes multiply; and the childless home is seldom happy.

Statesmen realize the vital influence upon the nation of the home without children. But seldom do they connect childlessness with religion. Father Vaughan correctly estimates the childless home as the natural consequence of the empty church, and in the connected evils finds the most serious problem of present-day society.

The typically American craze for "a good time" destroys many a home. Normal amusements are neglected. Women are not content with comfort. They are not satisfied to live a home life, with normal variations by way of outside amusement. They crave the nightly after-theatre supper, the glare of the lights, the music, the excitement of the crowd.

Men likewise fall victim to the perverted idea of "a good time." Faithful wives mope at home, while gay husbands flutter in the midnight glare and spend their money and their kind words and caresses on women who are worthless or worse.

The era of extravagance, with its false conception of "a good time," is the progenitor of the empty church, the empty cradle, and the home in which love is a mockery. The greatest service the clergy of America can perform for the nation is to unite for the restoration of normal ideals, and the normal life which means national strength, and the absence of which means national decay.—*Chicago Journal*.

GOOD COMPANY and good conversation are the sinews of virtue.  
Stephen Allen.



## Meeting of the Board of Missions

THE first meeting of the Board of Missions in the new fiscal year occurred on September 25th at the Church Missions House, New York. Again was demonstrated the feasibility of a Board which should be territorially representative. Thirty-five members were present, every portion of the country being represented, except the Eighth Department. The attendance of those elected by the departments was remarkably good, all the representatives from the first, second, fourth, and fifth departments being present.

The first action of the Board was to participate in the corporate celebration of the Holy Communion at 10 A. M. Bishop Lloyd was the celebrant, assisted by the Rev. Dr. Mann of Trinity Church, Boston. At this service commemoration was made of the death, since the last Board meeting, of the Bishop of Fond du Lac, an *ex officio* member.

The Board came to order for its business session at 10:45. In addition to the thirty-five members above mentioned, there were present Bishops Knight of Cuba and Partridge of Kansas City, also the secretaries of Departments II., III., IV., V., VI., and VIII. After roll-call, the president of the Board spoke briefly on the present situation, finding encouragement in the larger and more conscientious giving on the part of the Church. He also urged the Board that it develop some plan, before the meeting of next General Convention, for reducing to an intelligent method the whole work of Church extension as carried forward under the direction of the Board.

The treasurer's report was of course listened to with eager interest. It showed in general that there had been an increase in the Church's missionary giving amounting to \$75,000 over last year. The total offerings were \$1,182,558.17.

There was an increase in the offerings of parishes, Sunday schools, Woman's and Junior Auxiliaries, amounting in all to \$96,000. This, however, was balanced by a decrease in individual offerings and interest receipts amounting to \$21,000.

These figures furnish material for thought. Two things at least were made evident by them. First, that the apprehension felt by many concerning the unit apportionment adopted last year, whereby the gifts of the auxiliaries and Sunday schools were counted together with those of congregations, was groundless. So far from confusing the aims and paralyzing the effort of these several agencies, it was shown that the offerings of each have materially increased, and it is evident that each has helped and stimulated the other. Parish offerings have increased over \$75,000; Sunday school offerings nearly \$1,600, and the Women's and Junior Auxiliary over \$3,000. Secondly, it is apparent that the decrease in individual gifts is due in considerable measure to the more effective organization and the better methods of finance which have been adopted, whereby the Duplex envelope and weekly offering have been introduced into more than one thousand parishes, but nevertheless, this decrease indicates a weak spot in our missionary work, for there are in the Church thousands of people whose income is such that they do not adequately take their part in missionary enterprise simply by giving to the parish apportionment. Some means should be found to enlist these effectively.

The list of dioceses and districts completing their apportionment was smaller than in previous years, owing to the fact that the apportionment was larger this year. The list of these dioceses and districts that completed their apportionment is as follows:

DIOCESES.	MISSIONARY DISTRICTS.
DEPARTMENT 1.—Massachusetts, Rhode Island, Western Massachusetts.	
DEPARTMENT 3.—Pennsylvania, Virginia, West Virginia.	
DEPARTMENT 4.—East Carolina, Florida, North Carolina, South Carolina.	Asheville,
DEPARTMENT 6.—Montana,	Kearney, North Dakota, South Dakota, Western Colorado.

DIOCESES.  
DEPARTMENT 7.—West Texas,

DEPARTMENT 8.—California,

MISSIONARY DISTRICTS.

New Mexico,  
Eastern Oklahoma,  
North Texas.

Alaska,  
Arizona,  
Eastern Oregon,  
Honolulu,  
Idaho,  
The Philippines,  
Utah,  
Africa,  
Brazil,  
Cuba,  
Hankow,  
Shanghai.

The record of the Church's giving was most encouraging for the past year, but against this had to be set the fact that the expenditures have been somewhat greater than the receipts. The deficit for the year is not a large one, being a little over \$25,000, but when to this added the sum of the successive yearly deficits since 1908, the total deficit stands at \$197,633.12. It is felt by the Board that some active measures should be taken to prevent this recurring and accumulating deficiency.

After listening to and discussing the treasurer's report, the Board turned to its routine business, of which there was an unusual amount. In the report of the Council of Advice special attention was called to the fact that the directions of the Board had been carried out and a business manager appointed for the *Spirit of Missions*.

A pleasing and stimulating feature of the meeting occurred at mid-day, when a visit was made to the Board by two distinguished representatives of the missionary societies in the Church of England. The Lord Bishop of Winchester was introduced by the president and Bishop Doane, and spoke as an honorary vice-president of the S. P. G., conveying the cordial greeting of the Mother Church. He said that Christian people are learning not only that missions are an important business, but that interest in them is an accurate barometer of the spiritual atmosphere of a congregation or diocese. He also declared that missions are a great force for unity, bringing the hearts of Christian people together in a common cause for a common Master. The Bishop was followed by the Rev. C. B. B. Bardsley, honorary secretary of the C. M. S., who showed how that society had found cause in the last year to rejoice in the manifest progress made not only in seeking a larger help for the Church, but in accomplishing larger things in the missionary field. Prejudices everywhere are breaking down and what was impossible years ago, is perfectly possible now. "Some persons in England," he said, "think we have asked too much from our constituents, but we know that we need to seek forgiveness for asking so little in behalf of the central task of the Church. The cause of missions will never take the place that belongs to it until there is not only individual interest but individual sacrifice in its behalf, but also corporate interest and corporate sacrifice."

The afternoon session of the Board was one of varied interest. The Board heard briefly from the missionary secretaries of six out of the eight departments; from the Bishop of Marquette and one of his clergy, the Rev. Mr. Ten Broeck. An appropriation was made at the urgent request of Bishop Partridge to reimburse him for money expended in the construction of the mission plant at Fukui, Japan. An amendment to the By-Laws was adopted, substituting the word "Recording" for "Associate" secretary, and notice was given of another proposed amendment setting the time for the meeting of the Board of Missions one hour earlier. There was considerable discussion upon our general missionary organization and our policy in the domestic field. Committees to consider both these matters were appointed.

Upon the invitation of the Bishop of Indianapolis, a resolution was passed that the Board adjourn to meet on December 11th, in the city of Indianapolis. This follows out the policy adopted last year of holding one meeting a year elsewhere than in the city of New York.



## THE INTERNATIONAL OPIUM CONFERENCE

FROM THE CONVOCATION ADDRESS OF  
THE RT. REV. CHARLES H. BRENT, D.D.,  
*Bishop of The Philippine Islands*

THE International Opium Conference, which met at The Hague from December 1, 1911 to January 23, 1912, was the consummation of one of a group of international movements dealing with moral evils beyond the power of a single nation to combat. Other such movements are those against the African Slave Trade presided over by a permanent commission, the Liquor Traffic in Africa, which was holding a conference in Brussels at the time of our sessions in The Hague, and the White Slave Trade.

International action in such questions is a necessity, not an expedient. The unity of human life is no longer an academic idea to be discussed, but an aggressive fact to be reckoned with for purposes of self-preservation, if for no more noble reason, as, for instance, the protection and benefit of those weaker or less privileged than ourselves. Nations can no longer, as in the days of the Tokugawa dynasty of Japan, live a self-contained, exclusive life. To attempt to do so would result in stagnation and ultimately in death. We are rapidly reaching the stage of national and racial intimacy when the problem or the opportunity of one people will be recognized without dispute to be the problem or the opportunity of all, and dealt with accordingly. If the Universal Races Congress did nothing else a year ago, it clearly indicated this—a monogenetic race such as humankind is, cannot wander far from a practical recognition of the unity of its being as determined by its origin, without disaster. The course of progress has been consistent—individuals grouping into families, families into clans, clans into nations, nations into federations, moving toward a combination of the whole. Pascal's words are to the point, "Humanity is a man that lives and grows forever."

The International Opium Conference was not artificial or forced; it came as the natural climax of a movement which originated as an effort on the part of the Chinese to rid themselves of a vice with which they were saddled, and on the part of foreigners who were in sympathy with a nation thus harassed—in part at any rate through the evil pressure of foreign trade interests.

In 1903 a committee was appointed by the Governor (Taft) of the Philippine Islands to investigate the methods of opium control in countries of the East, with a view to framing suitable legislation for the Philippines. The committee, after visiting Japan, Formosa, China, the Straits Settlement, Burma, and Java, reported in favor of "progressive prohibition" such as obtained in Formosa. Their report was translated into Chinese and was a factor in calling forth the Imperial Edict of 1906 prohibiting opium smoking in the Chinese Empire. The same year, Mr. (now Lord) Morley, in his speech on the Indian Budget in the House of Commons, branded the Indo-Chinese opium trade as "morally indefensible." He afterwards told me that the Philippine committee's report on that occasion was "silver and gold" to him. The upshot of the agitation in England was the arrangement by which India agreed to reduce her export of opium into China one tenth per annum on the understanding that China was to reduce her poppy areas in the same proportion. I understand that this now famous agreement was first conceived by Sir Thomas Holderness of the India Office.

The moment seemed ripe for concerted action. It was represented to President Roosevelt that an international conference should be called. The idea met with the approval of the Secretary of State to whom it was referred, and steps were taken to interest and secure the coöperation of the powers concerned. In deference to Great Britain's opinion that a conference (with plenipotentiary authority) would be somewhat premature, the International Commission (with power of resolution) representing thirteen nations was convened at Shanghai in January of 1909. The resolutions there passed thus became material for an international agreement. The conference of last winter representing twelve powers met to conventionalize the resolutions of the commission, and though in the chapter bearing on morphine and cocaine the convention is disappointing, the conclusions of the conference are in other respects highly satisfactory.

Two things need to be said about the International Opium Conference:

1. Though the movement from which it had its origin

began with special reference to the Chinese situation, the conference was not an effort to correct the morals of China by other nations. Investigation, especially during the past four years, has revealed an alarming amount of drug abuse in countries of the East and West. The conference was a concerted attack upon a widespread evil, all participating nations aiming to protect themselves by protecting one another. Our objective point was, as far as might be, to relegate opium, its alkaloids and derivatives, together with other habit forming drugs, to the sphere of medicine.

2. Legislation, however drastic and thorough, will never eradicate the abuse of opium or intoxicants. With fleet wings contraband opium sails merrily through the well-framed opium defenses of the Philippines. There is no law that cannot be defeated by the clever wicked, and the most it can hope to do is to make a modest contribution toward betterment. When the Hague Opium Convention shall have been finally ratified by the nations, we shall have accomplished well nigh all that international action is capable of doing. The greater work will still remain to be done. Each nation, by inculcating principles of reverence for the body, by removing conditions of life provocative of licentiousness, and by encouraging self-respect, must build up its citizens into safety. China, centuries since a drunken nation, by industry and self-discipline grew to be a sober nation. Later, through lack of vigilance and stability, and through the greed for gain of other nations, she fell into opium abuse. When freed from this latter, of which there is every prospect in the not distant future, she may again lapse into drunkenness unless both she and the Western world put up effective bars of self-restraint in the production and distribution of intoxicants, which are as numbing to the moral sense and destructive of happiness as anything in creation. The abuse of drugs and intoxicants is a present evil among ourselves. Few families escape wholly from its hideous blight. Can any Christian afford to abstain not only from that which, directly or indirectly, encourages it, but also from planned and intelligent attack upon it? It has been a matter of earnest thought on my part as to whether I am justified in giving as much time as has seemed necessary to the matter of opium. My conviction is that I am so justified, all the more perhaps because I have neither desired nor sought after the position of leadership to which I have been called in the movement.

## CORNERSTONES LAID FOR TWO PARISH HOUSES IN PHILADELPHIA

[Continued from Page 785.]

the Mills Hotels of New York, and Mr. George Wharton Pepper accepted the presidency of a corporation which was formed to carry this out. Last week, by a vote of the advisory board, it was decided to offer the mission to Bishop Rhinelander, and make it a part of the work of the diocese, the present board withdrawing from it, and leaving it under the Bishop's control. It is probable that this will be done. Mr. George Long, who has been the efficient superintendent of the work from the beginning, will no doubt be continued in charge of it.

A large number of the parishioners of the Church of the Good Shepherd, Kensington, gathered at the rectory on Wednesday evening, September 26th, to attend a reception to Mr. Frank H. Longshore, in honor of his silver anniversary as organist and choir-master of the parish. The rector, Dean Goodfellow, read congratulatory resolutions passed by the vestry, and many letters of parishioners and personal friends. He then presented to Mr. Longshore a purse containing \$275 in gold, the gift of the people of the parish. The Rev. D. G. MacKinnon also read complimentary resolutions from the Men's Club of St. Bartholomew's mission, where Mr. Longshore recently has taken the choir under his direction. A good representation of the clergy was present, among them the Rev. Charles L. Fulforth, secretary of the diocesan convention.

THE CATHOLIC CHURCH is not the less local and particular because it is universal. Its life is manifested in every place by the mediation of the men there dwelling. As they differ, place compared with place, so they show different facets of the manifold grace of God. Nothing could be more unlike Catholicity than uniformity. There is an affected Catholicism which sneers at national religions and national Churches, and it remains a poor, wilted thing, putting down no strong roots into human nature. A Catholic who is half ashamed of being English will try to make himself a feeble copy of an Italian or a Frenchman; but your real French Catholic is not in the least afraid of contrasting himself with a German, and is regarded with polite toleration by an Italian. National distinctions are obvious; distinctions within nations are no less real, and north and south in England are almost two-nations.—*The Church Times*.



## Venerable St. John's Church, Portsmouth, N. H.

BY ELIZABETH OLMIS

WE are pilgrims wandering at our own sweet wills about "An Old Town by the Sea." We have eyes but we see not the people of our own day and generation; ears have we but we hear not the rush of the electric cars nor the whistle of the locomotive. For us the streets are peopled with the dignity and grace of long-departed days. Here stately Benning Wentworth rides by us in his coach with never a thought that the "slip of a girl" shyly admiring his magnificence as she stands with brimming pail at the town pump will one day be his own lovely wife; there George Washington, "in an elegant complete suit of black silk velvet with brilliant buckles" walks to church escorted by his host, Governor Langdon; into the governor's handsome home on Pleasant street Louis Philippe and his two brothers enter as guests, while from Queen's Chapel, beautiful, charming Frances Atkinson, but a month ago a widow, is led as "a happy wife at last" by her cousin and life-ports of the fine old mansion at the junction of Washington and Pleasant streets; and we admire the low-ceiled rooms richly furnished and adorned with many beautiful things carefully handed down to their descendants. As we look at the life-sized portraits on the walls, it seems as if the fair mistress of the mansion might descend the broad stairway and give us gracious welcome.

But she comes not; only the fragrance of her womanly, winsome life lingers with us as we turn away to continue our rambles about the quaint beguiling streets. Presently we pass the old home built by Archibald McPheadris (of the purest colonial type), now occupied by the sixth in direct descent, and so up Chapel street to the crest of Church Hill where stands the special object of our quest, St. John's church.

On this site, overlooking the "Piscataquack" river, the English Society for Propagating the Gospel in Foreign Parts built an Episcopal church in 1732. It is said that a Captain Tomlinson of England aided in the good work. The church was named Queen's Chapel, in honor of the wife of George the second, Queen Caroline, who, in recognition of this compliment, made gift to the infant church of two solid mahogany chairs, one of which is now in use, a silver communion service engraved with the royal arms, some prayer books, and a Bible.

This Bible has the distinction of being one of the four famous Vinegar Bibles in this country. It is kept under a glass covering and is open at the passage in Luke from which it gets its name.

The first rector of Queen's Chapel was the Rev. Arthur Browne, "a man of real culture, unpretentious goodness and eminent worth," who had at least two unconventional marriage services to perform—one near the beginning and one near the end of his long pastorate. Who can blame his not unnatural perturbation on being summoned from his after dinner coffee to say the marriage service for the Governor and his blushing lovely house-maid:

"This is the lady—do you hesitate?  
Then I command you, as chief magistrate."

Or who can wonder at the misgivings with which he, grown venerable, joined the charming widow of one month and another Wentworth governor in the bonds of holy wedlock before the altar of Queen's Chapel? Perhaps his sight failed him in his agitation—it may be he was startled by the pealing of cannon and ringing of bells in honor of the marriage—something unsteadied his steps, we read, so that he fell on leaving the chancel and broke his arm.

The bell of Queen's Chapel once called good Roman Catholics to their devotions, but at the siege of Louisburg was captured by New Hampshire troops and presented by them to the Anglican parish at Portsmouth.

On Christmas Eve, 1806, the old record tells us, Queen's Chapel, together with a large part of Portsmouth town, was

destroyed by fire. By the close of another year a new church, the present St. John's, had arisen upon the same site. The communion service, one chair, the prayer books, and the Bible were saved from the wreck and are still objects of great interest to visitors. We were told by the courteous sexton that a second chair had been made in exact imitation of the one burned up, and so cleverly was the work done that it is difficult to distinguish "t'other from which."

Before the altar stands a credence table, of solid oak, with this inscription on a silver plate:

THIS  
CREDENCE TABLE  
PRESENTED TO ST. JOHN'S CHURCH  
BY G. V. FOX, ESQ.  
IS MADE OF WOOD FROM THE U. S. FRIGATE  
HARTFORD, THE FLAGSHIP OF ADMIRAL FARRAGUT  
AT THE CAPTURE OF NEW ORLEANS  
APRIL 24, 1862,  
ALSO IN ALL THE SUBSEQUENT SUCCESSFUL  
OPERATIONS  
OF THAT CHRISTIAN HERO.  
1872

Admiral Farragut's funeral services were held in this church. It will be remembered that he died at the Kittery Navy Yard across the river from Portsmouth.

Another object of interest to us was a larger baptismal font of greenish brown marble, beautifully veined and covered over the top with a double-leaved brass lid. It was captured from the French at Senegal in 1758 by Colonel Mason, and is believed to have been taken by them in turn from some unknown heathen temple. It forms now one of the most beautiful furnishings of the church.

The mural decorations both below and in the galleries are more than usually graceful and harmonious, but the chief ornaments are a number of memorial tablets set in the walls. Some were of marble—that of the Rev. Arthur Browne was of bronze, handsomely framed in rich black oak. Quite near this we saw a large one whose broad frame of hammered brass represented a wreath of flowers very costly and beautiful.

In the churchyard adjoining lie many distinguished citizens of Portsmouth. Thomas Bailey Aldrich says of it: "It is impossible to walk anywhere without stepping on a governor. You grow haughty in spirit after awhile, and scorn to tread on anything less than one of his Majesty's colonels or a secretary under the Crown. Here are the tombs of the Atkinsons, the Jaffreys, the Sherburnes, the Sheafes, the Marshes, the Mannings, the Gardners, and others of the quality. The place has about it an indescribable soothing atmosphere of respectability and comfort."

On leaving St. John's we were directed by the obliging sexton to St. John's chapel on Slate street, where he said we would find the first organ ever brought to America. It seems to have been imported from London in 1713 by Mr. Thomas Brattle of Boston and, sometime later, to have come into the possession of St. John's church, where it was used many years.

The case has been renewed but the works are the same and responded to our touch on the keys in asthmatic but sweet, responsive tones, typical of all these treasures of the past to which our pilgrimage was made. They truly speak a "various language" from out those bygone days: love, courage, sorrow, endeavor, aspiration, perplexities, each were known to those who once lived out their little span within sound of St. John's bell, and who now sleep under the shadows of the walls.

God rest them all!

WHEN we look into the long avenue of the future, and see the good there is for each one of us to do, we realize after all what a beautiful thing it is to work, and to live, and be happy.—Robert Louis Stevenson.



ST. JOHN'S CHURCH, PORTSMOUTH, N. H.



## Reminiscences of Rev. Joshua Kimber

### II.—HOLY ORDERS

I HAVE, anyhow, one or two things to be very well satisfied about, as a priest of the Church. First, I am one of a noble corps, of which I am the least perhaps, in my own consciousness at any rate. I came from the parish of Flushing from which during the last sixty or seventy years, more or less, so many have gone into the Holy Ministry. To go back no further than my own knowledge let me mention a few of them: the Rev. Robert S. Howland, D.D., who built the churches of the Holy Apostles and Heavenly Rest here in New York; the Rev. Francis Lawrence, D.D., pastor of the Church of the Holy Communion, succeeding Dr. Muhlenberg; Bishop Jaggar; the Rev. Augustine W. Cornell, late of New Jersey; the Rev. George R. Van de Water, D.D., the Rev. Charles H. Babcock, the Rev. Frederick B. Carter, myself, and others. I think that I have only mentioned about half. All but the first two came into the ministry under the rectorship of that noble man, whose erudition was unsurpassed, the Rev. John Carpenter Smith, D.D., for fifty years rector and afterwards *rector emeritus* of St. George's Church. Beyond this, the town had such a galaxy of notable priests first and last living there in one capacity or another that it is notable in Church history: Dr. Hawks, the principal of St. Thomas' Hall for Boys; Dr. Muhlenberg, the rector of St. Paul's School and afterwards of St. Paul's College, College Point (Township of Flushing); and Dr. Schroeder, rector of St. Ann's School for Girls. Bishop Kerfoot as priest was professor in St. Paul's College; Rev. Dr. Robert B. Van Kleeck was one of the former rectors of St. George's, and others could be mentioned. I am sure that this is a setting that any man could be proud of.

My other matter of gratification is that by force of circumstances described below, I had more and stricter examinations for the ministry than any other man I ever heard of. I can well sympathize with Bishop Stevens, if the report be true, that having graduated in Arts, in Medicine, and in Theology, when about to be ordained he expressed himself as very thankful that he could be called upon to undergo no other examination until the Judgment Day.

By your permission it would be a satisfaction to me in my old age to dwell somewhat upon these.

At the close of 1865, or rather in '66, I was admitted as a candidate for Holy Orders "with full literary qualifications," as the canonical expression then was, by Bishop Horatio Potter. The circumstances of my education at Friends' School, Westtown, near Westchester, Pennsylvania, were explained to him by the Rev. Dr. Smith and myself. It was fortunate for me that Bishop Potter's mother had been a minister of the Society of Friends—Dorothy Potter, who lived near Poughkeepsie; I have often heard my mother speak of her. This is the school that Bishop Morris of Oregon attended, and members of my family for three generations. At that time the Friends had no college, and they were most anxious to keep the boys out of what they familiarly called "the world's people's colleges." Haverford, now a Friends' College, was then a high-class boarding school. One of my classmates, it is said, went immediately into the junior class at Harvard, and I have always believed it to be true. This will give an idea of the high grade of the curriculum. We had to study out Scripture Lessons in the Greek Testament and we studied also, among other things, higher mathematics, including practical surveying and practical astronomy; the school being furnished with good instruments for both. The boys used to say that if our lesson was to survey a certain field, the teachers knew instantly by a glance at our figuring whether we were right or not, as they had by heart the dimensions of every possible space of land on the farm. We used to have to work out the transits of the planets. Of course I only speak of these as illustrations, and not as comprehensive.

Bishop Potter, being advised of these facts and saying that he knew about the school, was perfectly satisfied to admit me as above stated for what we should now call a candidate for priest's orders. He, however, to satisfy the canon, as he said, endorsed on my papers: "I am advised about Mr. Kimber's education. When he is ordained priest I wish him to be examined in Belle Lettres." That seemed to make my way plain all the way through. As I was already somewhere about thirty years old, and as I had to "get my living," it was considered

best by all who were consulted (save the Rev. Dr. Hoffman, who was then rector of Grace Church, Brooklyn, who wanted me to go to college and seminary, which would mean ordination not till I was thirty-seven), that I should take a private course; and Bishop Potter put me under the instruction of the Rev. Dr. Smith, than whom, I am sure, there was never a better furnished preceptor, mentally or practically. Everything that I may have been since, under God, I owe to him and his instruction, and I was most glad to acknowledge this publicly, and to put it on permanent record when the honor came to me eventually to preach his memorial sermon in St. George's Church—the greatest honor I ever had.

Being thus equipped I started to study. I had been accepted as a candidate by the Standing Committee of the diocese of New York. I had to support myself as best I could. I copied for lawyers, I served temporarily in a drug-store to relieve a young man who was sick and had no clerk, whom I myself taught before the Civil War. I had been offered the place I occupied when I enlisted three years before in a wholesale drug-store in New York, which place was the second in rank among the employees, but it was very plain that I could not fill that place and study too. After some months the Hon. LeBaron Bradford Prince, now of New Mexico, was made postmaster of Flushing. He was at the time studying in Columbia Law School, and it was necessary for him to get someone whom he could trust to be generally responsible for the work at the Flushing postoffice. This appointment came to me and my duties required several hours attention each day. I was virtually the acting postmaster—prepared all the papers for Washington, and kept the run of everything.

In 1867 my old employer, Mr. James S. Aspinwall, who was treasurer of the Committee for Foreign Missions, nominated me for a position under that committee, and I was told that I could keep office hours but take my book with me to the office and study; but alas, I do not believe I ever had the opportunity to open the book. The circumstances were these: the Rev. Dr. Samuel D. Denison, who for many years had been local secretary of the committee, was taken ill and was given a six months leave of absence. His place had to be supplied because the then Secretary and General Agent, Rev. H. H. Morrell, had no idea of business management; so I was made, for six months, assistant local secretary. I carried on the work for the time, and at the end of six months, Dr. Denison being no better, I was appointed permanently, and my salary was raised \$200 a year from the beginning, so that gave me \$100 in hand. My position required me to exercise the general business management and to do a good deal of active work. Besides the secretary and myself there was one clerk, whose time was largely taken up by attention to the subscription list of the *Spirit of Missions* and the *Carrier Dove*. Remember he had to write addresses on all the wrappers each month for both, as there was no other way then, and of course all letters had to be in manuscript as the typewriter had not been heard of. But compared with to-day, those were the days of small things, or we never could have done our duty for lack of time and opportunity. We occupied but one room at that time on the Astor Place side of the Bible House. My old employer said to me, "Josiah" (he called me this for years and once told my father when he asked to see me, "Josiah you want, and not Joshua"), "Josiah, I want you to take this place with the Foreign Committee because it is serving the Church, and the Church wants your business knowledge which I have given you a good deal more than she'll ever want any theology that you will get at your time of life." In passing let me say that later on he failed, and I had to be made Assistant Treasurer to take care of the cash. Apropos to that, I was called before a committee of lawyers and business-men to tell about our affairs and what belonged to us in the money that Mr. Aspinwall had. I could make no progress under the lawyers' questions, but burst out, "If you will let me make up an entirely new account since the last audit from original papers I will show what belongs to us." To the surprise of our lawyer, who was present, the proposition was accepted. I was given several months to make the account up and was successful and complimented by our lawyer; so that the society never lost a cent.

When I came up for examination on Long Island, the first



snag I struck was that I had not been transferred from New York, and the new Standing Committee, who had never acted before in any case, I being the first candidate in the diocese in 1869, said that they could not proceed until that was done. Bishop Littlejohn undertook the matter, and funnily enough, the Rev. Arthur C. Kimber was by accident transferred in my stead. This was adjusted and then the Standing Committee, having somehow lost my paper from Bishop Potter, originally passed me as a candidate only for what was then called "the perpetual diaconate." They claimed that they had never seen the paper; Dr. Smith said he had given it to them. There was only one thing for me to do and that was to see Bishop Potter personally and get him to give me a duplicate. But Bishop Potter had aged and had become more or less forgetful, so that he had no memory whatever of the interview with Dr. Smith and myself and his action. He said he had no record of it and could do nothing. So it seemed necessary for me to accept the inevitable and, wrongfully, my ordination as to the permanent diaconate went on record on the journal of the diocese, and so continues, of course, wherever the journal has been sent. Bishop Littlejohn himself, with the Rev. Dr. Henry M. Beare of Little Neck and the Rev. Dr. Smith, actively conducted the examinations. The Bishop, accepting the circumstances that I speak of, went over all the ground then usual, and said to me that when I came up for priest's orders eventually my examination would then be *pro forma*; this was the custom at that time. Through Mrs. Littlejohn, Dr. Smith was informed that the Bishop had stated that he was satisfied to ordain me priest the next day, if he could. As events proved, I was a long way from the priesthood.

During the first year that I was deacon, the general canons on ordination were changed absolutely. Then came in the three distinct examinations for priest's orders, besides the literary examinations for one not a college graduate. There was a list in the canon of topics for such literary examinations. Among the headings were Moral Philosophy and Christian Ethics. Fortunately for me, Bishop Littlejohn positively ruled that in this day of the world that was tautological—that there could be no Moral Philosophy without Christian Ethics. So that made one subject instead of two for me. The Bishop was new, the diocese was new, and the chaplains were new, and unfortunately I was the first candidate. The old adage about the new broom comes in here, for the chaplains certainly swept my brain very clean. They ruled that I must begin again and be a candidate for priest's orders for three years, and apply to the Standing Committee to be so admitted. This, for the reasons stated above, I declined to do, and never did, although I received priest's orders all right when the time was up. So far as they could, however, I remember they combined the literary examinations with the first priest's examination. I came up among other things for the examination in Greek, and was met forthwith by the question from the Rev. Dr. C. H. Hall:

"Have you read the Greek New Testament through? I had," he added, "in the twenty-four hours before I was examined."

It seemed like a big statement to me. I told him there was no requirement that I should have done so, though I fully believed that I had, not only because of my use of the Greek Testament, heretofore spoken of, in school; but I had carried a copy with me all through my army service and read it systematically, besides my review for examinations for Holy Orders. Dr. Hall then said that I would have to do it again to be sure. I adhered to my statement that there was no such requirement. He insisted that there was and went to searching the canons. Of course he was mistaken, and felt very much annoyed that he could not find it; whereupon Dr. Paddock, afterwards Bishop of Massachusetts, the other examiner, broke out with, "Dr. Hall, I suspect that we were put here to learn what Mr. Kimber can do, not what Mr. Kimber has done." Whereupon Dr. Hall said, "Well, go on, open anywhere." By accident, as I believe, I opened St. John's Gospel, whereupon Dr. Hall accused me of picking out the easiest Greek. I told him that if he wished I would read St. Luke, or St. Paul. He told me to go to the third Gospel, which I did, and got along finely. At length he suggested St. Paul—Corinthians, and then the Epistle to the Hebrews. After two or three hours of reading I came to a compound word that I could not translate, and I made the remark, "I do not know that word, nor do I remember the English." He said, "Aha! Do you know the English New Testament by heart?" I said, "Not at all, but I imagine everyone associates the English more or less with the Greek. The

English translation must have an effect on his mind." He rejoined, "What would you do if you were in your study and wanted to find out what that word meant?" Of course I said I would go to a Lexicon. He replied, "Do you acknowledge you cannot read Greek without a Lexicon?" Noticing that his right arm was resting upon a Worcester's Dictionary at the side of his desk I responded, "Why Dr. Hall, I observe you use a dictionary for English!" Whereupon Dr. Paddock burst out laughing, but Dr. Hall very glumly said, "Go on, take that word to pieces; what is the prefix?" etc. Finally I got at the meaning by analysis. Years afterwards a young man who became Dr. Hall's assistant, Chadwell by name, came to me with a big joke. He said, "I was being examined last night in Greek by Dr. Hall and the other examiners (not Bishop Paddock), when the Doctor broke out with, "We did give Kimber particular fits in this examination, but he got the best of us, and sustained himself"; and then he went on and told the story. I do not believe I ever heard anything about myself that pleased me as much as that.

At another examination Dr. Hall asked me whether I was sure that I had read the whole Bible *through*. I said unhesitatingly, "Yes." When he asked me how I was sure that I had, my reply was that I had for two years used a calendar by which it was provided that every chapter in the Old Testament should be read once and the whole New Testament twice in every year, and if I had missed any readings in one year I certainly had covered it in the next. In connection with this as one of my exercises, Dr. Smith, my preceptor, required that I should write out a full digest of the contents, Messianic prophecies, types, etc., of the books of the Bible. His instructions were to take the headings, which are very full, of the chapters in Horne's *Introduction*, turning them into questions, and answer them. This was an immense undertaking, but I finally accomplished it all and submitted the bulky manuscript. I was greatly complimented on its thoroughness and was told that as soon as I had established myself in the ministry I must publish that for Bible classes and adult students; but alas, the work all went for nothing, so far as such proposal went, because the whole great manuscript disappeared when it was not in my possession, and in all these years has never come to light.

(To be continued.)

#### MISTAKEN IDEA OF CHURCHES

FREQUENTLY men and women who are new arrivals in a great city complain of the lack of cordiality in the welcome of the churches they attend. Their comings and goings are all but unnoticed. They feel that it makes no difference to anybody but themselves whether they attend or not. The church seems to them a close corporation run for the benefit of the pew-holders. They find the atmosphere chilly, and they have the uncomfortable sense of intruding where they are not wanted, by a social organization that is sufficient unto itself. The exclusive principle of the blue book, or the social register seems to be imported into what is supposedly the house of God. In their resentment they mentally register a vow that they will not venture again where their room is evidently preferable to their company.

But is the fault entirely with the minister and the members of the congregation? In any other form of popular assembly is it expected that the members of the audience will instantly fraternize with each other? If such were the universal custom, many unworthy persons would take advantage of the artificial intimacy. It is not expected that a man goes to church primarily for the social advantages accruing and for the purpose of making friends. He goes, presumably, to worship, to take part in exercises of devotion whose purport is to satisfy the hunger of the soul. He does not attend to let it be known that he is a person of social consequence, that he wears fashionable attire, that he is worthy to fraternize with the "best" people.

Moreover, most churches do make a particular effort to reach and to hold the stranger within the gates, realizing that the hand-hold means eventually the foothold, and that if they can attract a causal attendant the first time it may lead to a permanent affiliation.—*Philadelphia Public Ledger*.

WEATHER CONDITIONS which on week days do not prevent men and women from going to business ought not to prevent them from going to church on Sundays. A religion that cannot stand the strain of storm is limp in a calm. A religion that is worth while at home is worth while away from home. If one's religion is not a good thing all the time—in storm and calm, in heat and cold, in private and public, in business and out of business, at home and abroad, on week days and Sundays—then it is of little use to himself or to others any time and anywhere. It is simply a negligible factor in his life and in the world.—*Christian Intelligencer*.



## On the Island of Oahu

BY ABBY STUART MARSH

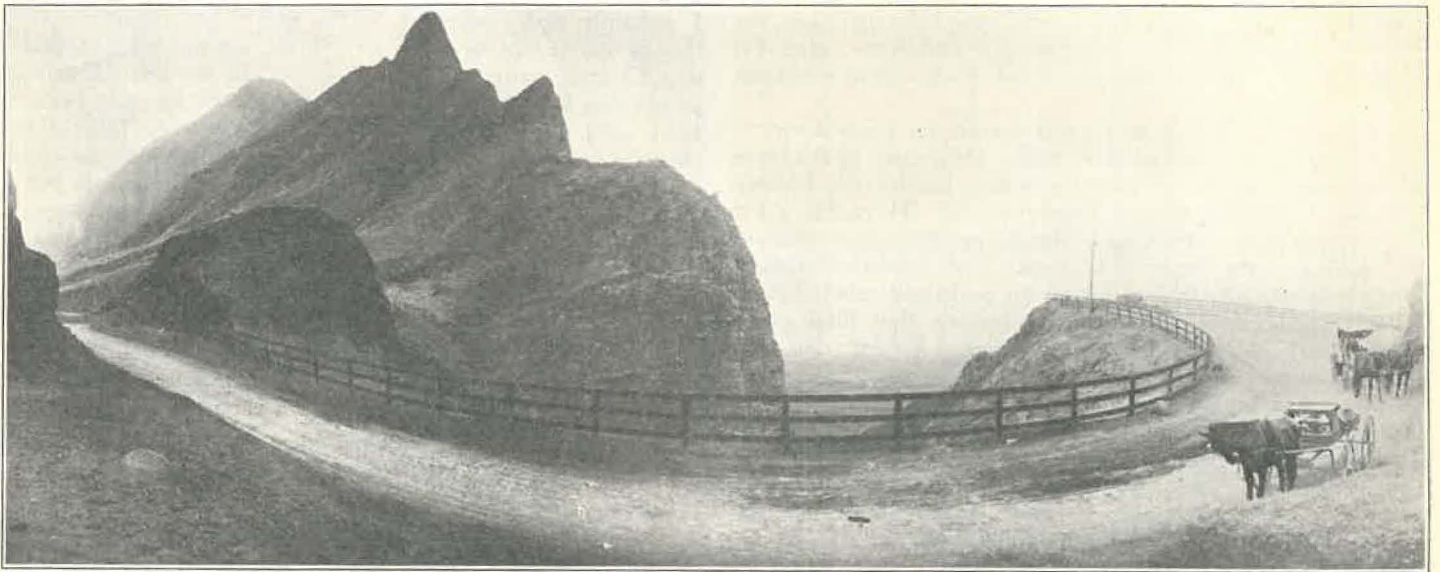
NO other part of the United States' broad domains affords more interesting conditions for observation and study than the Hawaiian Archipelago, "the loveliest fleet of islands anchored in any ocean."

Geologically and perchance even astronomically speaking, they offer the solution of problems of the deepest interest. As Prof. Hitchcock in his late exhaustive volume on *Hawaii and its Volcanoes* says, the facts which he presents "are important factors in the discussion of world-wide igneous problems," and he hopes that the aforesaid "treatise will contribute materially to the solution of the Volcanic Problem."

All this, however, is for the scientist, the surface beauties and interests of the islands are all that the writer can deal with. Even here the number and amount is quite bewildering for there is great beauty in the natural scenery of any one of the islands; the flora, though largely introduced, is remarkably beautiful; and the cosmopolitan population is a never-failing source of interest. All large cities are cosmopolitan to-day, but few to the extent that Honolulu, with a population of only

In the summer months, Oahu is in its most beautiful dress; the royal poinciana, a tree of gorgeous scarlet blossoms; the Samang, or Monkey pod, a large dome shaped tree with glossy foliage and pink flowers and the beautiful golden shower, whose very name renders a description needless, all being in full bloom. The stately royal palm and many smaller varieties are always the same and the cocoa-nut ever bends, harkening to the voices of the sea. All these are probably introduced, but ferns spring apparently spontaneously upon the disintegrated volcanic lava and the sugar cane is indigenous, as far as man knows. A few trees; the kukui, from whose oily nut the natives get their light; the koa, the mahogany of the islands; and the hau tree; the lehua; the cocoa-nut; the banana and the taro plant, the latter literally the Hawaiian "staff of life," have been here so long that they may well be called indigenous. To-day, the cultivation of the cane and the pineapple are the most profitable industries of the islands.

Through many miles of waving cane fields, runs the railroad from Honolulu to Ewa plantation, the largest on the



THE ROAD OVER THE PALI, ISLAND OF OAHU

about forty thousand, is, lying, as it does, in the cross-roads of the great Pacific.

The missionary work on these islands is a subject of great interest, with a large heathen population and Buddhist temples in the very midst. It is the problem of the Christianizing of Saxon England worked over in epitome; the Hawaiians were Christianized and then came the Oriental hordes bringing heathenism in their train. A service held, a few years ago, on the Cathedral grounds well serves to show the number of nations to which the Church here ministers. The Lord's Prayer was said in the five tongues of the congregation assembled, the Hawaiian, the Chinese, the Japanese, the Korean, and the English.

Oahu is not the largest island of the Hawaiian Archipelago but, in some ways, is the most important, as possessing the largest city and, as being the one fully fortified by the government as the controlling member of the group. A conundrum often asked of *malihinis*, or new comers, is, "Why is Oahu the richest island in the world?" Answer, "It has a Pearl Harbor, a Diamond Head" (both of which places the government is fortifying strongly), "and the largest Punchbowl in the world." Punchbowl and Diamond Head are both extinct volcanoes—extinct, it is said, for forty thousand years. When past Diamond Head and inside the coral reef, the largest ships ride safe within the harbor up to the very threshold of the city. A beautiful sight it was when the government fleet of twelve rode finely in, at the appointed moment, several seasons ago. The ships of all nations anchor here and are welcomed enthusiastically by their exiled subjects; the streets and the shores are filled with men in uniform and the jolly sailors seize everything that offers a ride, from a bicycle to an automobile, locomotion of some kind seeming to be their greatest desire.

island, and one which sends out many thousand tons of sugar yearly. In less than an hour, the whole process can be viewed from the growing cane to the delicious warm sugar sewed up in bags for the market.

The rice fields are often a beautiful feature of the landscape, the soft, bright green blades of the young plants just peeping through the water, up through the deeper green of the older fields to those of golden brown ready for the reaper; and here the clumsy water buffalo is seen preparing the new fields for planting, as the lighter footed horse does not stand well the watery plowing.

Tourists greatly enjoy a ride around the island in an automobile, which takes but a few hours; *kamaainas*, dwellers of five or more years, and natives usually drive around in three or four days, finding pleasant stopping places for the night. A most delightful drive it is, first through the beautiful suburbs of Honolulu, through the cane fields, in view of Pearl Harbor, past the long, even lines of the pine-apple plantations at Wahiawa, down to the coast where one drives many miles in sight of the marvellous colors which the coral reef gives to the deep, deep blue of the Pacific. The first night can be spent at a well kept, modern hotel at Haleiwa and one has provisions in the carriage and food for the horses, so that both man and beast can have refreshment by the way. It would be difficult to exaggerate the beautiful colors of the ocean over the coral reef or the beauty of the deep blue beyond and it would be impossible to overstate the variety and beauty in form and color of the fishes taken in these waters. President Jordan of Stanford University pronounces the Aquarium at Kapiolani park, in the suburbs of Honolulu, though small, the finest in the world. The colors of birds and flowers are rivaled, if not excelled, by these creatures of the sea. Doré, if not Milton, must have seen



such squid or devil fish as frequent the Hawaiian waters.

Not to digress longer, but to return to the windward side of the island. The dimensions of Oahu are about thirty by forty miles and an easy drive of some thirty miles a day will complete the trip in three days and oh, the beautiful scenery that has rested and refreshed the inner man! In places one comes close to nature's heart and sees her in her most charming moods. Returning to Honolulu, one climbs by a winding road up the Pali, the steep cliff over which Kamehameha the Great drove his enemies to a certain death. The view from this height is unsurpassed on the island and the return to town is over well paved road bordered by beautiful homes.

Many are the beauty spots in Oahu and the writer has but touched upon one here and there, many are the points of interest historically speaking, and a quaint, pathetic tone sounds in the



AN HAWAIIAN GARDEN

daily life of the fast passing Hawaiian nation, for it seems now an assured fact that they will be absorbed soon by the stronger races that are quick to see the beauties and grasp the advantages of this Paradise of the Pacific. Here, indeed, the fields are "white for the harvest"; the Orientals are eager to learn the English language and American ways, and Christianity is by no means left out by their willing missionary teachers and both pity and humanity say, do all that you can for the Hawaiians, for their most lovable traits unfit them to hold their own with the people of older civilizations.

#### A DREAM COMING TRUE

**P**ERHAPS it was as long as three years ago this autumn that two Brotherhood of St. Andrew men were riding together on a railway train out from Washington when in course of conversation one said, "I have offered my services at various times to the rectors of our city churches and have never yet been taken seriously."

The speaker was a high government official who had both time and money to spare; and both these were being allowed to go to waste right under the Church's eye.

"There seems to be a lack of direction or purpose," replied the other. "In my own experience of some ten years or more, I have seen men come and go; they have joined the Brotherhood, the guilds, men's clubs, and the rest; they, one after another, drift away. I believe there is but one solution to the problem. I am thinking it and dreaming it. I pray that it may be worked out. Only to-day I was witness to a scene that brought it more vividly to my mind than ever. I saw coming away from a visit to the Board of Charities a poor, sad-faced woman with two dear little children, one a girl of about five and the other a babe in arms. I did not need to be told the pathetic tale. This was a widow with her precious young children; alone—with no one in the wide world to help them, and thrown haplessly upon public charity. What does the Church of Christ stand for? What are the fruits of elaborate services and eloquent sermons, if we have not organizations and rule? It is true that many parishes, scattered about, are awake to the obligation. From church to church throughout our land, the warm, red blood of a living faith should stir men and women to great and ever greater activity. This activity must be controlled and the forces must be in harmony. Like huge machinery, the parts are interdependent. Where there is more than

enough of the world's store, the residue should be sent to places where there is nought; courage and cheer should go out to those who are weary and worn, sorrowing and afflicted; physicians, lawyers, teachers, all who have any talent should serve their blessed Master by serving their fellows with the highest proficiency, giving the best that is in them."

That was the dream.

By slow degrees, during the present year, the last speaker and a priest of the Church, have succeeded in forming a society which, God willing, shall be a foundation for the finished structure graphically outlined above. Yes; started by a president and a secretary, and if it hadn't been for the president, the secretary would have gone under; it was such uphill work to get people to understand. To-day the membership reaches from Nova Scotia to Key West, Florida. We are small in number, but in a few months the society has won its spurs. Aged and afflicted persons are being comforted and helped by sums of money, and other things needful. We want more members—members everywhere. It is known as the parcel Post Society of the Holy Name. The president is the Rev. Alan Pressley Wilson, Christ Church, Lykens, Pa.; Vice-president, the Rev. V. G. Lowery, St. Mark's, Prattville, Ala.; Secretary, Mr. P. G. Melbourne, Hyattsville, Md.

Communications relative to membership should be addressed to the secretary.

#### GOOD IN OTHERS

BY C. H. WETHERBE

**I**T is probably true that all of us need to cultivate the habit of seeing good qualities in other people. We do not have to exert ourselves to see goodness in those who are bound to us by the ties of natural relationship. We may differ from some of them in relation to social and political questions, but this fact does not hinder us from seeing good qualities in their character and conduct, and we readily commend them for those qualities.

But it is not so easy for us to discern the good things which exist in those who are distinctly separated from us by religious boundaries. In spite of our desire to be charitable toward all classes of Christian people, we frequently find it difficult for us to appreciate the good qualities in those that we are prejudiced against, and especially when the prejudice is very strong. We may not deny that they have some admirable qualities; we will admit that they have some; but we are too apt to think of the things in them which occasioned our prejudice, rather than of their virtues.

Prejudice is a bad blinder to many of its subjects. It prevents one from seeing in others what he ought to see with due appreciation. It often hinders one from the duty of giving to others such credit as they are really worthy of. In our best moments we sincerely regret that we are not more just in our judgments of those whom we do not cordially like.

To be true to our obligations in behalf of those who widely differ from us in religious matters, we must gladly recognize the good that is in them. We must see in other Christian bodies the virtues which they possess. We must allow no barrier to hinder us from seeing in them the marks and evidences of Christian life and character.

**EVERY DAY** should be commenced with God and upon the knees. He begins the day unwisely who leaves his chamber without a secret conference with his heavenly Friend. The true Christian goes to his closet both for his panoply and his "rations" for the day's march and its inevitable conflicts. As the Oriental traveler sets out for the sultry journey by loading up his camel under the palm tree's shade, and by filling his flagons from the cool fountain that sparkles at its roots, so doth God's wayfarer draw his fresh supplies from the unexhausted spring. Morning is the golden time for devotion. The mercies of the night provoke thankfulness. The buoyant heart, that is in love with God, makes its earliest flight, like the lark, toward the gates of heaven. Gratitude, faith, dependent trust, all prompt to early interviews with Him who, never slumbering Himself, waits on His throne for our morning orisons. We all remember Bunyan's beautiful description of his Pilgrim's lodging over night in the "Chamber of Peace," which looked toward the sun-rising, and at daybreak he "awoke and sang." If stony Egyptian "Memnon" made music when the first rays kindled on his flinty brow, a devout heart should not be mute when God causes the outgoings of his mornings to rejoice. No presence of business or household duties should crowd out prayer.—*Dr. Cuyler.*



## 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.

### RELIGIOUS GARB IN PUBLIC SCHOOLS

To the Editor of *The Living Church*:

THE President of the United States has shown a weakness, possibly led to it by a political desire for votes. But the principle involved is one that surely deserves a protest from every American.

The garb of a Roman Catholic nun is a uniform granted by the Pope who claims universal sovereignty; it is not simply the uniform of a set of people like the Quakers, but it is a garb worn as a mark of a foreign obedience, and as such no President should allow its use to share in the employ of the United States as teachers.

The spiked helmet of Prussia, if worn by the instructors at West Point, would be quite as improper.

Mr. Taft seems to have obtained the political indorsement of Cardinal Gibbons. In this day of deals, the connection of the White House ruling and the Cardinal's indorsement come very close together.

W. A. HALL.

### A FEW WORDS ABOUT BANGOR

To the Editor of *The Living Church*:

THE "Notes on the Church in North Wales," by Mr. J. G. Hall, in *THE LIVING CHURCH*, cannot be otherwise than interesting to a native of Wales; and as such I ask for a little space to add a few words on Bangor.

There are three important *Bangorau* in Church history. The meaning of the word is given by the late Mr. William Spurrell, one of the greatest authorities, in his *Welsh-English Dictionary*, as follows:

Bangor, n.f. Upper row; high circle; college; coping; defense. Bangori, v. To copy or bind together; to wattle.

Bangor, the present See, in Carnarvon, is entirely different from Bangor, the birthplace of St. Patrick. St. Patrick's birthplace is called Bangor-is-y-Coed, Bangor-below-the-Woods, most likely a Camp or Defense of the Romans. The Latin name mentioned by St. Patrick in his *Confession*, Bannavo-in-Taberiae, is a literal translation of Bangor-is-y-Coed. This Bangor is situated in a fertile and richly wooded country, on the right of the river Dee, in a detached portion of Flintshire, adjoining the counties of Chester and Salop, five miles S. E. of Wrexham, the scene of the last great National Eisteddfod. It was at the time of St. Patrick the seat of one of the largest and most famous colleges and monasteries in Britain, founded prior to A. D. 180, and sheltering 2,400 monks in the time of Archbishop Augustine (597-605). To distinguish it from Bangor in Carnarvon it is sometimes called Bangor in Maelor.

The present See of Bangor in Carnarvonshire is the place where St. Deinol founded a college in A. D. 525; in 550 he became the first Bishop. He died in 584, and was buried in Bardsey Island. This college was founded 92 years before Augustine landed in England. The first recorded successor of St. Deinol was Elfod (Elbodus), Bishop of Caergybi, who died in A. D. 809.

Bangor Abbey in Ireland was founded by St. Cungall in 565, or thirty-two years before Augustine's landing, and is situated on the south side of the entrance to Belfast Lough, 12 miles E. N. E. of Belfast by rail. This undoubtedly was called Bangor in honor of Bangor-is-y-Coed, the birthplace of the Great Irish Apostle, the Welshman Patrick, and is a silent witness to the Cymric origin of the Irish Church.

As for Owain Glandwr (not Glendower) and his spite against the Bishop of Bangor, we must certainly sympathize with the Welsh patriot when we bear in mind that the Bishop was a *Sais* (Englishman) and was not able to speak the glorious language of the Welsh, but who delighted in making fun of the language. And it appears that Glandwr's action of destroying the Cathedral had its salutary effect of getting a Welshman to be the next Bishop. This bad practice of installing English-speaking priests and Bishops to Welsh parishes and sees, has been an untold curse to the Church in Wales, and the present strong and bitter Protestant factions in Wales are the direct results of this evil practice. And although now the Church in Wales is comparatively free from it, yet she suffers the evil consequences to this day, and will suffer yet for another generation. Wherever the Church in Wales is served by Welsh Bishops and Welsh priests she is successful. There was a time in Wales, even as late as the last century, when it was an exception rather than the rule to find a Welsh-speaking priest in a Welsh-speaking parish. The priest could not ask for bread in Welsh if he were starving, and over 95 per cent. of the parishioners would not understand him if he begged for bread to save his life. The reforma-

tion of this bad, bad practice commenced with Bishop Thirlwall, who himself was an Englishman but who learned the Welsh language so as to preach and pontificate in Welsh. *Hir oes i Eglwys y Cymry*, which means, A long life to the Church of the Welsh! *Eglwys Gymru* means, The Church of Wales. The country is called Cymru, and the people called Cymry.

I have not been to Wales for over thirty years, but some day I hope to go there, and to officiate in the Welsh language, and "to offer incense and a pure offering" in God's ancient temples in Wales, as was the custom in Wales for hundreds and hundreds of years before modern Protestantism marred the beauty of Eglwys Gymru.

IVAN MORGAN MERLINJONES.

Syracuse, N. Y., September 21, 1912.

### THE "CATHOLIC ENCYCLOPEDIA"

To the Editor of *The Living Church*:

I WAS much pleased to see the Rev. W. P. Ladd's communication, in your issue of September 21st, on the *Catholic Encyclopedia*.

He has indicated its limitations fairly well, and I wish to add every testimony as to its great value. For the pastor and pulpit teacher who wishes to fortify himself with truly ecclesiastical learning, it really has no rival among the encyclopedias of the day. The distinctively Roman elements in it are easily detected and allowed for, and the bulk of the work is non-controversial and as useful for Anglicans as for the Roman clergy.

FRANCIS J. HALL.

Chicago, September 26, 1912.

### TEACHERS NEEDED IN ST. PAUL'S CHAPEL CHINESE SUNDAY SCHOOL

To the Editor of *The Living Church*:

A CHINESE Sunday school was established in St. Paul's Chapel, New York, in 1906. At first a large work was done. There were seventy-five Chinamen on the roll, with seventeen teachers. Then came the great tragedy, which attracted widespread attention in the newspapers, and caused the work in our school, in common with similar work throughout the city, to deteriorate. Since that time great difficulty has been experienced in obtaining teachers; in large measure because men and young men, and women of mature experience, alone are eligible. Yet this work is of the first importance, and it must be that the Church will be held responsible if it is neglected. It represents Foreign Missions, not distant by thousands of miles over land and sea, but at our own doors.

Probably no Church is as favorably situated for carrying on this missionary work on a large scale as St. Paul's Chapel, corner of Broadway, Fulton, and Vesey Streets. It is within easy walking distance of Chinatown, and is connected with the Bronx and intervening neighborhoods by the Second and Third Avenue elevated railroads, with Harlem and points in between by the Sixth and Ninth Avenue elevated, with Brooklyn by subway and bridges, and with Jersey City and its suburbs by tunnel and ferries. Chinese laundrymen scattered over a very large area, therefore, can easily gather at St. Paul's, if it is made an object for them to do so. At present, as I was recently informed by one of the members of the school, Chinamen, after attending on one, two, and sometimes three Sundays in succession, and finding an insufficient number of teachers, become discouraged and do not return. Since every two Chinamen need a separate teacher, it is impossible for any one parish, especially for St. Paul's Chapel, from which so many families have removed of late years, to provide a sufficient number of men and women who are able and willing to give their Sunday afternoons for this purpose. And, in reality, this extra-parochial missionary work is no more binding upon the clergy and people of St. Paul's, than upon other parishes in the city and its suburbs. It seems proper, therefore, to call for and expect volunteer teachers from parishes in the dioceses of New York, Long Island, and Newark; from the City Mission Society, from the Brotherhood of St. Andrew, the Seabury Society, and from all similar organizations in the Church.

While nothing can be certain in such difficult but far from unattractive work, it seems hardly too much to say that "the field is white to harvest," and gives promise, if wisely and generously handled, of results of high importance.

The contribution of this chapel to the work consists, and will continue to consist, in the use of a well-equipped parish building; a paid superintendent, who is peculiarly well fitted for the work, and a paid organist; the use of the chapel for the service, which is held with a priest in charge, at the close of every session of the school at 5 o'clock; a few teachers, and a substantial money contribution for incidental expenses.

Surely we have good reason to believe that, by persuading the Chinamen to assemble before the altar in the House of God every Lord's Day, we shall receive the blessing of God on the work; and we may confidently expect to win the hearts of these strangers in a strange land by proving to them that *the best the Church has within her gift is for Chinese, as well as for American, Christians*.

With regard to the duties of teachers it ought to be stated that no preparation is necessary, and that the most ordinary educational qualifications are quite sufficient for all purposes; because these Chinamen come to us only to learn the English language in rudimentary form, although our object in receiving them is to win them



gradually to accept the teaching of the Gospel, to be baptized, confirmed, and admitted to the Holy Communion, as several have already done.

The school is in session every Sunday in the year except during the summer months, from 4:30 to 6 P. M. Volunteers for this work, men, young men of sixteen years of age and upward, and women of mature experience, may send their names and addresses to the subscriber, or to Mr. Glenn B. Coykendall, the Superintendent of the school, at No. 29 Vesey street.

W. M. GEER,  
Vicar St. Paul's Chapel.

#### MACAULAY AND CONTINUITY

To the Editor of *The Living Church*:

OUR Roman Catholic friends lose no opportunity of repeating the well worn calumny that the Church of England was founded by Henry the Eighth, and for proof of their assertion usually refer to "Macaulay and other historians." The identity of the "other historians" is rarely if ever divulged. Why is it that Roman Catholics utterly reject all that Macaulay says in condemnation of what he calls "that gorgeous and imperial superstition," the Roman Church, and accept with avidity all he says in disparagement of the Anglican Church? Again why do they persistently ignore the evidence of such profound intellects as Gladstone, Prime Minister Asquith, Professors Freeman and Stubbs of Oxford, Creighton, John Richard Green, Froude, Döllinger, Pusey, Keble, F. D. Maurice, Judge Advocate General Phillimore, Lord Chancellor Selborne, Blackstone, and others of equal prominence, on the continuity of the Church of England, and accept without reserve one whose history has been condemned by the great historians as partisan, unaccurate, one-sided, a "magnificent ruin," and "historical romance" which "everybody reads, everybody admires, and nobody believes"?

Yet a careful examination of Macaulay's *England* reveals the fact that nowhere does he state that Henry VIII. founded the Church. He speaks everywhere of the *founders*, meaning Cranmer and the other reforming prelates, and of reforms effected under King Edward, Henry's successor. It is Macaulay's opinion that the old Church of England which had existed for many centuries was destroyed and a new Church set up, although he does not tell us just where the old Church ceases to exist and the new one begins. His arguments, however, *unconsciously* prove that the Church before and after its reformation is one and the same institution just as she claims to be. An existing society made certain changes ridding itself of mediaeval accretions of doctrines, but the organization remained the same throughout the changes. On page 58, vol. 1., speaking of the so-called *founders* of the Church of England, Macaulay says: "They retained episcopacy." Now according to Webster, to retain means to continue to hold, to keep in possession. If, as Macaulay alleges, the Church of England was a new creation, she never had episcopacy, therefore how could she "retain" something she never had? Again on page 57 he says: "He (Cranmer) was desirous to preserve that *organization* which had, during many ages, admirably served the purposes of the Bishops of Rome. . . ." As Macaulay says nothing to the contrary, we may presume, in fact we know, "that organization" was preserved and still is. On page 59 we find the following: "Discarding many rich vestments which surrounded the altars of the ancient faith, she yet retained . . . a robe of white linen, typical of the purity which belonged to her as the mystical spouse of Christ." According to Webster, to "discard" means to throw aside as useless or outworn something which one *already has*. Now if the Church "discarded" rich vestments, she must have already been in existence to have had the vestments which Macaulay says she discarded, and to "retain" the robe of white linen which, he also says, she retained. Again on the same page: "She retained confirmation and ordination." She could not "retain" them if she did not already have them, and she could not have had them unless she was already in existence.

Macaulay's involuntary testimony that a society which has existed from the earliest times to the present made certain changes in the sixteenth century which in no wise disturbed her historic continuity is in keeping with what the Church herself teaches, what the most eminent lawyers and historians assert, and is the position accepted by the English Courts of Law. JAMES IRWIN TURNER.

1128 8th St. N. E., Washington, D. C.

MAKE YOURSELVES nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought, proof against all adversity—bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts.—*Ruskin*.

WHEN by nobler culture, by purer experience, by breathing the air of a higher duty, vitality at length creeps into the soul, the instincts of immortality will wake within us. The word of hope will speak to us a language no longer strange. We shall feel like the captive bird carried accidentally to its own lands, when, hearing for the first time the burst of kindred song, it beats instinctively the bars of its cage.—*James Martineau*.

## LITERARY

#### EDWARD IRVING

*Edward Irving—Man, Preacher, Prophet.* By Jean Christie Root. Boston: Sherman, French & Co. Price, \$1.00 net.

Edward Irving was one of those inscrutable men who puzzle their own age as well as posterity. While "some exalt him as the grandest and most apostolic man of his day, others denounce him as the veriest fanatic." In this slender volume by Jean Christie Root he is set before us in glowing colors and with almost fulsome praise. Born of Huguenot stock, trained in the covenanting Calvinistic culture, Irving began life as a staunch Protestant, but he was susceptible to influences from many directions. While behind his age in many respects, he yet represented several schools of present-day religious thought. He was in fact one of those meteor-like men who sweep across the sky and frighten the conservative and orthodox. They saw in him a man "whom no formulas of theirs could measure, wild in his look, and terrible in his power, breaking their idols in pieces and making the land ring with the battle-cry of the coming King." Fresh from his association with Dr. Chalmers in Glasgow, this young prophet soon won the public ear in London. In the main his teaching was orthodox. He taught the fatherhood of God, the brotherhood of Christ, the presence and power of the Holy Spirit, the power of faith to heal the sick and cleanse the sinful, and emphasized the speedy coming of the Kingdom of God.

Suddenly, one Sunday, while he was preaching, a woman received what Irving believed to be the miraculous gift of tongues. This was the end of quiet services in his church. The demonstrations which followed became extravagant. Carlyle describes them as outbursts of fanaticism, but Drummond as visitations of the Holy Spirit. Eventually Irving was summoned before the London Presbytery, and after a trial was deposed in 1832. He entered the "Catholic Apostolic" Church, where he held a humble position until his premature death at the age of 42.

It was a most pathetic ending to an heroic life. Carlyle said of him: "His was the freest, brotherliest, bravest human soul mine ever came in contact with. I call him on the whole the best man I have ever (after hard trial enough) found in this world or now hope to find."

Much of the philosophy underlying Irving's teaching he derived from Coleridge, with whom he was intimate. His attitude toward the Church of England was always friendly. Speaking of his close association with Churchmen in London, the author says:

"One can never think of the great men then pressing forward in the Church of England, of that great Church's freedom in non-essentials, of the high service she was and is rendering and is to render to the world at large—one can never recall these things, . . . without a sense of inexpressible regret that that great sheltering and strengthening Church had not won him permanently into its communion." T. S. C.

#### SOCIAL PROBLEMS

*Christianity and the Labor Movement.* By William M. Balch. Boston: Sherman, French & Co., 1912. Price, \$1.00 net.

When one has finished reading this temperate and thoroughly trustworthy little book, the question that most interests him is, how the persons who ought to read it can be brought to read it. Much of the material which it contains was published in the pages of *Methodist Men*, when the author was secretary of the Methodist Federation for Social Service, and it is to be hoped that there it did arrest the attention of some young men who will be in a position, as managers of industrial undertakings, to practise what it preaches. It is more doubtful if many labor leaders have read it or will read it, though if it is true, as the author claims, that there is a movement now of workingmen toward organized Christianity, perhaps one way that movement will manifest itself will be in the effort on the part of intelligent labor leaders to know something about the Church with which they declare themselves so dissatisfied.

Mr. Balch has gathered into ten brief chapters a surprising amount of well-digested information on the vital subject he discusses, and his counsel to both organized religion and organized labor, which he calls "chief dynamic factors in the progress of modern society," is sane and timely. He is absolutely within the limits of pertinent truth when he says: "The Christian Church, if finally alienated from the working classes, would not be Christian. And the labor movement, uninspired by Christian ideals, would be sorrid in motive and chaotic in result." G. L. R.

THE TRUEST HELP we can render to an afflicted man is not to take his burden from him, but to call out his best strength that he may be able to bear the burden.—*Phillips Brooks*.



## Woman's Work in the Church

Sarah S. Pratt, Editor

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

ONCE more unto the breach," dear friends! The summer is over and done, and there is work in the air.

It has been said by some naturalist, that human industry has reversed the natural order of things; that when Nature is at her working height, man too, in body and soul, should rise to his greatest possibility, and that vacation should come at a time when Nature is resting and when the vitality of man is at its ebb. Perhaps this is true, but it would be a difficult point to make with Churchwomen; the coming of autumn always means the revival of work. Some day, a wiser vision will lead women to arrange parish affairs so that there shall be no interval of slipping back. We believe that, in every city especially, there are many women who would enjoy well-planned and different Church work through the summer: work that would not speak loudly of money-making and that should be in the nature of outings. But so often the leaders are either tired or absent, and the thing that has grown so interesting has to be adjourned and there must be some loss; at least there is a wasting of force.

We wish that all of our Auxiliaries could have the same fiscal year with the Board of Missions, for it would simplify statistics very greatly and be less bewildering to the *Auxiliary Mind*. (Every W. A. treasurer will understand these italics.)

However, September seems the accepted month of beginnings, and this September is reeking with beginnings, and many fine ones. Our desk is crowded with much news, and it is for us to decide what clamors most loudly and what can wait awhile.

PERHAPS most urgent is the mention of the meeting of the Woman's Auxiliary to be held in Cleveland, Ohio, on October 9th, 10th, and 11th. The meeting of the Fifth Department Council is to be held on the first two of these days, and the Woman's Auxiliary of Ohio decided to have a day of its own on the third day. Hospitality will be offered to two delegates from each of the other eleven dioceses. The president, Mrs. Leonard, hopes that one of these delegates will represent the Juniors, or, if there is no Junior branch, the Sunday school. Study classes have been arranged for the first two days. The classes for leaders of adults will be taught by Miss E. C. Tillotson, educational secretary of Southern Ohio, the book, *Japan Advancing Whither* to be used. Miss Grace Lindley will teach the classes for Junior leaders and Sunday school teachers, using the Junior book on Japan. There will be a registration fee of one dollar, to be sent by October 6th, to Mrs. H. P. Knapp, Painesville, Ohio.

The "Woman's Day," October 11th, will begin with the Holy Communion at 9 o'clock, the address by the Bishop of Fond du Lac. The Bishop of Ohio will give a welcoming address, and there will be talks by Mrs. F. B. Stevens of Michigan, Mrs. C. P. Lampman, Chicago, and a paper by Mrs. W. D. Pratt, Indianapolis. Miss Lindley will conduct a Bible class at 11:15, and the luncheon will be followed by a conference and Question Box, Miss Lindley presiding. Tea at the home of Miss Mather will be served at 4 P. M.

These Department meetings are in the nature of informal conferences and are valuable in suggestion. As next year will be General Convention, it is probable that the women of the Fifth Department will be glad to attend in order to get in "fighting trim" for the last year before the United Offering.

"How SHALL we cheer the Discouraged Officer?" is a query which we are sorry to have at the very outset of the season, and yet it emphasizes what has been said above. "I have felt so discouraged," writes a parochial officer, "since our branch stopped work for the summer, as several members have announced their intention not to return this winter. One said that the work was not worth while; 'I can sew at home and do more good.' Others said they did not like the kind of work; but there were really several kinds and no one was obliged to do it. We seemed to have had a very successful winter, our social monthly meetings were enjoyed, we had a different speaker every month and all seemed interested. The Mission Study class was well attended, having an average attendance of eighteen, more really than the teacher wanted in one class; they all took part in it with great zeal. I actually feel as though I had

received quite a blow, for all seemed to promise well for next year; and one member actually proposed giving up the box because it is difficult to find anything to make. I have distributed so many leaflets, and our rector gave us such an inspiring talk at the beginning of the year, and it seems almost incomprehensible how women can be so apathetic, although I doubt not but that all branches have some critical ones. I wish the subject of interest at meetings might be discussed."

We think that one entire edition of THE LIVING CHURCH could easily be filled with an answer to this plaint, which should be anything like comprehensive. We doubt not that this same burning question, "How shall we make them see?" often found lodgment in the hearts of that little band of twelve, as they surveyed the task before them. We must be prepared for discouragement, but with a leader such as the writer of this letter shows herself to be, there must be success at last. One thought comes to us and the only one that has a sure promise, and that is prayer. Privately request your interested members to remember in their daily prayer, by name, those who are holding aloof. Arrange for a celebration of the Holy Communion on some saint's day and receive with intention, that is with specific prayer for these women. This is the thing we who call ourselves Christians most forget.

PERHAPS some help may be afforded discouraged officers by hearing of a conference held on St. Matthew's Day in All Saints' Cathedral, Indianapolis. This was the thirteenth anniversary of the consecration of Bishop Francis, and the new Woman's Auxiliary president, Miss Howland, decided to make it the opening day of the diocesan Auxiliary. Requests were sent to all the branches that this be done. The service of the Holy Communion—a corporate Communion—with a fine missionary sermon by the Bishop, filled the morning. After a buffet lunch and a delightful hour in the diocesan house, the women gathered around their president, who, comfortably seated in the midst, went right to the bottom of the matter of the growth of the Woman's Auxiliary. "What stands in the way of more rapid growth?" Miss Howland put the question, and everybody answered or at least had something to say. "Too many organizations"; "Too little personal effort to get women into the Auxiliary"; "Not enough care with programmes"; "Women would rather do more tangible work"; all these were threshed out and a lot of chaff the result, for most of them will not stand the test of Christian reasoning. The president asked for ideas to recommend to the Board, and a few of them were as follows:

1. That as the parochial presidents are *ex-officio* members of the diocesan board, having the privilege of attending, but not voting, they be urged to be present frequently to offer any plans from their own societies; furthermore, that at intervals through the year the board with any members who wish to attend, lunch together, at personal expense, and confer on Auxiliary matters. It was thought such luncheons might grow in popularity and be very enlightening as to the real functions of a board.

2. That each branch be urged to have a monthly corporate Communion on some fixed Sunday or other day, as the rector might approve.

3. That Auxiliary women in visiting different towns, should include in their visits, calls upon officers or members of the Woman's Auxiliary living in the town—their names to be had of the diocesan secretary or of the rector.

4. That women use their personal influence more assiduously in making known the Auxiliary and that all functions, such as Lenten classes and Epiphany meetings be given as much attention as our own personal functions in the matter of invitation.

5. That rectors be requested to preach once a year such missionary sermons as shall include explanation of Auxiliary work.

These were the practical suggestions gleaned from the conference, and it was felt to have been a very profitable meeting.

As China and Utah are the especial subjects of study in the diocese of Indianapolis for the coming year, several Auxiliaries have already begun the text book, *China's New Day*, which will be used as the main programme for the winter—a book on Utah coming later.

THE PRESIDENT of the Chicago branch has been summering in England and has used her time excellently in thinking of the needs of her Auxiliary. Instead of the usual letter of stimulation at the opening of the year, Mrs. Greeley has published a little folder called "Lest We Forget," in which, in a dozen red-ink "Don't Forgets," she has tersely put the great Auxiliary foundations. "Don't forget that there is only one year more before the United Offering is gathered in New York, and resolve that Chicago's offering must be double that of 1910." "Don't forget that in 1911-1912 we paid all our pledges including the apportionment from the Board of Missions, and that it was a splendid year"; and "Don't forget that this year we will do it again and that it is to be our banner year." This is an attractive little card, and really more effective, we would think, than the usual president's letter.

A NEW PRESIDENT of the diocesan branch of the Woman's Auxiliary has written: "A very good book has come into my possession,



*Flinging Out the Banner*, by Mrs. Morrison, the wife of the Bishop of Duluth. In many cases the women organize with enthusiasm, but their first question is about making their meetings interesting. If this is not helpfully answered, the branch languishes. This little book is the best help that has come my way and I am going to try to put it in the hands of every branch in the diocese."

The second edition of this book, so heartily commended, was published seven years ago, and there have been many changes since then, so it is not, in every respect, up-to-date; but we are glad to draw attention to it for the benefit of leaders in both the Woman's and the Junior Auxiliary, and to add that The Young Churchman Company publishes it, and the price is 55 cents postpaid.

"RECENTLY an article in the Woman's Department in THE LIVING CHURCH said, 'Veils are frequently worn by the wives of rectors at the early celebration.' Is there a special reason for this?"

The rectory is often adjacent to the church, and a veil is donned instead of a hat.

AND EVEN with all this, we have had to leave out so many good bits of news.

#### DON'T PUT ANY FLOWERS ON MY GRAVE

If there's any one thing  
That will happiness bring,  
It's the kind word we all so much crave;  
And if you'll not give  
Me the flowers while I live,  
Don't put any flowers on my grave.

How oft on the street  
Your good neighbors you meet,  
Whose labors of love you admire,  
And who actually yearn  
For the kind words that burn  
And glow like great pillars of fire.

But you say not a word,  
For you think it's absurd  
And foolish and all out of place,  
To tell anyone  
That his work is well done  
And tell him it right to his face.

But when he's away,  
You'll so frequently say  
That he's brave and he's noble and kind;  
But he never will know  
As the days come and go,  
Of the kind words you had on your mind.

But when he is dead,  
Rare garlands you'll spread  
All over his grave and his bier;  
How much better if you  
All these kind things would do  
While your friend could enjoy them when here.

For if there's one thing  
That will happiness bring,  
It's the kind words we all of us crave;  
And if you'll not give  
Me the flowers while I live,  
Don't put any flowers on my grave.

HENRY A. PERSHING.

LOVE ABIDES because it gives joy in service and turns the great mind into the great heart. There are five hungers in men. There is the hunger for food and raiment, that gives harvest, tools and industries. There is the hunger for knowledge, that gives schools, books, papers, and literature. There is the hunger for fame, that gives office, rank, political parties, and thrones of influence. There is the hunger for beauty, that gives the fine arts and makes utility blossom and fruit. Finally, there is the hunger for affection, that gives homes, fireside songs, and the one hundred thousand sweet flowers and fruits of service which cannot grow without love. In vain the husbandman sows seed in February's frozen clods. But when the great lover comes, the harvest-making sun, and melts away the frost, the earth opens her arms, takes the little seed in and broods it into life; and out of the sun lover's warmth comes the shock and sheaf. Whoever has a passionate love for the people, whoever yearns with compassion for the poor, seeing them as sheep that have no shepherd, has found a golden key to men's hearts.—*Newell Dwight Hillis.*

To do merely what is safe, what pays, what gives immediate satisfaction, requires no faith nor courage nor even intelligence. To do the new and higher thing, the lines of which run into the infinite distance, is ever the call of religion.—*Charles F. Dole.*

#### MY PRAYER

I say a little prayer for light and grace,  
Yet hardly know whereof I speak to Thee.  
How should Thy poor earth-children make so free  
With Thee, O Lord? Great angels know Thy face  
And bow, bedazzled, in befitting place;  
Yet we, aware of sin, still burn to see  
Thy Light's annihilant intensity  
And plunge into that ocean, flooding space.

But Grace, it comes to meet us. Soft it falls  
On our slow, rugged ways, like silvery dew,  
Like the pale moonlight when the night-bird calls,  
Or flute-notes nigh forgot, recalled anew;  
So sweet, so still, it melts into our pain!  
And we, like children, clasp Thy love again.

CAROLINE D. SWAN.

#### THE CHURCH SECRETARY AT FAIRLEIGH UNIVERSITY

BY S. ALICE RANLETT

V.—THE END OF THE YEAR

FAIRLEIGH, Whitsuntide, 19—.

ONLY a few days more, dear Eleanor, of this first year of Church work among the Fairleigh girls! The university final examinations are over, and many of the lower class students have left town; while the seniors and juniors are in the whirl of commencement concerts, dramatics, receptions, and Class Day festivities.

We have had our annual meeting of the Church Guild, at which Evangeline Grey was elected president to succeed Annette Morgan who graduates. I think the girls have chosen wisely. Evangeline has developed wonderfully during the year, and her earnest enthusiasm will be contagious; her judgment will be in part guided by the executive committee, and, even as a presiding officer, her quick ear and never-failing memory of voices once heard will largely take the place of sight, and the kind consideration that the others will practise toward her will be good for them.

She says she shall meditate all summer on the guild, and the new good things that it may be able to do for the Church and the Master at Fairleigh, and she begs me to "think up" new plans and to remember all the wise words and original ideas that I hear at the summer Church Conference, where I hope to spend two weeks, with a few days beside at one of our missionary conferences.

Agnes Winton will be with me at the Conference. Agnes has an appointment as assistant in the Latin department of a small college, and, as she will be able to help at home with her salary, she is going to allow herself her first vacation for eight years in these precious two weeks, before she goes to the little rural town where she will help her mother, and tutor her brother and sisters for the remainder of the summer. She says, "I hope to tell over to them, beside the Latin and mathematics, some of the real and greater things that I have learned this year, and to help them to begin now where I am but just beginning, that they may increase in the true wisdom as they increase in stature."

"It will be a long time," Agnes added, "for I must help the dear home folk, and see the younger ones through their education first; but, some day, when Miriam has grown up to be a helping daughter and my salary can be spared, then, I hope I can give the whole, every bit, mind and body and soul, to the dear service of our King."

It will, indeed, be a long time before Agnes will have accomplished all this for her family, and Miriam may not choose to be that helping daughter; I know Agnes will never lay aside a duty that she sees for another service, however high and holy, so we must wait to see what the years will bring; but I am quite certain that wherever she may be, she will with body, mind, and soul serve the Lord to whom her young life is consecrated.

Two of our guild girls, and one young man of the graduates, have offered themselves for the missionary field, and have been accepted; they will spend next year in special training recommended by the Board and the Bishops in whose dioceses they will be stationed. The young man will take up a medical course, and one of the girls will enter a deaconess school.

Annette Morgan, our alert, vivacious, efficient Guild President, like Agnes Winton, wishes to give herself to the King's



service with her "whole," and will enter the novitiate of a mission Sisterhood.

The other graduating girls—as is the way of girl graduates—will go on their way to be teachers, librarians, secretaries, and home-makers as daughters or wives; but nearly all of the graduating guild girls, as well as the undergraduates, are leaving us with a clear understanding of the meaning of faithful life in the Church, with its gifts and responsibilities and call to missionary service, somewhere and somehow; and they all know, by their own home experience and by the vivid word-pictures and telling statistics of the missionaries who have visited us, that the mission field in this broad land is almost everywhere, and the kind of work needed is almost every kind.

Some of our students come from a district where some 75,000 of the population reside five miles or more from a church, and it is estimated that 20,000,000 acres of land in that same state, newly thrown open, will be occupied within five years. One of the guild girls comes from a state where, in fourteen counties, there are only three places of regular worship; and another comes from a county which, with a population of 9,000, has no religious ministry except that furnished by the Mormon system; while another girl lives in a county where, for 12,000 persons living in widely separated homes, services are maintained in only two or three places, except again by the Mormons, and neither of these districts is in Utah.

A number of our students live in a great and fertile agricultural district, where there is no ministry except the Lutheran in a small part of the region. A few live in little remote hamlets, or mining camps, far from the railroad, at the end of a rough wagon road or mountain trail, where there is indifference and even hostility to religion. These places are vividly described in some words of a missionary Bishop of his own diocese which were quoted in a recent number of the *Spirit of Missions*.

"There is revolt in such places," says the Bishop, "from the fanatical excesses which have passed for the Christian religion. Wandering stars and emotional fakirs have exploited these isolated people. The reaction has followed, leaving public sentiment in a state of disgust and irritation against religion in general. Cheap fakirs, peddling religion as their stock in trade, have traveled through the country, gathering the populace, and playing upon the sacred instincts of men and women, and leaving a well-sown crop of disgust and contempt. The result is that Christianity is almost extinct here. Stores are open on Sundays, and freight wagons are unpacked; men hurry through their meals to work, and the women cook for the help coming from the fields at noon, while the girls dress for the ball game in the afternoon.—And the Church, with her divine authority and apostolic beauty, bearing the living Christ and the blessed sacraments, whereby she unites souls with Him, finds a trail of human hearts deadened by devastating systems, as blackened and hopeless as the field over which a prairie fire has passed.—Yet these people will listen to us willingly, when we go to them."

And that is the sorrowful situation in many parts of our country! But—blessed but!—I do believe that the students graduating from Fairleigh, and from other colleges and schools, are our great and sure hope for the uplifting of these isolated and untaught communities. It may be long before we are so happy as to have missionaries established in all or in a large part, of these places, but our young graduates, alert, enthusiastic, and ready to dare and do hard things, are going every day to these very hamlets and rural districts, are going back to their homes there, or are going as miners, machinists, engineers, educated farmers and stock-raisers, and the girls are going as daughters, wives, and teachers.

And if they go with the knowledge and love of the Church and the King, they will find both the field and the way for work, and the lonely places will have a body of eager young lay-missionaries, witnessing for God, and laying foundations for the beautiful structure of His Kingdom, which shall rise in its glory in days to come.

There is other missionary work waiting trained, intelligent young persons going out from college to their life in country or town, even in our largest cities—perhaps especially in our largest cities—where, alas! close by the Church standing in the beauty of holiness, flourish strange heresies, winning the uneducated, empty-minded, foolish, and novelty-craving, especially among women.

You know something of these "fancy sects," Eleanor. You

may, at any rate, know something of them, if you read their titles and attractions and curious menu cards as printed in the Sunday service columns of the newspapers, and you probably have mourned for some friend led away by the lure of the denial-of-pain-and-suffering tenets of certain so-called religious systems, or by promises of "good-luck," prosperity, and peace, falsely named in this connection.

Did you know that investigation has proved the startling fact that Buddhism is aggressively propagating itself from certain centres in this country? That Buddhist temples have been erected, in which cultured priests administer the rites and ceremonies of their religion, while, by lectures in various places, they reach large numbers of persons? And so that "Christianity is being put on the defensive, and is grappling in the struggle with the religions and cults of the Orient"?

I remember that one of your former friends was in that group of society women whose names were made public a year or two ago, in the course of a legal case, as followers of a certain Eastern cult and worshippers of—one wonders what! Poor, misled women they were, now lulled into imaginary peace by physical exercises, relaxings, and formulae, and now bewildered and maddened by the allurements and weird rites of "swamis, yogos, and wandering fakirs," who dazzle their victims, or shatter the minds of these by pretended mysticism, the "crystalline mind, love-acme, Bhakati"—whatever that may be—"hypnotized pencils, soul-inoculation, love-ravishing germs, spirit-detachment, kundalini travelling by the Sussuma canal upward to touch the brain and make one a god!"

Alas! the whole weird clap-trap reminds one of the forbidden fruit, and the beguiling words of the tempter: "In the day ye eat thereof, ye shall be as gods!" And we understand why the secular press is driven to cry that there is a greater field of missionary work of a common-sense kind here than in India.

And there are other varieties of these foolish and non-Christian ones with us: sun-worshippers, "little green god" worshippers, and Mazdaznans, declaring through their priests that they "care not for law" nor the White House, nor for anything worldly; they are above all that, and shouting in worship their Arabic songs with "sibilant intonation and barbaric effect."

But now if our students may have during their impressionable years of intellectual work, years also of reading and training as Church Christians, under qualified, faithful, consecrated direction, and years of inspiring fellowship with comrades who are seeking the same high things, may we not reasonably hope that they will be too well established to be led away themselves, and that they will be so well-instructed and strong in the faith, and filled with God's grace through the Sacraments, that they will be true missionaries for Christ and His Church, in whatever station they may be?

This high thing is my very sure hope for these young souls who have become near and dear to me in these past months at Fairleigh. It is my hope for some whose plans I have told you, and for others whom I have not named. Realizing intensely that they "are very members incorporate in the mystical body of God's Son" and praying their heavenly Father, "to assist them with His grace that they may continue in that holy fellowship, and do all such good works as He has prepared for them to walk in," I believe they will go out from college to spread the good news of that fellowship and of the everlasting Kingdom, striving, as God leads them, to obey the words spoken to them, and "to feed His lambs."

May He in truth, assist them and us all by His grace!

Yours faithfully,

SUSANNE.

[THE END.]

#### UNSELFISH SERVICE

NO ONE can be true to his home duties unless he is true to the duties that lie outside of his home. It is well for us to think of this when we are tempted to misuse a certain overworked adage. "Charity begins at home," we say. Yes, charity begins at home; but it ceases to be charity if it stays there. No one ever shirked the duty of showing love for those outside his home because of his fidelity to the demands of love within his home. There is always some other reason; and that other reason is always selfishness, never unselfishness. Those who love their own best are those who most love others. If we are not serving sacrificially the needs of those who are far from our own home circle, we may be sure that our own dear ones are being injured by this neglect.—*Great Thoughts*.



### THE EIGHTEENTH SUNDAY AFTER TRINITY

The present world is profitless and vain; all stave  
Its proffered dainties, its most dazzling prize  
Mere dross and tinsel to discerning eyes;  
Its richest glory colorless and pale,  
Its sweetest music marred by ceaseless wail;  
Its deepest reasonings shallow and unwise,  
Its trust sheer vanity and empty lies,  
And evermore its surest pledges fail.

Yet we the evils of this transient state,  
With uncomplaining hearts, endure; we wait  
With eager hope the dawning of the day  
Of Christ, who to the end our souls shall stay,  
And shall to God present us blemishless,  
Robed in His own unspotted righteousness.

JOHN POWER.

## Church Kalendar



- Oct. 6—Eighteenth Sunday after Trinity.  
" 13—Nineteenth Sunday after Trinity.  
" 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.)

### KALENDAR OF COMING EVENTS

- Oct. 8, 9, 10—Meeting of the General Board of Religious Education, Sewanee, Tenn.  
" 9—Fifth Dept. Miss. Council, Cleveland.  
" 18—Sixth Dept. Miss. Council, Grand Junction, Colo.  
" 22—First Dept. Miss. Council, Providence.  
" 22—Second Dept. Miss. Council, Buffalo.  
" 29, 30, 31—Fourth Dept. Miss. Council, Charlotte, N. C.

### 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. Ansell 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. H. HOBART BARBER, rector of the Church of the Messiah, Detroit, Mich., has changed his street address from 245 Grand Boulevard, East, to 208 Grand Boulevard, East.

THE REV. H. O. N. BELFORD has accepted work in the diocese of Springfield as Rural Dean of Chester. He will reside in Chester, Ill., and have charge of St. Mark's Church, and also Carbondale and Murphysboro.

THE REV. JAY CLAUD BLACK took charge of the Chelan mission in Montana on September 1st. Mr. Black was formerly curate at the Church of the Epiphany, Chicago, Ill.

THE ADDRESS OF THE REV. GEORGE FISKE DUDLEY, rector of St. Stephen's parish, Washington, D. C., is changed from 1362 Irving street to 1313 Harvard street.

THE REV. JOHN HERBERT EDWARDS has resigned from the rectorship of the Church of Our Saviour, Chicago, after a rectorship of seventeen years, and will become the rector of the Church of the Holy Spirit, Lake Forest, Ill.

THE REV. ANGUS E. FERGUSON has been compelled to leave St. Mark's parish, Danville, Ill., on account of his wife's health, and has removed to Fredericton, N. B.

THE REV. FREDERIC W. GOODMAN, rector of St. Mary's parish, South Portsmouth, R. I., re-

turned to his parish on Friday evening, September 20th, after an absence of fifteen months. The Rev. Mr. Goodman had been on special service for the Board of Missions, ministering to the Esquimaux at the Church's mission "Farthest North," at Tigara, Point Hope, Alaska.

THE REV. JOHN GRAINGER of All Saints' Church, McAlester, Okla., has accepted a call to St. Luke's Church, Montclair, Denver, Colo., and will assume his duties there on October 15th.

THE REV. GEORGE GUNNELL, rector of Trinity Church, Toledo, Ohio, has returned from Oxford, England, where he has been attending the Summer School of Theology, and resumed his work on September 22nd. Mrs. Gunnell also attended the Biblical Lectures for Teachers, which were given in Keble College, at the same time.

THE VEN. EDWARD HAUGHTON, Archdeacon of Springfield, and rector of St. Paul's Church, Springfield, has moved into the new rectory, 106 East Lawrence avenue, Springfield, Ill.

THE REV. CHARLES E. JACKSON began his services as rector of the Church of the Ascension, Fall River, Mass., on Sunday, September 21st. He succeeds the Rev. Emelius W. Smith.

THE REV. W. F. KERNEY is now Rural Dean of McLeansboro (diocese of Springfield), and has charge of the work in that large field in southern Illinois. His address is Mt. Vernon, Ill.

THE REV. DAVID McDONALD assumed his duties as curate of St. John's Church, Charlestown, Mass., last week. Mr. McDonald will give especial attention to the development of boys' work in the Church.

THE REV. PATRICK MURPHY has become city missionary of Washington, D. C. For some time past Mr. Murphy had been connected with Epiphany parish, coming to the parish from the missionary jurisdiction of Idaho. Before that he was engaged in missionary work in the city of Liverpool, England.

THE RT. REV. EDWARD W. OSBORNE, D.D., Bishop of Springfield, has removed from 720 East Cook street to 519 East Edwards street, Springfield, Ill.

THE REV. W. GEORGE READ, rector of St. Margaret's parish, Brighton, Mass., has gone to Europe, and during his absence the services of the Church will be conducted by the Rev. Joseph Dinzey of Hanover, and other clergy. Before his departure Father Read was presented with a cane by the young men of the parish.

THE REV. WILLIAM T. REYNOLDS has resigned as curate of St. John's Church, New London, Wis.

THE REV. JOSEPH RICHARDSON has taken up his duties as curate of Christ Church, Cambridge, Mass. He will also pursue graduate study at the Episcopal Theological School, from which he was graduated last spring.

THE REV. ALLEN K. SMITH, rector of Grace Church, Ellensburg, Mont., has been called to the charge of St. John's, Butte, Mont., and left for his new field on September 1st.

THE REV. EDGAR MORRIS THOMPSON has resigned the Church of the Intercession, Stevens Point, Wis., and has accepted a call to St. James' Church, Brooklyn, N. Y.

THE REV. CHARLES H. WALTERS has resigned the charge of St. Stephen's Church, Menasha, Wis.

THE REV. WALLACE H. WATTS of St. George's Church, Brooklyn, N. Y., has been appointed a chaplain in the United States Army. Address, care The Adjutant General, U. S. A., Washington, D. C.

THE REV. J. R. WIGHTMAN has been elected rector of All Saints' Church, Allegheny, Pa., and is already at work in his new field of labor.

## ORDINATIONS

### DEACONS

MINNESOTA.—In the Cathedral of Our Merciful Saviour, Faribault, Minn., on Sunday, September 22nd, being the Sunday following Ember Week, Mr. DUNCAN WEEKS was ordained to the diaconate by Bishop Edsall. The candidate was presented and the sermon was preached by Dean McElwain.

### PRIESTS

EASTON.—In St. Stephen's church, East New Market, Md., on September 21st, the Rev. JOHN LETCHER SHOWELL was advanced to the priesthood by Bishop Adams. The Rev. Thomas B. Barlow presented the candidate and the sermon was preached by the Rev. Sydney A. Potter. The Rev. William W. Greene joined with the preacher and presenter in the laying on of hands. Mr. Showell, who is the eldest grandson of the late John Letcher, Virginia's war governor, for the past fourteen months has ministered to St. Stephen's parish, New Market, and to the churches in Vienna, Preston and Hurlock, Md.

## DIED

DEFEW.—Entered into rest, September 18, 1912, at Peekskill, N. Y., JULIA DEFEW, widow of George Defew, and daughter of the late John and Julia Thompson Pentreath; burial from St. Peter's church, Peekskill, Saturday, September 21st (St. Matthew's Day) at 2 P. M.—And so He giveth His beloved sleep.

"O what their joy and their glory must be,  
Those endless Sabbaths the blessed ones see!  
Crown for the valiant: to weary ones rest:  
God shall be all, and in all ever blest."

NICHOL.—Died in Nashville, Tenn., on September 17th, after a lingering illness, FRANCIS SHOUP NICHOL, aged 18 years, eldest son of W. L. Nichol, Esq.

## MEMORIALS

CHARLES WILLIAM EDMUND BODY, D.D.

On September 20th there passed away one who by scholarship and character has rendered signal service to the Church in England in Canada and in the United States. CHARLES BODY had a distinguished course at St. John's College, Cambridge, of which he subsequently became a Fellow. During his graduate residence he lectured in theology under Dr. Westcott, who was then Regius Professor of Divinity. Among Body's contemporaries and intimate friends at Cambridge were Dr. Chase, the present Bishop of Ely, the late Bishop Edward Bickersteth of Japan, Bishop Wallis, formerly of Wellington, Bishop Walpole of Edinburgh, Dean Kirkpatrick, and Mr. J. T. Ward, still resident at St. John's.

From 1881 to 1894 Dr. Body was Provost of Trinity College, Toronto, and did much for the building up of the University, in connection with which he founded the Women's College, St. Hilda's, the first of its kind in Canada. While in Toronto he gave no little help in the development of the Church in Canada, especially at the time of the formation of the General Synod.

In 1894, after giving the Paddock Lectures on *The Permanent Value of Genesis*, he came to the General Theological Seminary in New York as Professor of Old Testament Literature. This chair he held till 1906, when he became *Emeritus Professor*, his health having failed, largely in consequence of overwork and strain during his years at Toronto as well as later. Those who had the privilege of being his pupils will testify to the inspiration of his teaching, and the Seminary was greatly indebted to his spiritual influence as well as to his other gifts. He was one of the leading workers in the preparation of the Marginal Readings Bible. Serious heart trouble developed during this last summer, and death came suddenly through a hemorrhage of the brain. Dr. Body died, aged 61, in Burlington, Vt., and was buried on the 23rd from the house of his friend, the Bishop of Vermont. He leaves a widow and one daughter. *Requiescat in pace!*  
A. C. A. H.

## 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, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

## WANTED

### POSITIONS OFFERED—CLERICAL

YOUNG, unmarried priest wanted as assistant at St. Matthias' Church, Toronto, Canada. Catholic. \$600 per annum. Apply RECTOR.

### POSITIONS WANTED—CLERICAL

PRIEST, young, unmarried, six years' experience, pastor and preacher, loyal to the Catholic Faith, desires rectorship or chaplaincy. Address, "HUGH," care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS OFFERED—MISCELLANEOUS

MAN WANTED to take charge of boys' work in Church Orphanage, Yorkville, S. C. Boys are to be trained in truck farming, poultry, care of stock, dairy work, canning, carpentry, and repair work. Address DRACONESS GADSDEN, Yorkville, S. C.

### POSITIONS WANTED—MISCELLANEOUS

ACCOUNTANT, Churchman, graduate of two Colleges, twelve years' experience with commercial and bank accounts, is open for engagement. Would take charge of the business of an established school. Address "J. M. L.," care LIVING CHURCH, Milwaukee, Wis.



**A** YOUNG WOMAN of refinement wanted as a companion and helper to an elderly lady. Must be a good reader. Please reply to "F. R. M.," care LIVING CHURCH, Milwaukee, Wis. Arrangements can be made by correspondence.

**I**N A REFINED FAMILY, a position as companion or housekeeper, by lady of experience. Widow, middle-aged, a Churchwoman. Can furnish exceptional references. Experienced in traveling. Address "H. N. L.," care LIVING CHURCH, Milwaukee, Wis.

**W**ANTED.—Position as organist and choir-master. Young, experienced, Communicant. Organ recitalist and boy voice expert. Best of references. Address "ORGANIST," Y. M. C. A., Oak Park, Ill.

#### PARISH AND CHURCH

**A**USTIN ORGANS.—The tonal wonder and beauty of the massive 88 stop organ just opened in Portland (Maine) city hall has astonished the organ world. This instrument is thought to have no superior in the world. It is one of a dozen big church and auditorium organs erected by the Austins in the past year. Write for information. AUSTIN ORGAN Co., Hartford, Conn.

**O**RGAN.—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.

**T**RAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

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#### UNLEAVENED BREAD—INCENSE

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S. L. GILBERSON, *General Secretary*.  
September 27, 1912.

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# THE CHURCH AT WORK

## CONSECRATION OF ST. MATTHEW'S CHURCH, SUNBURY, PA.

ST. MATTHEW'S CHURCH, Sunbury, Pa., was consecrated on St. Matthew's Day, September 21st, by the Rt. Rev. James Henry Darlington, D.D., Bishop of Harrisburg. In the consecration service the sentence of consecration was read by the rector, the Rev. Walter C. Pugh, and the instrument of donation was read by Gen. Charles M. Clement. The Rev. Dr. Hodges of Philadelphia preached the sermon. The clergy present besides the Bishop, the rector, and the preacher, were: the Rev. Messrs. W. C. Charlton, who acted as master of ceremonies; R. R. Morgan, Bishop's chaplain; Archdeacon Nichols; Robert F. Gibson; C. C. Kelsey; W. C. Clapp; A. P. Wilson, and Frederick Diehl.

During the summer St. Matthew's has been undergoing extensive repairs. The exterior woodwork has been repainted and the interior walls have been tastefully decorated, and the floors recarpeted. The renovation has been thorough and the result fully justifies the trouble and expense. Most of the work was done in the month of August while the rector was on vacation.

## CHOIR STALLS AND PEWS FOR ST. JOHN'S, ROSS, CAL.

ON SUNDAY, September 15th, the Rev. Hubert Cowley-Carroll, rector of St. John's Church, Ross, Cal., blessed the furniture just installed in the church, consisting of choir and clergy stalls, bishop's chair, and pews for the church and chapel. The whole seating scheme is in dark oak of Gothic design, and is among the handsomest in the diocese. It is the gift of an anonymous donor. The new church at Ross is now completely equipped, and with the rectory, is free of debt. The two buildings have been built within the last two years.

## FIFTY-FIVE YEARS IN PRIESTHOOD

THE REV. WALTER A. MITCHELL, senior priest of the diocese of Washington, and now retired, residing in Washington, D. C., celebrated his fifty-fifth anniversary in the priesthood on St. Matthew's Day at the Chapel of Ease of All Faith parish, Mechanicsville, Md., diocese of Washington. The venerable priest acted as celebrant, and the rector of the parish, the Rev. D. Wellington Curran, delivered the sermon on vocation.

The Rev. Mr. Mitchell was ordained to the diaconate on Palm Sunday, 1856, by the Rt. Rev. George W. Doane, D.D., in St. Mary's church, Burlington, N. J., and was advanced to the priesthood by the same same bishop, in the same church on St. Matthew's Day, 1857. He was at first engaged in teaching in Burlington College, but during the period of the war between the states, he was rector of St. Paul's parish, Calvert Co., Md.

In 1866 he was connected with St. Luke's Church, Baltimore, the rector being the Rev. Charles W. Rankin, D.D. In 1867 he became rector of St. John's Church, Howard Co., Maryland, and remained there five years. In 1872 he became rector of St. John's parish, Hagerstown, Md. After twenty years of

hard work, during which the new St. John's church was built, a parish house and rectory were also secured. In the same parish at Faithsburg, a chapel was erected. From a small beginning this parish now has 409 communicants with a well equipped plant, and ranks well in the diocese, owing to the labors of this godly priest.

## THE COLORED COUNCIL OF THE DIOCESE OF SOUTH CAROLINA

THE COUNCIL of colored Churchmen of the diocese of South Carolina convened on Wednesday morning, September 18th, in St. Mary's church, Columbia, S. C., the Rt. Rev. W. A. Guerry, D.D., presiding. The council began with Morning Prayer, which was read by Bishop Guerry, at the close of which the Bishop read his annual address to the council and to the congregation present. He referred to those parishes where marked improvement has been made during the past year, and mentioned the churches at Spartanburg, Newberry, St. Luke's, at Columbia; Kingstree and St. Andrew's parish, near Charleston. At the close of his address, the Bishop announced that he had concluded to appoint the Rev. J. S. Quarles, rector of St. Mary's Church, Columbia, Archdeacon for the diocese of South Carolina. This action of Bishop Guerry was authorized by the white council, which convened in Beaufort last spring. That council appropriated \$500 as part payment of the salary of the Archdeacon.

## MARRIAGES OF THE CLERGY

TUESDAY MORNING, September 17th, the Rev. Ernest Russell Ladbrook, curate at the Church of the Advent, Louisville, Ky., was married to Miss Josephine Stone Klinkenbeard. The ceremony was performed by Dean Craik in Christ Church Cathedral, of which church the bride was a communicant and an active worker, being a member of the altar guild, and of the auxiliary choir, an organization of women which furnished the music for the wedding, also for the celebration of the Holy Communion which followed. At this latter service the Rev. Harry S. Musson, rector of the Church of the Advent, officiated.

THE REV. HAROLD HITCHCOCK KELLEY and Miss Evelyn Maxwell were married in St. Peter's church, San Francisco, on Tuesday, September 3rd, the officiant being the Rev. Douglas Ottinger Kelley, the father of the groom. On account of bereavement and illness in the families the wedding was very quiet, only the immediate relatives being present. Mr. Kelley is the Director of Religious Education in St. Mark's parish, Berkeley, Cal.

## NEW PARISH HOUSE AT SAN ANTONIO, TEXAS

THE CHIEF PARISH of the diocese of West Texas, St. Mark's, San Antonio (the Rev. Philip Cook, rector), is to occupy in a few weeks a remarkably handsome and well-equipped parish house. On three sides city streets bound the parish's large property on Travis Park, a beautifully quiet spot only a block removed from the business centre of

San Antonio. The Episcopal Residence adjoins the parish grounds on the west. The church itself is situated due east and west, its chancel (at the east) fronting Jefferson street. Between the Bishop's house and the church on the south line (Pecan street) stands the former rectory, a substantial three-story building, and on Martin street, north of the rectory the new parish house is being placed. These two buildings are now connected, and run through, north and south, from street to street, with an entrance on each. The rooms of the former rectory are so being changed as to provide excellent meeting places for the various organizations necessary in a parish of a thousand communicants. Here also are to be a library, choir rooms, club rooms, and clergy offices, with the third floor given to living rooms for assistant and visiting priests. The kitchen and heating plant are located in the basement, and at the centre of the combined buildings. The old servants' quarters are converted into splendid baths and dressing rooms, and connected with the new gymnasium.

The new building appears from outside as a three story structure, but the two lower floors in reality are one assembly room, with a very broad balcony. This room will be equipped with a stage and will accommodate six hundred persons. It has been most carefully planned to meet the requirements of the growing Sunday school, as well as to provide for any large meeting or entertainment. All those seated in the balcony, as on the main floor will command full view of the stage, so that they may take part in the opening and closing of Sunday school, yet at the same time each class will be isolated during the period of teaching.

The third floor is planned for gymnasium and for kindergarten work. Here a room 50x80 feet, the full size of the new building, is clear of all pillars throughout.

This whole work costing \$15,000, is being executed on plans drawn by the Alfred Giles Company, a firm headed by a Churchman of the city. St. Mark's will shortly have one of the best parish houses in the South or West, and all equipment that can be required for years to come. The parish contains nearly a third of the communicants of West Texas, and San Antonio's population has passed the 100,000 mark.

## MEETING OF EXECUTIVE COMMITTEE OF SUNDAY SCHOOL CONVENTION

THERE will be a meeting of the Executive Committee of the Sunday School Convention of the Fifth Department at the parish house of Trinity Cathedral, Cleveland, Ohio, on Tuesday, October 8th, at 2:30 p. m.

## CALIFORNIA LOCAL ASSEMBLY OF THE B. S. A.

THE LOCAL ASSEMBLY of the Brotherhood of St. Andrew was held in the parish house of Christ Church, Alameda, Cal., on Friday, September 20th. Business was opened by some introductory remarks by the president of the Executive Committee, Mr. George S. McCallum, of Grace Pro-Cathedral chapter, San Francisco.

The chief event of the evening was the report from the delegate to the Chicago Con-



vention, Mr. George C. Goe. This left some very clear impressions of the wonderful value of these annual conventions as a most valuable means of stirring up the zeal and devotion of Churchmen. Some discussion followed as to the advisability of urging the Convention of the Brotherhood to come to San Francisco in 1915, the alternative being to help get the Convention for Los Angeles in that year. The Executive Committee was instructed to report at the next quarterly Local Assembly, to be held in St. Stephen's church, San Francisco, near to the Feast of St. Andrew, as to the decision as to the efforts to be extended in connection with the Convention of 1915. Some statement of facts was made concerning the establishment of a non-sectarian Rescue Mission on the edge of the Barbary Coast; and the prayerful interest of the Brotherhood was asked for this mission. The Brotherhood men were urged to be on their guard against an insidious attempt to reestablish Race Track Gambling in this state through the action of the people in voting at this coming general election.

#### A METHODIST AND A PRESBYTERIAN MINISTER ARE CONFIRMED

ON SUNDAY, September 15th, Bishop Wells of Spokane, confirmed the Rev. Matthew J. Stevens, who has been for twenty years a member of the Detroit Conference of the Methodist body, and Leslie C. Hill, who has been a candidate for orders in the Presbyterian body. Both have been received as postulants for holy orders. The confirmation took place at All Saints' Cathedral, Spokane, Wash., the candidates being presented by the Dean, the Very Rev. William C. Hicks. Mr. Stevens' former charge was in Jackson, Mich. He has been appointed as lay reader at the Church of the Good Samaritan, Colfax, under Archdeacon Purdue. Mr. Hill will for the time being, continue his studies at Whitman College, Walla Walla, where he will complete his arts course in two years.

#### TWO NEW CHURCHES IN THE DIOCESE OF SPRINGFIELD

TWO NEW BUILDINGS in course of erection in the diocese of Springfield are nearing completion and are almost ready for occupancy. The chapel of St. Paul at Freeman, Ill., and the church for Christ Church parish at Collinsville. The money for the chapel of St. Paul was furnished by friends of the Bishop in Boston as a memorial to Miss Paulina Ingraham, who for a long time was interested in the work in this diocese. The Italians of the neighborhood of Freeman have gladly welcomed the building and have given their help in its construction.

#### LAYING OF CORNERSTONE OF ST. PAUL'S, SPRINGFIELD, ILL.

THE CORNERSTONE of the new St. Paul's church, Springfield, Ill., was laid with impressive ceremony in the presence of a large congregation on the feast of St. Matthew, September 21st. The service used was that in the new Book of Offices authorized by the last General Convention. In the absence of Bishop Osborne, who was away on a visitation, the service was conducted and the cornerstone laid by the rector of the parish, the Rev. Edward Haughton, Archdeacon of Springfield. The Rev. John Chanler White, rural dean of Jacksonville, made the address. The Rev. Messrs. George C. Dunlop, H. L. Hoover, and R. L. Wilson of the city clergy were in attendance, as was also the architect of the building, Mr. John Sutcliffe of Chicago. In the box placed in the cornerstone were photographs of the first Bishop of Springfield, Dr. Seymour, and the present Bishop, Dr. Osborne; photographs of most of the former rectors and the present rector of

St. Paul's parish; photographs of many of the vestrymen and wardens, and many parishioners, a copy of the Prayer Book and Hymnal, the last Journal of the diocesan synod, copies of the local papers, and each of the Church papers, *THE LIVING CHURCH*, the *Churchman*, *American Catholic*, *Spirit of Missions*, and the *Springfield Churchman*, a list of the communicants of the parish in 1871 and of the present date, a history of the parish from earliest times to date, a list of the societies and officers, some coins of currency and a Lincoln medal. The full vested choir of St. Paul's furnished the music.

The cornerstone laying has been delayed owing first to an accident in which the stone was broken, and the second one sent from the quarry was deliberately defaced by some malicious person after its arrival in Springfield and before it was delivered on the ground. The work of the building of the church has also been delayed owing to some trouble the contractor had with the local stone mason's union. Happily the difficulty has been adjusted and the work will be rapidly pushed from now on. The church and parish house are in process of erection and are promised for use next spring, it is hoped, in time for Easter. The work has progressed far enough to show that the buildings when completed will be very beautiful and commodious and by far the handsomest in the diocese. The large and beautiful house which was on the lot when purchased has been moved to the rear of the church lot, has been thoroughly repaired and fixed over and is now occupied by the rector and his family. It makes a very handsome home and elegant rectory. The vestry hope to be able to sell it after awhile and put the money into the new rectory designed to correspond with the rest of the buildings.

#### MEMORIAL TO DR. ECCLESTON IN BALTIMORE CHURCH

ON SUNDAY, September 22nd, in Emmanuel church, Baltimore, Md., a bronze mural tablet, a memoria: to the late rector, the Rev. J. H. Eccleston, D.D., was unveiled with impressive ceremonies in the presence of a large congregation. Bishop Murray, assisted by the Rev. Arthur B. Kinsolving, rector of St. Paul's Church, officiated and delivered the sermon. The tablet is erected in the wall a few feet to the right of the pulpit. It is the work of Hans Schuler, the Baltimore sculptor, and is in the shape of a bas-relief portrait of Dr. Eccleston and represents him in the act of preaching. The face and head were taken from his death-mask, and are a striking likeness. The tablet bears the inscription: "James Houston Eccleston, D.D., 1884-1911. For twenty-three years the beloved rector of this church." The tablet cost \$2,000, and the remainder of nearly \$20,000, which has been contributed, will be invested and the proceeds devoted to the maintenance of a visiting nurse in the parish. For this service an "Office for the Benediction of a Memorial Tablet" was prepared by the Bishop and distributed in pamphlet form for the use of the congregation.

#### RETIRE AFTER RECTORSHIP OF THIRTY YEARS

A LARGELY ATTENDED farewell reception tendered by the wardens, vestrymen, and members of St. John's Church, Butte, Mont., to their retiring rector, the Rev. Slator Clay Blackiston, and Mrs. Blackiston, was held on Thursday evening, September 12th. As indicating the general esteem in which the Rev. Mr. Blackiston was held in the community a large number of prominent citizens of Butte, not members of his parish, came out to express their regret at his retirement from active service, among them being leading clergymen representing the Roman Catholic,

Methodist, and Lutheran Churches. A handsome purse was presented to Mr. Blackiston by his parishioners in appreciation of his thirty years of service among them. The reception also took the form of a welcome to the Rev. Allen K. Smith and Mrs. Smith, who succeed the Rev. and Mrs. Blackiston in the rectory of St. John's parish.

#### BERKELEY DIVINITY SCHOOL NOTES

A NEW WINDOW has been placed in the chapel of St. Luke, Berkeley Divinity School, Middletown, Conn., replacing the second of the four Evangelist windows, which was cracked many years ago by the firing of a cannon in the street, and broken more recently by the wind on a stormy day. Like the former window, this bears the name of St. Mark with its symbolical figure of a winged lion, well drawn and in good coloring. It is given in memory of a recent graduate by a kinswoman, and a plate beneath it bears this inscription:

In loving memory of the Rev. Richard Arthur Edwards, 1881-1910, a graduate of this school in 1906.

"Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory."

THE MEMBERS of the school, at their first meeting of this year as the Missionary Society elected officers as follows: President, Paul H. Barbour of Connecticut; Vice-President, Alaric J. Drew of Albany; Secretary, John H. Rosenbaugh of Erie; Treasurer, John M. Horton of Albany. These officers, with a fifth member chosen by themselves, constitute the executive committee. The committee for correspondence with the alumni consists of Perley S. McConnell of the senior class, John H. Rosenbaugh of the middlers, and George L. Barnes of the juniors.

THE REV. E. C. ACHESON has presented, to be placed with other like pictures in the common room, a fine photograph of the House of Deputies at the General Convention in Richmond in 1907, taken in front of St. Paul's church. A photographic portrait of Bishop Williams has also been presented, taken not long after the establishment of this school here.

#### DECLINES TO CONFIRM BISHOP-ELECT OF KANSAS

THE STANDING COMMITTEE of the diocese of Easton, in session September 20th, declined to give its confirmation to the election of the Bishop Coadjutor of Kansas, "because of the evidence laid before us that he is a divorced man."

#### MASSACHUSETTS CATHEDRAL BECOMES OPERATIVE

THE REV. DR. EDMUND S. ROUSMANIERE will be inducted Dean of the St. Paul's Cathedral on Sunday, October 6th, and the service will follow the old traditional ritual. On the following day there will be a big service of a diocesan character, and thereafter the Cathedral will become operative as the church of the whole people. On last Sunday a letter from Bishop Lawrence was read from the pulpits of all the parishes in the diocese, explaining the purposes of the Cathedral.

At the Sunday service, Bishop Lawrence of Massachusetts and Bishop Perry of Rhode Island will be present, the former to induct the Dean. A number of clergy will be in the chancel. At the afternoon service Bishop Perry will preach, and in the evening the pulpit will be occupied by the Lord Bishop of Winchester, England, the Rt. Rev. Edward S. Talbot. The Lord Bishop is now in this country as a member of the continuation



committee of the Edinburgh conference. That same forenoon he will preach at Appleton chapel.

On Monday morning a number of Bishops will participate in the service. The clergy will vest in Park Street church across the street (this is one of the leading Congregational societies in the city), which edifice has been generously donated to Dean Rousmaniere for the purpose by the Rev. Dr. A. Z. Conrad, its pastor. At the close of this service there will be a luncheon for the visiting clergy of the diocese, most of whom are expected to be present. Joseph Grafton Minot, one of the corporation of the Church of the Advent and one of the most prominent laymen of the diocese, will be master of ceremonies.

The regular schedule of services at the Cathedral thereafter will include Holy Communion daily; on Mondays, Wednesdays, and Fridays at 7:30 A. M., and on Tuesdays, Thursdays, and Saturdays at 8:30 A. M. On Thursdays and Holy Days there will be another celebration of the Holy Communion at 11 o'clock. Morning Prayer will be said daily at 10 o'clock and there will be Evening Prayer at 5 o'clock, and this service will be choral on Wednesdays. On Fridays the class in personal religion will meet at 11 o'clock.

A notable list of preachers has been secured for the various services throughout the fall, winter, and spring. Two from England will be the Rev. Herbert Hensley Henson, Canon of Westminster Abbey, and the Rt. Rev. William Boyd-Carpenter, who will be in Boston in February. There will be a number of bishops and several deans, as well as a number of local clergy. For the present there will be no additions to the Cathedral staff, which will consist of Dean Rousmaniere and the Rev. Frederick J. Walton and the Rev. Ralph M. Harper, who will be known as assistant ministers of the Cathedral. There will be several lay assistants, one of these being Rolfe Pomeroy Crum, who is beginning his second year in the Episcopal Theological School. Miss Margaret S. Lloyd will be Cathedral deaconess. The appointment of Canons will be made at the next diocesan convention in May.

#### BISHOP TALBOT RETURNS FROM EUROPE

BISHOP TALBOT of Bethlehem arrived in Boston, Monday, September 23rd, on the steamer *Canopic*. He appeared in good health after his summer in southern Europe. With him were Mrs. Talbot and her niece. The party remained about a week in Boston, during which time the Bishop attended the sessions of the Supreme Council, Ancient Accepted Scottish Rite for the northern jurisdiction. Bishop Talbot received the thirty-third degree at this time. During his stay in Boston Bishop Talbot went out to visit the Episcopal Theological School at Cambridge, where he was the guest of Dean Hodges.

#### CELEBRATES FIFTIETH ANNIVERSARY OF ORDINATION

THE REV. LEVI JOHNSTON, priest in charge of St. Mark's Church, Mendham, N. J., for thirty-one years, celebrated the fiftieth anniversary of his ordination to the sacred ministry on Sunday, September 29th. Bishop Lines and other clergy participated in the services, and many letters of congratulation came to the venerable priest.

#### THE CONNECTICUT SUNDAY SCHOOL COMMISSION

AT A RECENT MEETING of the Sunday School Commission of the diocese of Connecticut, held at Trinity parish house, New Haven, work for the coming year was out-

lined. The institutes which were so successful last year will be continued during this season, and new places visited. These have proven a most valuable way of disseminating Sunday school information. It is also hoped that a special committee appointed for the purpose will be able to arrange a schedule of subjects and courses for a Sunday school which might be acceptable to many parishes. With the present drifting of population, a pupil moving from one school to another is bewildered by different regulations, loses time by change of subjects of study, may repeat what he has already been over, and in the course of his Sunday school years may miss entirely some important subject. If there can be agreement as to a general scheme of study and a considerable number of parishes be led to adopt the same, the general advantage to the Church would be evident. The Commission hopes to make a suggestion for such uniform curriculum.

#### MISSIONARY COUNCIL OF THE SECOND DEPARTMENT

ARRANGEMENTS for the Missionary Council of the Second Department, which is to meet in Buffalo from October 22nd to 24th, are now nearing completion. A meeting of the chairmen of the various sub-committees, having the preparations in charge, was recently called by the Bishop of Western New York and very satisfactory progress was reported by those who have been earnestly at work for some time past.

The Second Department comprises all the Bishops of the five dioceses in the state of New York, the two dioceses of New Jersey, and the missionary district of Porto Rico, making nine in number. Delegates, clerical and lay, to the number of eight from each are members thereof.

The special features of the programme will be a large mass meeting with prominent speakers, and a dinner for the delegates and men interested in the work.

#### COUNCIL OF THE SIXTH MISSIONARY DEPARTMENT

THE fifth annual council of the Sixth Missionary Department at Grand Junction, Colo., will open Friday morning, October 18th, with a celebration of the Holy Communion, Bishop Brewer being celebrant, and Bishop Olmstead, the preacher. The business and conference sessions will be held in the assembly hall of the Y. M. C. A., and will open on Friday with a conference on "What has Department VI. done since the last council to further the Church's Mission," with seven-minute reports from representatives from each diocese and district, and a "Review of the Year" by the Rev. C. C. Rollit, department secretary. In the evening a public meeting will be held with the general subject, "The Church's Programme of Work," with addresses on "The Next Towns" by Archdeacon Dennis of Delta; "The Church and the Nation," by Archdeacon Parshall of Minnesota; and "The Church Into all the World." Saturday morning the 19th will be given up to two conferences: "Young Men and the Home Field," with addresses on "How can we secure an adequate supply of Western-bred men for the ministry?" and "Is home missionary experience a useful preparation for parochial work?" by Dean Tancock of Omaha; and "How to introduce an adequate policy for Church support and Church extension" by Archdeacon Hooker of Montana. Saturday afternoon will be given up to the meeting of the Sunday school convention of the Department. A full programme of vital and practical topics has been prepared, although the speakers are not fully determined upon. Among the principal addresses will be: "The General Board of Religious Education: Its Scope and Plans" by Bishop Mann; "Method

of Teaching the Bible in Advanced Classes," Bishop Brewster; "The Value of having the Catechism fully learned by all scholars," Professor Lofstrom; "Mission Study in Sunday Schools," Archdeacon Hooker; "How to Teach a School of a Dozen Scholars"; "Teacher Training"; "Is the Sunday School a Practical Method of Fulfilling the Priest's Duty of Instructing Children in the Truths of Religion." Saturday night a public reception will be held at the Y. M. C. A., with addresses by Dr. Sturgis of Colorado Springs on "Adventure for God"; "Department VI. and the Board of Missions"; "Laymen and the Mission of the Church," Mr. John W. Wood. Sunday, October 20th, at the eleven o'clock celebration, with Bishop Brewer celebrant, Bishop Mann will preach at St. Matthew's church. In the afternoon a public meeting will be held at the Auditorium, at which Bishop Mann will speak on "The Church and Civic Life"; Bishop Thomas, "The Church and Social Life"; and an address on "The Church and Industrial Life." The final service will be at the same place, at which Bishop Beecher will speak on "The Church's Contribution to the American Nation," the Rev. James E. Freeman on "The Nineteenth Century Made the World a Neighborhood: the Twentieth must Make it a Brotherhood"; and a final word, "Forward," by Bishop Brewer.

#### ENTIRE POPULATION CELEBRATES CHURCH'S OPENING

AFTER being closed for much of the summer for alterations and renovation, the expense of which was borne chiefly by Mr. Isaac Gulden Irely, St. Gabriel's church, Douglasville, Pa. (the Rev. A. S. H. Winsor, rector), was re-opened on Saturday, September 21st. The occasion was the baptism of Isaac Grant Irely, the only son of Mr. and Mrs. Isaac Gulden Irely, and heir to the large estate of the late Col. H. M. Messchert. The baptism was preceded by the Churching Office. St. Gabriel's is the only church in Douglasville, the town therefore comprising one united parish, all of whose inhabitants were invited to the services, as well as most of the people living within a radius of several miles. After the service a table half a block long on the lawn of the Messchert homestead, Roselawn, seating 250 guests, was used for the luncheon served to the many guests, while the Ringgold Band of Reading, furnished the music. The affair was unique in that the entire population joined in the celebration of the event.

#### DEATH OF ABBOT A. LOW

MR. ABBOT AUGUSTUS LOW, a brother of Mr. Seth Low, died on September 26th, at St. John's Hospital, Brooklyn, L. I. He was born in Brooklyn in 1844. He was a trustee of the Church Charity Foundation, and for years senior warden of St. Michael's Church, Brooklyn. Funeral services were held at that church on September 27th, Bishop Burgess and Bishop Brewster officiating, being assisted by the rector of the parish. Mr. Low is survived by a widow, three sons, and one daughter, and two brothers.

#### BISHOP HALL RETURNS FROM ENGLAND

THE BISHOP of Vermont returned from his trip to England on September 8th, much benefited by his voyage and stay in the Old Country. But his medical advisers tell him that his strength will not permit him to resume all his duties without serious risk of another collapse. He had as companion on his voyage, the Bishop of Winchester, who was accompanied by his wife and daughter. They were entertained as guests of Bishop Hall for several days at Rock Point, Vt.



## OPENING OF NASHOTAH

NASHOTAH opened auspiciously on Sunday, being St. Michael and All Angels' Day, fifty-one students being in attendance in seminary and preparatory, representing fourteen dioceses of canonical relationship. The faculty and corps of instructors are unchanged. The trustees were in session on Monday, electing to their number the Bishop of Salina and Mr. T. T. Lyman of Milwaukee to fill vacancies caused by the death of the late Bishop of Fond du Lac and the resignation of the Bishop of Marquette. Certain changes made in the statutes provide for distributing the work of the executive committee among three standing committees—the executive committee, the property committee, and the finance committee.

## SUDDEN DEATH OF REV. DR. BENTON

THE SHOCKING INTELLIGENCE that the Rev. Dr. A. A. Benton, D.D., was suddenly stricken while administering the chalice at the Church of the Nativity, Crafton, Pa., last Sunday morning, assisting his son, the Rev. W. L. H. Benton, rector of the parish, is announced by telegraph. Dr. Benton, though 75 years of age, was in comparatively good health and there was no reason to anticipate his early decease. Dropping to the floor, he was carried to the vestry room and died a few minutes later.

Dr. Benton was a priest of much learning and distinction. Born on the island of Crete on July 3, 1837, he was graduated from Trinity College, Hartford, and from the General Theological Seminary, New York, and was ordained deacon in 1860 and priest in 1863, both by Bishop Atkinson of North Carolina. Taking missionary work in that diocese at the very beginning of the Civil War, he continued faithfully at it until 1883, when he accepted a professorship in Delaware College, continuing as such for five years. From there he went in 1888 to the University of the South, where he was professor until 1894. Next he went to the diocese of Springfield, taking charge of the mission work at Albion. There he remained until the infirmities of old age compelled his retirement a few years ago, when he went to live with and assist his son at Crafton in the diocese of Pittsburgh. Dr. Benton was editor of the *Church Cyclopaedia*, published in 1884, and also of an edition of *Virgil*. He was also at one time an editorial writer upon the *Church Eclectic*.

## MEMORIALS AND OTHER GIFTS

ON THE evening of the Feast of St. Michael and All Angels, Bishop Webb visited St. Paul's parish, Watertown, Wis., and consecrated several gifts and memorials which the parish received during the past summer, an organ, a brass Communion rail, an electric chandelier which hangs in the chancel, and a litany desk. The organ is a very fine instrument of the most approved tubular pneumatic construction. It has eighteen sets of pipes, independent console, and all the accessories of a first-class organ, a notable feature of which is a visible adjustable combination system. The tonal quality of the organ is peculiarly sweet and pleasing. The Communion rail was given by St. Agatha's Altar Guild; the chancel chandelier by Mr. Robert Dent, who has been a vestryman of St. Paul's for a number of years; the litany desk was given by St. Mary's Guild. During the past year the parish received several other very practical gifts, among which are a chandelier for the rectory parlor, from Mr. Dent; other fixtures given by several persons; and a cement floor in the rectory basement, given by Mr. E. L. Bartlett.

EXTENSIVE improvements are being made in St. Andrew's church, Pittsburgh, Pa. The chancel window has been raised seven feet,

and the floor of the chancel elevated and paved with marble. A new organ chamber is being constructed to receive the handsome new organ about to be installed, the gift of two parishioners, Mrs. F. S. Bissell and her sister, Miss Mary Louise Jackson. Eight new windows are being provided for the side aisles called "Apostles windows" which are to be made of a glass designated by the name of the architecture of the church, which is Fifteenth Century Perpendicular Gothic. All the Apostles will be commemorated, some singly, and others grouped together. The windows are memorials of departed friends and relatives of the donors. This parish hopes to observe the seventy-fifth anniversary of its organization in April, 1913.

WORK is progressing on the new St. Paul's church, Kittanning, Pa., which it is hoped will be ready for occupancy by Christmas. A supplementary contract has been awarded for the erection of a flèche of copper and lead, in which the old bell will be hung. The bell has been in use since 1847. Three beautiful silver sanctuary lamps have been presented, patterned after the lamps hanging in Cowley St. John's, Oxford, England. A new organ has been ordered, and it is hoped will be in place in time for the opening of the church. A movement is on foot to place in the new church some sort of memorial of the late Dr. Wilson of Chicago, a former rector of the parish.

ON THE EVENING of the Sixteenth Sunday after Trinity, in St. Stephen's church, Peoria, Ill., Bishop Fawcett unveiled and blessed a tablet to the memory of the Rev. Sydney G. Jeffords, the founder of St. Stephen's, and who died suddenly a few months ago. In addition to the address delivered by the Bishop, short tributes were paid by a number of the parishioners to the memory of their beloved priest.

A NEW PIPE ORGAN has been promised to Trinity mission, Bellefontaine, Ohio (the Rev. John Stuart Banks, rector), the donor being Mrs. Rebecca R. Williams, who a year ago gave a house and lot in Bellefontaine to the same mission. Mrs. Williams is not a member of the mission, but is one of its warmest friends and best supporters.

ST. MARK'S MISSION, Springfield, Vt., has recently been the recipient of a bell and belfry from the estate of the late Jonathan Chase. The bell was installed and used for the first time on Sunday, September 15th. A processional cross has also been given to the mission to be used in the processions of the vested choir.

## BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop  
Diocese Sends Many Students to Church Seminaries

WITH THE opening of the theological seminaries the diocese proves well provided with postulants, there being six at the General Theological Seminary, New York, one at Cambridge, and one at Nashotah. At the General Seminary are the following young men: Leroy Eltringham, Percy Houghton, Percy Williams, Louis Sheen, Albert Edward Greanoff, and Mr. Kline; at Cambridge, Donald Schuman; at Nashotah, Joseph S. Hinks. This group of students have rendered the diocese valuable service during the summer in caring for missions that are much neglected during most of the year.

## KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop  
Woman's Auxiliary Holds Mission Study Institute at Louisville

THE WOMAN'S AUXILIARY held an institute for the study of missions for four days this week. An excellent programme had been

arranged by the diocesan educational secretary, Miss L. L. Robinson, and an efficient committee. The services and meetings were held in the five larger churches of Louisville and included two evening sessions, one being a stereopticon lecture on Japan by one of the local clergy.

## MARYLAND

JOHN G. MURRAY, D.D., Bishop

Bishop and Clergy Return to Diocese—"Homecoming Week" at Baltimore Church—Anniversary of Parish Guild

BISHOP MURRAY, who has just returned to Baltimore from his summer home at Emmetsburg and with his family is again settled for the winter in the episcopal residence on the Cathedral grounds, has resumed his regular office hours at the diocesan library. Most of the city clergy have also returned from their vacations and resumed their regular schedules of winter services. The Rev. Charles Fiske, S.T.D., rector of the Church of St. Michael and All Angels, has returned to his work in good health, after a two months' rest on the Maine coast, where he has been recuperating from his illness in the early summer.

THE MEN'S CLUB of the Church of the Ascension, Baltimore, one of the strongest organizations of its kind in the city, during the past week has been celebrating "homecoming week." Each night in the parish house a different programme of exercises was presented. The series concluded on Sunday night, September 22nd, with a special sermon by the rector, the Rev. Richard W. Hogue. Mr. C. J. B. Swindell is president, C. R. Haslup, secretary, and W. O. Smith, Jr., treasurer.

THE TWENTY-FIFTH anniversary of Christ Church Guild of Queen Caroline parish, Howard county (the Rev. William P. Pointer, rector), was celebrated in the parish hall near Guilford on Wednesday evening, September 25th. The anniversary address was delivered by the Hon. Ogle Marbury, member of the House of Delegates from Prince George's county.

## MASSACHUSETTS

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

Sermons on Citizenship at St. Matthew's, South Boston

THE REV. JAMES SHEERIN, rector of St. Matthew's Church, South Boston, has announced a course of Sunday evening discourses by way of emphasizing a better citizenship. He declares himself as not in favor of "Preaching politics," but he thinks it feasible to enquire into the condition and standing of each party and its candidates without committing the church or parish to the support of any one candidate. Beginning on Sunday, September 29, he took the Democratic party, as the oldest one in the country.

## OHIO

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

Prepare for Missionary Council in Cleveland—Improvements at Ashtabula—Mission Placed under Cathedral's Care

FOR SOMETIME weekly noon-day meetings of the Cleveland local committee on preparation for the coming of the Council of the Fifth Missionary Department at the Cathedral, Cleveland, October 9th and 10th, have been held, and all arrangements for receiving the Council are now well in hand. The Bishop of the diocese and President of the Council, has authorized a special collect to be said in all the churches of the diocese, pray-



ing for Divine guidance in the deliberations of this great missionary body.

PLANS have been adopted for and work begun on enlargement of the Sunday school rooms and parish house of St. Peter's, Ash-tabula, Ohio (the Rev. J. M. Forbes, rector). When completed available space and facility for work will have been more than doubled.

THE MISSION of St. Philip the Apostle, Cleveland, has been placed under the care of the Dean of the Cathedral and his curates.

### PITTSBURGH

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

Annual Meeting of the Pittsburgh Branch of the Woman's Auxiliary

THE THIRTY-FIRST annual meeting of the Pittsburgh Branch of the Woman's Auxiliary will occur on October 31st, and November 1st and 2nd. The first day will be devoted to a general business meeting, election of officers, presentation of the United Offering, and missionary addresses by Miss Elizabeth Wood of China, and the Rev. J. G. Meem of Brazil. There will be sessions morning and afternoon in the St. James' Memorial church, Pittsburgh. The second day will be occupied largely by mission study classes, and sectional conferences of parochial officers, and will be held in the parish house of the Church of the Ascension. The third day will be given over to a rally of the Juniors, with addresses by the Rev. Mr. Meem and Miss Wood. There will be an exhibition of work of the Juniors, and on one of the days an exhibit of missionary literature.

### SPOKANE

L. H. WELLS, D.D., Miss. Bp.

Improvements Made in Spokane Churches—Progress at St. Luke's Hospital, Spokane—Lectures on Missions

ST. MATTHEW'S CHURCH, Spokane, Wash. (the Rev. Herbert T. Archbold, priest-in-charge), is undergoing extensive repairs at a cost of about \$1,500. The building is being raised and a Sunday school room placed underneath. A choir room and sacristy is also being joined to the west side. Other improvements in the city are a new altar at Holy Trinity Church (the Rev. A. F. Randall, rector), which has been installed at a cost of \$400, a new pulpit at All Saints' Cathedral (the Rev. William C. Hicks, dean), the gift of a parishioner; and a new baptismal font at St. James' church (the Rev. Herbert I. Oberholtzer, priest in charge), the result of patient labors on the part of the congregation.

THE NEW west wing of St. Luke's Hospital, Spokane, begun five years ago but abandoned for a time for lack of funds, has just been completed. A new surgery has also been added. The capacity of the hospital has thus been doubled. The equipment placed in the new portions is of the most modern type and the best that could be purchased; besides which the old portion has also been thoroughly renovated. St. Luke's is now one of the finest institutions of its kind in the country. It has long borne a reputation among the medical profession as unsurpassed in technique, and with the added equipment will undoubtedly enhance this reputation. The improvements were made at an expense of \$50,000.

THE BOARD OF RELIGIOUS EDUCATION of the district (the Rev. W. H. Bliss, president), is planning to give four lantern lectures in all the churches in Spokane in rotation, the slides being those furnished by the General Board, entitled "Alaska," "Honolulu," "Japan," and the "Indian Work." The district Board of Missions purposes to have slides made for the same end, of the mission fields of the district.

### SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

Osborne Hall Again Shelters Girls of University of Illinois—The Orphanage of the Holy Child at Springfield

THE ORPHANAGE OF THE HOLY CHILD, the diocesan orphanage for girls, and really the only charitable institution in the diocese, located in Springfield, is doing a fine work in a quiet way. Sister Geraldine is in charge, and she has eighteen little girls in her family, the capacity of the building. It really needs a more generous support than it is getting and gifts of useful articles of clothing for little girls and food stuffs would be a great help and a great comfort to the little ones left in the charge of Holy Mother Church.

OSBORNE HALL, the home for girls at the University of Illinois, has opened this year with every room taken and there were applications enough to fill another such building. The Church, under Bishop Osborne, was the first to enter upon this field of work at the university, but she has been followed by the Presbyterians and others who have erected like halls for the accommodation of the girls in attendance at the university.

### CANADA

News from Across the Border

#### Diocese of Toronto

FROM THE REPORT of the Dominion Council, presented on September 20th, to the delegates at the annual convention of the St. Andrew's Brotherhood, which met in Toronto, the outstanding needs of the Brotherhood were brought to notice. One was the need of a traveling secretary, who will work exclusively in the western section of Canada, where a great extension may be expected in the near future. The report showed the existence of 246 senior chapters and 134 juniors in Canada, which represented a small decrease. This falling off was attributed to the reduction of the staff at headquarters, which had handicapped the work of extension. At the final business session on the 21st, an important change was made in the method

### HARD TO SEE

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It is curious how people will refuse to believe what one can clearly see.

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Prove it by science or by practical demonstration in the recovery of coffee drinkers from the above conditions, and a large per cent. of the human family will shrug their shoulders, take some drugs and—keep on drinking coffee or tea.

"Coffee never agreed with me nor with several members of our household," writes a lady. "It enervates, depresses and creates a feeling of languor and heaviness. It was only by leaving off coffee and using Postum that we discovered the cause and way out of these ills.

"The only reason, I am sure, why Postum is not used altogether to the exclusion of ordinary coffee is, many persons do not know and do not seem willing to learn the facts and how to prepare this nutritious beverage. There's only one way—according to directions—boil it fully 15 minutes. Then it is delicious." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

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

## Several Books on the Roman Question

So long as there is controversy between Rome and the Anglican Church, just so long must American Catholics study the subject. It is to our shame that our people study the matter so little. The following are written by the best equipped scholars of the English Church, and one by the late Dr. Ewer, who was a Catholic Churchman when it was unpopular to be one:

### ROMAN CATHOLIC OPPOSITION TO PAPAL INFALLIBILITY

By the REV. W. J. SPARROW-SIMPSON. 12mo., 375-xvi pages, including a very full Index. \$2.00; by mail \$2.12.

"This book is the most important contribution to the controversy on the Roman question that has been published for many a long day, and it views the subject from an entirely new standpoint. It contains no Protestant utterances but confines itself solely with the opinions of loyal members of the Roman Communion. Certainly before reading this book we had no idea how widespread among Roman Catholics was the opposition to the doctrine of the Infallibility at the time of the Vatican Council, nor how many of the most learned theologians of the day had openly opposed it. We do not need to go to Protestant authors for arguments against this doctrine, they are all here, written large by faithful and devout and learned members of the Roman Communion. The author has also gathered an immense amount of valuable information as to what took place at the Vatican Council itself, and of the way in which the Decree of Infallibility was brought about. The whole volume is most interesting, and should be studied by every priest."—*American Catholic*.

### NOTES ON THE PAPAL CLAIMS

By ARTHUR BRINCKMAN, Chaplain of St. Saviour's Hospital, London. Price, \$1.00; by mail \$1.09.

The author believes that "there are numbers of those who are commonly called 'Roman Catholics' who are beginning to doubt if the Papacy and its claims have God's sanction and approval, and who would be only too glad to be at peace with their Anglican brethren. Such persons are beginning to chafe under the continual tirades against the Church in England, feeling that they are intended as a lecture for themselves, as well as to unsettle other persons who occasionally enter Roman chapels."

The book is an examination of the Papacy in older days and in our own. Highly commended by *The Living Church*.

### REUNION AND ROME

By the REV. PERCY DEARMER, M.A. With Prefatory Letter by His Grace, THE ARCH-BISHOP OF CANTERBURY. Paper, 40 cents; by mail 45 cents.

The Archbishop of Canterbury writes of this little book: "I have no hesitation in saying that I regard the little book as a valuable contribution to our popular literature on a grave subject."

### CATHOLICITY IN ITS RELATIONSHIP TO PROTESTANTISM AND ROMANISM

By the Late REV. F. C. EWER, D.D. Being Six Lectures delivered at Newark, N. J., at the request of leading laymen of that city. 75 cents; by mail 85 cents.

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of financing. Hitherto an annual quota of fifty cents per member has been sent to the head office by the chapters. In future an additional \$3.00 per member will be required to be used in the extension work and for other expenses of the organization. The quota of fifty cents per member is all that will be required to keep the members in good standing, so that the amendment to the constitution will not be a hardship upon poorer members of the Brotherhood. Under a new clause interested men in the Church who do not wish to become active members of the Brotherhood, may become sustaining members upon the payment of \$5.00 per annum, the extra money needed being raised in this way and by subscription.—NEGOTIATIONS are in progress for the amalgamation of St. Stephen's Church, and St. Philip's Church, Toronto, the latter to be absorbed in the former. St. Philip's parish was established about thirty years ago as an off-shoot from St. Stephen's, after a struggle in which some of the oldest and most prominent members of St. Stephen's eventually seceded, and the erection of St. Philip's church was the result. The cause of the rupture was the text inscribed on an arch over the pulpit, "I will go up unto the altar into the House of the Lord." Some members considered that it savored of "high" Church doctrine and wanted the words "unto the altar" eliminated, making the wording "I will go up into the House of the Lord." The Church officers however would not consent and they were upheld by the congregation.—A SANCTUARY lamp was dedicated in St. John's church, Peterborough, on September 18th, in memory of one of the oldest members of the congregation, Mrs. Charles Perry. It is likely that a lamp of similar manufacture is not to be found in any other church in Canada, as it was made in Jerusalem. It is of Greek design.—A PROFITABLE DAY was spent at the annual meeting of the chapter of the rural deanery of Haliburton on September 18th. An address was given at the early celebration of Holy Communion by Rural Dean De Lom on "Blemishes in the characters of the disciples."

*Diocese of Ontario*

BISHOP MILLS held an ordination in St. George's Cathedral, Kingston, on September 22nd, when two men were ordained priests.

*Diocese of Caledonia*

THE PREACHER at the Synod service on September 22nd, in St. Andrew's church, Prince Rupert, was the Rev. Prebendary Fox of St. Paul's Cathedral, London, England, who was on his way home from Japan.—THE NEW MISSION SHIP, *The Northern Cross*, under the command of the Rev. H. W. Rushbrook, will visit a number of villages on the coast this winter where that missionary will hold regular services. Logging camps and lonely highhouses will also be visited.

*Diocese of Huron*

SOME OF THE SUBJECTS to be brought up for discussion at the Archidiaconal Conference, to be held in St. James' parish, London, October 1st and 2nd, are "Prayer Book Revision," "The Cathedral System," and "Family Worship." Bishop Sweeny of Toronto, is to be the preacher on the evening of the first day.—NEARLY ALL the sum asked for the Mission House at Nagaoka, Japan, has been contributed.

*Diocese of New Westminster*

THE VARIED WORK of the diocese was shown by the appointment of committees at the recent synod, to supervise the Chinese, Japanese, and East Indian Missions. Seventy-two clergy now are licensed by the Bishop and at work in the diocese. Delegates to the Provincial Synod, shortly to be formed, were elected by the diocesan synod.

*Diocese of Algoma*

BISHOP THORNLOE visited All Saints', Huntsville, and adjacent missions the last week in September. A son of Canon Green, Mr. Heber Green, has been doing mission work in this district, and left in the end of September to be ordained.

*Diocese of Saskatchewan*

ARCHDEACON DEWDNEY is acting Principal of Emmanuel College, Saskatoon, during the absence of Principal Lloyd, in England, for the winter.

*Diocese of Niagara*

BISHOP CLARK and Dean Almon Abbott will give addresses of welcome at the Dominion convention of the Anglican Young People's Association to be held in Hamilton on October 8th, 9th, and 10th. Dean Abbott is to be the celebrant at the service of Holy Communion on the last day in Christ Church Cathedral. At the afternoon session on that day an address will be given on "Canada's Call to the Youth of the Church." The Rev.

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R. W. Norwood of All Saints', London, will be the preacher at the closing service.

#### Diocese of Montreal

THE INAUGURAL MEETING of the new plan of coöperation for the Montreal Theological Colleges, has been fixed for October 1st. A special address will be given by the Bishop of Ripon, the Rt. Rev. Boyd Carpenter, who has come from England on this special mission. Dr. Robert E. Speer from New York, will also give an address.—AN INTERESTING post convention meeting of the Brotherhood of St. Andrew was held in the Synod Hall, Montreal, on September 24th, at which the delegates to the convention at Toronto gave their impressions. The Rev. Dr. Symonds, vicar of Christ Church Cathedral, was the principal speaker. He said that the keynote of the whole convention was a higher type of Canadian manhood which the Brotherhood was pledged to uphold.—THE COLORS of the First Lachine Troop of Boy Scouts recently purchased in England, will be dedicated at St. Stephen's Church, Lachine, on September 29th.

## Educational

ST. JOHN'S MILITARY ACADEMY, Delafield, Wis., opened on September 24th, with the largest enrolment in its history. Every room is taken, and there will be few if any vacancies to be filled at Christmas. Following the wishes of the President, the Rev. Dr. Smythe, the grade has again been lifted, and the officials believe that they are now abreast of the best of the old eastern academies. Mr. Baxter, M.A., of Brown University, and Mr. Kuder, of Rensselaer Polytechnic, are additions to the faculty. Lieutenant Gunner, U. S. A., has been detailed by the War Department as Professor of Military Science, instead of Lieutenant Charles F. Severson, whose detail was up last June. Captain H. H. Holt, Department of History has been granted a "leave of absence" for a year. He will study for his doctorate at the University of Wisconsin. The talk of a "small boys' school" has again been revived and it is possible that Dr. Smythe will begin the organization of such a school sometime this year. He has had plans for the same for some time, but up to recently has not looked with favor on the project. A recent resolution of the board of directors has limited St. John's Academy to two hundred pupils. The directors feel that that is the correct norm for the best work. Bishop Toll, Suffragan of Chicago, and Bishop Edsall of Minnesota were recent visitors at the school.

THE FIFTY-THIRD academic year of St. Stephen's College, Annandale-on-Hudson, N. Y., began on September 18th, with a celebration of the Holy Eucharist at which the celebrant was the Rev. P. C. Pyle, D.D., class of 1890, assisted by the president, the Rev. W. C. Rodgers, D.D. The registrar reports an enrollment of seventy-three students, twenty-three of whom are new men. This increase in numbers has somewhat crowded the dormitory accommodations of the college, but that congestion will adjust itself when the new president's house is completed and the dormitory now occupied by the faculty is turned over to the students. It should be a matter of interest to Churchmen generally that almost every diocese east of the Mississippi and north of South Carolina is now represented in the student-body.

HOWE SCHOOL began its twenty-ninth session on Tuesday, September 24th, with its usual number of students, a little over two hundred. There are two additional masters to the former corps of instructors. A new pipe organ has been built at a cost of about \$4,000, and a new clock and chimes are being installed. The Bishop of Michigan City

preached the sermon upon the first Sunday of the academic year.

DURING the past summer, St. Mary's Hall, Burlington, N. J., the oldest Church school for girls in the country, has completed additions and improvements that aggregate in value little less than \$50,000. The new Scarborough Hall has been finished and furnished. This building as previously described in these columns, includes a dining hall accommodating 150 persons, a dormitory of sixteen rooms, and a large and well equipped gymnasium. This building is now connected with the older structure on the river-front by a lofty corridor, which is the gift of the New York chapter of the alumni of the Hall. This corridor is a memorial of Mrs. Susan MacDonald Nelson, the mother of Bishop Nelson of Albany, and a member of the first class graduated from the school in 1844. Through the generosity of one of the trustees, the only remaining frame building has been encased in brick, so that the quadrangle formed of Scarborough, Doane, and Odenheimer Halls is all of consistent architecture. A full length oil painting portrait of the present Bishop of New Jersey, who is president of St. Mary's Hall, hangs over the fire-place in the new dining room. The school opened on October 2nd with a large attendance. The Rev. John Fearnley is rector.

THE LINCOLN MANUAL TRAINING SCHOOL for colored people in the diocese of Springfield, located in Springfield, Ill., under the Bishop of the diocese, though not entirely a diocesan institution, having a board of directors composed of some of the business men of the city, with Bishop Osborne as its chairman and chief promoter, had a most successful year last year, over one hundred students having attended its various courses of instruction. It opened for another year early in the month and has bright prospects for another successful season. Professor Hamilton and his wife are in charge with a corps of several other teachers who are doing good work in training some of our colored population in useful trades. Domestic science, cooking, laundry work, dressmaking, carpentry, and shoemaking are among the branches taught.

THERE is a temple which I see whenever I close my eyes and think of the life of the soul. It is a temple wherein you hear the anthems of praise sung by good men and women as they think of God. It is a Cathedral built out of the enduring rock of truth. Its mighty nave is rustling with the murmurs of many prayers. Every pure thought of love goes into the beauty of its windows, and every longing of the soul ennobles the imposing wonder of its arches. Its door is never shut: day and night throng thither the souls of needy men. You have but to stop for a moment in the life you are living, to find yourself in the secret place of this temple.—William Irving Maurer.

ALL MY old opinions were only stages on the way to the one I now hold, as itself is only a stage on the way to something else.—R. L. Stevenson.

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"Very clear, logical, and convincing."—*Providence Journal.*

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