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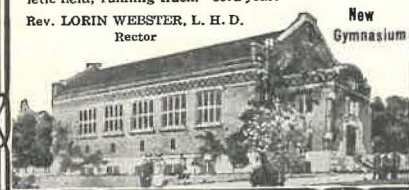
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WE COME to see how the Lord of the harvest will take even the scanty, half-withered grain that is all which, in some moods of our spirit, we can gather up out of our lives and lay down before him, and even out of that will give us something which is the bread of life for our souls, and may have divine food for other souls also.—
Henry Wilder Foote.

"BY THE GRACE OF GOD I AM WHAT I AM."

FOR THE ELEVENTH SUNDAY AFTER TRINITY

THESE words, which seem at once the boast of a naturally proud and confident man and the apology of a humble servant of God, were uttered by the Apostle Paul to his converts at Corinth. I suppose it would be difficult to find in literature, certainly in any other than Paul's own letters, a statement so paradoxical—an assertion of strength coupled with such a confession of weakness; a humble acknowledgement of unworthiness accompanied by so triumphant a sense of God's assistance. It is like an echo of that other phrase of his: "I live; and yet not I: Christ liveth in me."

Could we repeat this assertion? What could we mean by it? Would we utter it with the proud conviction of the divine grace preventing us; or would it mean that we confess that midst doubt and difficulty we cling to our religion, not for the joy of clinging, but through fear of quite letting go; that we can count not the triumphs of grace, but its scanty victories, feel that it has only held us as we tug against it, and that our hearts are divided? We *should* be able to say this and to mean much by it.

1. Certainly when in Baptism we were washed by the cleansing waters of God's grace and signed with the sign of the Cross, we were in a very real sense set apart from the world; the fact of our childhood to God was made plain forever, and we were marked as His servants and soldiers to the end. We were put then by way of the privileges of our Father's house. The spiritual influences of the Church have been about our lives. We have come to know that at the Father's feet we may weep out our sense of weakness and unworthiness, our poor aspirations toward better things, and that He is patient with our weeping and our weariness. For if we have done that whereby we may be condemned, we know also that He has done that whereby we may be saved. And we have not been insensible of the intimate experiences of prayer and communion. . . . "I sleep, but my heart awaketh: it is the voice of my Beloved that knocketh: I rise up and open. . . ."

Were it possible to banish from our lives and memories all our experience of grace, all the clue to the world's mysteries it has given, the precious hints as to the secrets of our souls, we cannot picture what our lives would have been. By God's grace we are what we are.

2. By the same token we are also humbled. These words become for us a confession. We must become fearful that the grace so freely given has been carelessly used; sad that we are still so little near the desire of our hearts, the pattern of our better selves. Grace is not a mysterious magic that sweeps into the soul as the result of partaking of eternal rites or undergoing mystical experiences—it is the inner assistance God vouchsafes the will to choose rightly between conflicting motives, the quiet help that imperceptibly re-inforces mind and heart as they seek to cooperate with God.

To look back upon our lives is for most of us to realize how far short we have come of our possibility and our promise. And so there is in our confession of God's grace, a humble acknowledgment that in spite of all we might have been; of how much further we might have drifted, on the other hand; that God yet holds us, that we may feel the touch of His hand, and wish that He turn and say, "Thy faith hath saved thee."

"Not to the swift, the race;
Not to the strong, the fight;
Not to the righteous, perfect grace;
Not to the wise, the light.

"But often faltering feet
Come surest to the goal;
And they who walk in darkness meet
The sunrise of the soul."

L. G.

BREADTH — CULTURE

AMONG the maxims attributed with more or less accuracy to King Alfred the Great there is one concerning the division of the day. Out of its twenty-four hours he assigned eight to rest, eight to work, and eight to recreation. In his working hours he was a soldier king, who first conquered the invading Danes and afterwards made them loyal subjects of his crown. In his working hours he laid firm the foundations of England's navy, established the Englishman's reverence for the administration of English justice through the courts, made the highways safe, and, in a word, gave to his country the benefits of peace. In his hours of recreation he planned the erection of churches, organized missions to the heathen Danes, built schools, and opened a college at Oxford. In his hours of recreation he translated into the King's English such Latin books of devotion and of general literature as he deemed most suited to the needs of his people. In his hours of recreation he also found time to attend banquets and to take part in such State functions as a ruder age demanded. In work and in play he left behind him an enduring monument of great deeds achieved. Alone of the Saxon kings is he known to any save the more or less active students of early English history.

In this brief and rapid review of his life, the half is not told of all that he did. It is, however, sufficient to show that he had a very liberal interpretation to put upon his rule of recreation. In this he has been followed by more than one English statesman since his day. Sir Thomas More, the author of *Eutopia*, wrote and studied in the scanty leisure that came to the Chancellor of Henry VIII. Sir Philip Sidney sang his songs when the command of the army of Elizabeth allowed him breathing space. Gladstone went home from the Budget debates in the House to render Horace into English verse. The lives of the world's efficient men show us that they accomplished as much in their times of recreation as in the exercise of their vocation. Gaius Julius Caesar not only conquered Gaul, but wrote his matchless Commentaries almost in the saddle. Yet in the midst of his busy public duties, in the flight of his political ambitions, he published a work on the Latin language which was long regarded as the last word on its grammar. His scientific studies are felt to-day in China by their recent adoption of the Julian Calendar, which with one slight modification has given modern Europe the dates of its years and months and days. Is all that good example to be lost on us? In this twentieth century is there no place for wise recreation?

Words have an uncanny way of revealing thought. Even the abuse of words is an index to certain characteristics in the persons who so misuse them. When distinctions are broken down between synonyms, it often means that the distinction has been broken down between the things denoted by those words. Once there was a clear distinction made between a man's vocation and his avocations. To-day that distinction has been so far obliterated, that it is no uncommon thing to find a man's life-work referred to as his avocation. Perhaps the truth is that he had no avocations at all. In reality he was immersed in his vocation. His business engrossed his every waking moment. He lived with it, ate, drank, bathed in it. It was the very breath of his nostrils. And we who read of him, admire the concentration of his abilities upon one subject. But he helped to make the obliteration of the distinction between vocation and avocations. He was a most successful man in his line. But how often that was a merely sordid success! With indomitable energy he had joined field to field, heaped up dollar after dollar, controlled the output of factories, and only accidentally brought a certain amount of general prosperity to his own community. He might have been a man; he succeeded in being a collector of an enormous number of yellow metal pieces, and died, hopelessly, vulgarly rich. All because he had no avocations. Are there no tears for such tragedies?

THERE IS a strong effort being made to take our public schools out from the shadow of the universities. The claim is widely made that they do not fit a boy for earning his daily bread. But in all seriousness, is that the object of a school? If it is, then the critics are right. There could be nothing more hopelessly ineffective than our present system of public school training to enable a boy or girl to earn a living. With their present equipment and staffs they cannot begin to do it. There might be cause for anxiety if they did. Thanks to the benign influence of the universities, the public schools have more or less consciously confined themselves to their proper sphere of giving the children some chance to have an avocation when they

grow up. Vocations change as life changes. A new invention may revolutionize the scheme of living. No school could possibly keep pace with the industrial changes of the nation. The public school should train the child to think. If it gives him a brain, it will have accomplished its full purpose. There may be room for criticism of the schools on this score. But trades schools, though entirely legitimate, are not to be considered as substitutes for the schools that train men to live the largest lives. They share with the shop and the bench in teaching the child to learn to work to get his living. If he has a mind that can think, he will soon enough learn how to use his brawn and muscle. His intellectual life is that which needs the greater training in the schools.

We have seen great efforts made by trades unions and by other organizations to give the workmen more time for self-cultivation. They have tried with a great measure of success to give to artisans and those who must do manual labor the opportunity to enjoy life as men. Man was defined by Aristotle as "a rational animal." His work should provide him with the necessary means to live like a rational animal. And surely the function of the school is to fit him to play his part as a rational animal. If the public schools do not equip their graduates with the power of recreation, they have failed in doing their proper work.

Materialism as a philosophical system is a spent force. As a practical influence upon daily life it is perhaps almost the dominant factor of this age. We wish to know the utility of everything. If a child in school studies German, we expect him to be able to converse fluently with any chance subject of the Kaiser whom he may meet. If he studies Italian, we expect him to be able to boss a gang of laborers from that sunny land. If he can do neither, we say that he has wasted his time. We base our judgment upon the materialistic ground of utility. But the mind of the child may have seen something of the vision that Goethe's eyes beheld. His soul may have taken huge delight in the mysteries of the *Divina Comedia* of the poet seer of Florence. It is a common theory that unless a boy is going to be a minister or a college professor, he has wasted his time in pondering with Sophocles the clash of family and civic duties in *Antigone*, the nemesis of blood guiltiness with Aeschylus in the *Oresteia*, the woes of ancient people with Homer on the dusty plains of windy Troy in the dawn of European history. Not idly do we call those the Dark Ages when Greek was an unknown tongue in Europe. The Reformation was the natural child of the Renaissance. Had the Latin Church retained its original knowledge of Greek, the history of the Church must needs have been rewritten.

THOSE PATIENT, long-suffering victims of advice, the clergy, have some work to do in stemming the tide of this materialism. On all sides they are called upon to found "institutional churches." Before this we have pointed out that the Young Men's Christian Association is far better equipped to do such work. Their first study is the study of Divinity, as they vowed at the altar, when they received the laying on of hands. If the clergy are to bring the message of salvation to the sin-stained soul, the clergy must know the message of salvation. Too many irons in the fire is not a synonym of recreation, nor does it make for true success. "The hungry sheep look up, and are not fed." Once the proverb ran, "*Clerus Anglicanus stupor mundi*." Then it was a flattering distinction. For their solid learning were they the wonder of the world. Will that proverb hold to-day? Put a scholarly priest in a parish to-day, and see what becomes of him. His scholarship alone will not provide his daily bread. Nor ought it to excuse him from the duties of his pastoral office. But his fame as a writer, his ability as a thinker, will not outweigh a lack of certain qualities that go to the make-up of a "good mixer."

Breadth of vision is what we sorely need. As a people we have no "small talk" outside our own business. We have no avocations that are worth while. One multi-millionaire, if not several of them, may yet achieve a more enduring monument from his art collection than from his immense business interests. That is a truly hopeful sign. He at least has an avocation that is worth while, because painting and pictures are so serenely aloof from all material conceptions of the universe. Rich as he is, he can talk intelligently of thousands of other things than money, and that saves him from being only disgustingly rich. But perhaps it is not in the ranks of the wealthy that we must look for the men who have no avocations. It may be in the ranks of those who form the majority of any new country, as

the world calls countries new. Culture is the other name of breadth. And culture is the fruit of hours of recreation well spent. Judged by the results in himself, Alfred the Great did not assign too many hours of the day to this pursuit in naming eight. If we are so unfortunate that we cannot spend so long, we need not be so foolish as to spend no time in worthy recreation.

IT IS EASY to make criticisms. Can we provide a remedy? The same King Alfred may suggest one way. His recreation gave him leisure for some solid work. His recreation was not idling. It was full of purpose. For busy people, perhaps the best suggestion is to eschew much "light reading." Only scholars have time for it. Works of biography, of good English literature, standard novels, poetry, will supply an interesting field. These books have survived because they are interesting. Had they not been interesting, they never would have become "classics." There are interesting books of deep devotion, which any Churchman would be the better for knowing. Bishop Pearson's great work "On the Creed" was written for his former parishioners; it is but fair to add that we do not know how many of them read it. Those who have more leisure can map out courses of reading for themselves, or get advice upon it from many different sources. The clergy might do well to follow the last will and testament of Dr. Pusey and give much attention to the Fathers, more especially to St. Augustine. They are an inexhaustible mine of the pure gold of theology. And perhaps a little incursion into classical pagan literature may even supply the reader with an illustration for a missionary sermon, and give him courage to go on and fight with hope the same warfare that the Apostles waged against greater odds than he must face to-day. It might even make the pages of the New Testament speak to him of living men, and give him more zest in recitation of his daily offices in church.

Culture is the foe of luxury. More than one thinker has warned us that our danger lies from almost Asiatic softness. Before the Captivity, Isaiah noted that they were replenished with soothsayers from the east. An idle crowd relaxed the stern morals of antique Rome. An ease-loving, idle crowd may relax the sinews of the state in the twentieth century. The only remedy is to use well that leisure which is now abused.

Satan finds some mischief still
For idle hands to do.

Good King Alfred was a man of breadth, and for breadth like his there is to-day much room in Church and State.

RELIGIOUS WORK AMONG COLLEGE STUDENTS

MUCH has been written in regard to the importance of religious work among college students, and the principle that such work should be supported and carried on by a diocese rather than by local parishes is pretty well established. In many college towns the Church has its special student pastor and buildings adapted to the work; in others a local parish, especially in cities such as New Haven and Princeton, where parishes are strong enough to do such work efficiently, is able to meet the requirements. And unhappily there are still more places in which the work is hardly attempted at all.

It is interesting to find the value of such work acknowledged by educational authorities. In a statement recently issued by the State Superintendent of Wisconsin, Hon. C. P. Cary, a great improvement in morals among the students of the University of Wisconsin is chronicled, and attributed, in part, to such religious work—in which, however, the Church has had no part except in so far as it could be accomplished as a portion of the work of the rector of a large local parish. Mr. Cary says:

"Eight or ten years ago I was strongly and most disagreeably impressed by the conduct of a considerable portion of the student body. Drunken young men were frequently observed on the streets. Often they were noisy and the police seemed to be afraid of them. In the fall there were disgraceful hazing scrapes, and the annual 'rush' that occurred in the fall between the freshmen and sophomores was dangerous to life and limb. Besides, it was a barbarous exhibition of tattered, half-clad boys and young men who thought it desirable to parade the up-town streets hooting and yelling after the 'rush' was over.

"This does not exhaust the list of things that might be enumerated. The worst exhibitions of all followed successful football games. Happily these conditions have been greatly improved. Excepting a rare outbreak now and then, students in Madison conduct themselves in a manner that does not call public attention to them. They come and go as do other residents of the city and are just as well behaved as the better class of young men and women in any

city with which I am acquainted. It is a rare thing, indeed, to see drunken students, and it is a rare thing to observe unbecoming conduct on the part of any. There still remain, if I am correctly informed, at least two societies of young men of the university that find their main pleasure in drinking. Such societies ought to be torn out root and branch by the university authorities. That there is some drinking, some gambling and other forms of vice among the student body, is doubtless true; but it is inconspicuous and is confined, in its grosser forms at least, to comparatively few.

"What has brought about this change in the morals of the student body? Doubtless many forces have been at work, but the most prominent, I believe, may be traced back to the clearing up of the athletic situation, the splendid efforts of the student pastors, the praiseworthy and efficient services of the self-government association of girls, the Consumers' League, certain religious organizations, the student court, and the attitude of the board of university regents on moral questions. The present trend is upward. The great majority of the students in the university of Wisconsin live student lives that are above reproach. However, no young man or young woman to-day is safe from numerous temptations either in Madison, at home, or anywhere else. . . . The university itself might well be more positive and active as to the morals, conduct, and ideals of the students." For this purpose he advises the appointment of a Dean of Men as an officer of the University, similar to the Dean of Women already appointed. "One of our state universities," he says, "has such a man who is notably efficient."

No part of the Church's work is more important than this among college students, and the special student pastor, whether under the appointment of the diocese or of the parish, has been shown to be the efficient means of accomplishing it.

PREPARATIONS for the great Brotherhood convention in Chicago (Sept. 4-8) are practically completed, and on the physical side, the opportunity presented is one that has been paralleled only by the previous convention in the same city.

The B. S. A. Dormitories, commons, halls, and club houses of the University of Chicago have been placed at the disposal of the Brotherhood, thus ensuring community life without distraction during the days of this retreat.

Altogether apart from membership in the Brotherhood, laymen may well determine to give themselves the spiritual benefit of participation in this event. Nothing else, within or without the Church, takes its place. It is the only attempt on a large scale to give to laymen a spiritual retreat that is invariably found to be uplifting in the highest measure, and it is difficult to see how that opportunity could be better offered. It remains only for the laity to avail themselves of it in larger and larger numbers year by year.

Those who revere the memory of James L. Houghteling, founder of the Brotherhood, as a personal memory—all Churchmen revere it as one of the stirring inspirations within the Church, even though it be not to them a personal memory—will learn with delight that his son, James L. Houghteling, Jr., for several years a member of the Brotherhood national council, is rapidly taking his father's place as a living force in the organization, and is chairman of the national Convention committee.

We shall be glad, and in no sense surprised, to learn that Brotherhood conventions reach high water mark, both in attendance and in spiritual value, in this coming event in Chicago.

WE are glad to see that a recent writer in the *Independent* protests, under the head of "The Blackguard Religion," against the vulgarity of certain evangelistic preachers who travel about the country and are employed as revivalists among respectable people. A long collection of quotations from preachments and even from prayers of these men—"ministers,"

he writes, "in good and regular standing in one or another of the leading evangelical denominations"—is given, hardly one of which we should deem admissible to our columns even for the sake of condemning it. Yet, says this writer, these words "have been spoken on platforms on which are seated most of the evangelical Protestant ministers of the cities where they were uttered, and they have not, so far as I know, called forth any public protest of disapproval."

The abuse is, of course, not one that has ever been known among Churchmen. It ought to be equally impossible among any who profess and call themselves Christians, not to say among any who would consider themselves civilized. Vulgarity of this nature stands in the way not only of any Christian unity but of any true religion at all.

If any Churchman desires to find good reason, altogether

apart from principles of Churchmanship, why Churchmen cannot participate in "popular" revivals of this sort, we commend this *Independent* article to him.

ONE cannot, of course, hope to meet and answer every absurd misrepresentation of the Church which one finds in print, but yet it would seem that honorable, reasonable people outside the Church would desire to cooperate at least in eliciting real facts—or at least would preserve silence.

Misrepresentation Again

The American Unitarian Association issues a small monthly folder entitled *The Unitarian Calendar*, which is localized for circulation among the several churches of that denomination. In a recent issue we find a brief article entitled "The Church," in which we believe that even Unitarians will see that every single sentence comprises only a hateful form of polemics and not a desire to present true facts. The author's conclusion is: "As a matter of fact, the Church is a purely political institution. In England it is the outcome of an Act of Parliament."

Of course, then, it is the duty of the writer to cite the Act. Why does he not do so? Why is there at least no footnote to refer to it?

The statement is true or it is false, for it purports to deal with facts, and not with opinions.

If it is true, let the Unitarian Association produce the Act of Parliament.

If it is false, let them say so promptly, lest others, finding it necessary to say it for them, must needs convict them of untruth.

And we do Unitarians the honor to believe that it is their wish that their official organs should correct their own misstatements.

"WE KNOW IN PART"

I know my Lord—His searching eyes,
Calm as the fields of Paradise;
His wounded hands that hold my own,
Nor let me grope my way alone;
His voice, once hushed in Pilate's hall,
I know its accents, still and small;
The Christ of God! yes, undecieved,
I know in Whom I have believed.

I know He shares my common cares,
And understands my wordless prayers;
I know He lifts my secret cross,
Counts every conflict, feels each loss;
I know o'er all His love doth brood,
And wisely wills and works for good.
Lord, if this be to know in part,
Heaven holds each high hope of my heart.

EMILY BEATRICE GNAGEY.

A SLUMBER SONG

A sombre cloud is shading
The splendor of the sky,
On flower petals fading
The dews of evening lie.

The drowsy trees are swaying,
And willow boughs droop low
O'er fields where fire-flies straying
Among the daisies glow.

The wavelets, softly sighing,
By ocean cradled rest,
Wee birds are snugly lying
Enfolded by the nest.

And I, whilst thou art sleeping,
O baby on my breast,
A vigil sweet am keeping:
My own, my dear one, rest.

HARRIET APPLETON SPRAGUE.

THAT MAN is perfect in faith who can come to God in the utter dearth of his feelings and his desires, without a glow or an aspiration, with the weight of low thoughts, failures, neglects, and wandering forgetfulness, and say to Him, "Thou art my refuge, because Thou art my home."—George MacDonal.

IN THIS world inclination to do things is of more importance than the mere power.—Chapin.

BLUE MONDAY MUSINGS

I HAVE had several further enquiries touching the Old Catholic work in Portugal; and this statement from a Portuguese Catholic correspondent of the *Guardian*, will answer them:

"A NATIONAL CATHOLIC CHURCH"

"In December all the parishioners of the parish church of St. Bartholomew of the town of Lournitia, about thirty miles from Lisbon, elected the Rev. José do Nascimento Neves as their pastor, and formed an association which they call the 'National, Catholic, Apostolic, and Lusitanian Church,' saying that they maintain all the fundamental doctrines of the Catholic Church with the purity and simplicity of the early Christians. They have also drawn up some general rules in which they declare their absolute independence of Papal jurisdiction; their rejection of the novel doctrines of Papal Infallibility; their obedience to the laws of the Portuguese Republic; their rejection of Papal Bulls, indulgences, and dispensations; the abolition of the obligatory celibacy of the clergy; the support of the clergy through the *Sociétés de Culte*; and the provisional adoption of the Roman Liturgy and ceremonial with some necessary omissions. The association has already been joined by a few other parishes and their priests, and the movement is likely to grow, as it has the support of the laity who have formed *Sociétés de Culte*. It also has the support of the Government, which has given them the free use of the churches, together with the furniture and ornaments, and life pensions to their clergy. The weak part of the reform movement is that it has not been joined, and is not likely to be joined, by any Bishop, and without episcopal jurisdiction there is fear of its relapsing again into Roman hands, or sliding into disconnected congregations. In 1878 the congregations in Lisbon addressed a petition to the Lambeth Conference, praying for sympathy and support in their efforts to free themselves from the unlawful terms of Communion imposed by the Church of Rome. Archbishop Tait suggested that Bishop Riley, of Mexico, and afterward Lord Plunket, Bishop of Meath, should visit Portugal to give us the episcopal help needed. In 1880 Bishop Riley paid his first visit to Portugal, and the reformed congregations were formally organized under the name of the Lusitanian Church, Catholic, Apostolic, and Evangelical. In our Constitution, General Basis, Preface to our Prayer Book, and Ordination Service, also in the reports of our Church, it is clearly stated that we do not desire to form a new religion, but to maintain Catholic truth entire, with Apostolic Orders, Evangelical truth, and charity in all things to those who think differently. . . .

"In February of last year our Permanent Committee unanimously passed a resolution that another petition should be sent through our Council of Bishops to the bench of Irish Bishops at Armagh, praying them to consecrate a Bishop duly elected by our Synod. We first appealed to the bench of Irish Bishops, because our Council of Bishops is composed of three Irish Bishops, also because the late Archbishop of Dublin and Dr. Stack kindly paid us episcopal visits several times during the last twenty years of the past century; the late Bishop of Down visited once to admit two candidates to deacons' orders; and in 1910 the Bishop of Clogher visited us after a lapse of eleven years to ordain two priests and admit a large number of candidates to the Apostolic rite of Confirmation. Also the Lambeth Conference said that this is left to the Irish Bishops. But Articles 15 and 180 of the Law of Separation of the Churches from the State in Portugal clearly says that no Bishop or any other foreign authority is allowed to have any jurisdiction or oversight in Portugal; and no priest can be appointed to any church in this country unless he is first licensed by the chief authority in the Church, who must be a native-born Portuguese. All friends of Catholic reform in Portugal must earnestly pray that the Irish Bishops may be able to find some way to help the Lusitanian Church to complete its organization, and to rise thus to the unique opportunities now lying before her. When we have a Bishop of our own, familiar with the needs of the country, the Church will be consolidated, and will become a nursing mother to tens of thousands of our fellow-countrymen, and then it is certain that all the isolated Catholic congregations free from the yoke of Rome will join us. The country people are often superstitious, but they cling to the great mysteries of the Catholic Faith."

I learn also of an Old Catholic Mission in Nantes, under the direction of Abbé Fatôme.

A RECENT fashionable wedding in the Church of the Transfiguration, New York, gave the ritualistic reporter of *The Times* a splendid opportunity, which he was not slow to seize:

"Following the choir came the two clergymen, one in white upper robes with a sash of blue, and the other also in white having a red sash effect."

Of course it's funny; but is there any other field in which a great metropolitan newspaper would allow an absolute ignoramus to display such blundering incompetence? Fancy a description of a review of troops, which should say, "The General

wore a close-fitting basque of blue with a gilt edging; his aide was adorned in a jacket of the same color liberally trimmed with gold and gathered at the waist with a patent-leather cincture, silver-mounted!" That would be not a bit more absurd than the *Times'* paragraph quoted above. Yet it is far easier to learn the proper names of ecclesiastical vestments and their uses than to master details of army uniform.

In the same field, why cannot our self-styled humorous papers send an artist now and then to divine service, so as to give him at least a glimmering of an idea of what a surplice is? The clerical caricatures they publish show conclusively that the men who make them never saw a clergyman in the chancel, but have evolved a fantastic garb which is not caricature but nightmare.

WAS EVER sanity more needed in religion than nowadays? The frenzies of "The Holy Jumpers" have scarcely been forgotten; Sanford, the manslaughtering head of "The Holy Ghost and Us Society," has only just begun his sentence in the Federal Penitentiary, when "The Gift of Tongues" sect comes to the fore, with a "Pentecostal Convention" in Pittsburgh. A press dispatch describes fifty persons rolling about in the straw, working themselves up to hysterical frenzy, while a Toronto female preacher was holding forth—her husband lying on his stomach meanwhile, yelling and wriggling his ears!

This word "Pentecost" is used often by sectaries in connection with such extravagances. But surely they must have failed to study the work of the Holy Spirit, as revealed in the New Testament. He is the Spirit of order, not of disorder. On Pentecost the glory of the Gift appeared in that the words uttered were intelligible to the men of divers languages, not inarticulate jabber. And then, as now, the Lord added to the Church daily such as were being saved: it was in union with the Spirit-filled Body of Christ, not in separatist coteries, that the work of sanctification was wrought. So, when men pray for "a new Pentecost," they confess infidelity; for the Holy Spirit who came down then never withdrew from Christ's Kingdom but reigns there, the true and only Vicar of Christ until the end of time. One could wish that Christian people of every sort would use the *Veni Creator* more frequently as a devotion to Him.

It is a pleasure to note a Roman Catholic publication like *America*, which has so much that is good and so little that is bitter or ill-tempered or untrue. One expects to find something of partisan coloring in every organ of a particular Church or Society: it would be *contra naturam* were it lacking. But I praise *America*, as I contrast it with certain contemporaries of its own complexion, for its moderation and courtesy. In the number for July 27th just in hand, I find much interest. A paragraph from Canada reveals that there are troubles even in ultramontane Quebec:

"The priests of Sainte Marie de Monnoir, who have been maintaining a college at St. John's, Quebec, for a long time against the will of the Archbishop of Montreal, into whose diocese they have entered, and that of their own Diocesan, the Bishop of Saint Hyacinthe, and against the decision of the Apostolic Delegate, have been ordered definitely to close it, and Catholics have been forbidden to send their children to it. A difficulty was created by the civil court, which had granted to a Mr. Edwards (with whom the priests had had some dealings in Peace River lumber lands) an order requiring them to stay at St. John until a dispute over the land was settled. Mr. Justice Monet at St. John's is leading a movement of opposition to the Bishops on this ground, and it is reported that influential members of the bench and bar in Montreal have taken up the cause of the priests and the civil law. One may surmise very justly that, as Mr. Edwards got his order some years ago, the priests could have settled matters with him by this, had they really wished to obey the authorities of the Church. All the lawyers are doing is to encourage their contumacy and help them to excommunication. Perhaps this is part of a plan of campaign to stir up strife between the civil order and the spiritual."

FROM IRELAND, one learns something of an aspect of Irish affairs too often overlooked in America. In Belfast, the Orange Unionist workmen have begun a boycott against Roman Catholic Home Rulers; and a reign of terror is said to exist, "violent intimidation, brutal attacks, and mob law" marking the attitude of the Protestants.

PRESBYTER IGNOTUS.

OUR CHARACTER is our will; for what we will we are.—*Archbishop Manning.*

AUTHOR OF FALLOUX LAW COMMEMORATED IN FRANCE

Delayed Appreciation Extended to a Nineteenth Century Statesman

EUROPEAN EVENTS OF RECENT YEARS

PARIS, July 27, 1912.

WHEN in the year 1850 the Education Act was passed in France, known ever since as "*la loi Falloux*," people little dreamed how all-important for Roman Catholics and Christians generally that law would be fifty years later. In ecclesiastical circles the law was criticised at the time as too liberal, yielding too much to the anti-clerical party. The Comte de Falloux, its creator, by whose perseverant efforts the bill became law, could only reply to all objections that he had done what he could.

Falloux, despite his untiring activity in the cause of religion and of the Church, was often at variance with his own party. It is in virtue of that law that while all State schools in France are now entirely without religious observances or instruction, there still exists the "*Ecole libre*."

The Falloux law gives freedom to the Church and to religious bodies in general to found and support their own schools for the children of their own people; it gives parents a voice in regard to the course of instruction to be followed. Mgr. d'Hulest spoke of the law Falloux as "*le Concordat de l'Etat enseignant et de la France libre et croyante*."

A marble statue of Falloux was exhibited at the Paris Salon this year, and on the 7th of this month of July a statue in bronze was unveiled at the little town of Bourge d'Iré in the department of Maine-et-Loire. It was an impressive ceremony. Many dignitaries of the Church, many distinguished laymen, gathered there. Mass was celebrated in the open air. After the religious service the Marquis de Vogue, representing the French Academy of which Falloux had been a member, made an able and touching speech. He spoke with warm enthusiasm of the great Catholic statesman, Falloux, and referred pathetically to the men of note who had worked with him in his day, Montalembert, Gratry, Lacordaire, and others, men most of whom had been friends also of the aged speaker. But more than one ecclesiastical dignitary whose presence had been looked for did not attend. Both as a Churchman and as a politician, Comte de Falloux had frequently differed from the men who on many points were at one with him. He was not always approved by the Bishops and even lay for a short time under the ban of excommunication.

In 1870 he was at first inclined to take part with those who were opposed to the promulgation of the decree of Papal Infallibility. He soon gave in, however.

The recent elections in Belgium have resulted in a victory for the Catholic party. For long past the struggle has been a keen one in Belgium between clericals and anti-clericals. So sure this year did the anti-clericals feel of their own power and influence that they never for a moment doubted that the country would send a large majority of anti-clerical members to Parliament. It is reported that a daring, rather cocksure firm of printers went so far as to prepare a million postcards representing the two leading anti-clerical ministers congratulating each other at the close of the elections. A bonfire has now, we believe, been made of the unfortunate cards.

Notwithstanding all that is being done by Roman Catholics in every part of Europe for the material well-being of the people—all the social good works which flourish under the auspices of distinguished clergy and charitable laymen—there is still one party among faithful Catholics who are inclined to maintain that the business of the Church is with the spiritual needs of her people only and that their temporal well-being should be left in secular hands. This is not, as their deeds testify, the attitude of that most distinguished and zealous Churchman, the Comte de Man, nor of the Cardinal Archbishop of Paris, nor, indeed, of the majority of their compeers. But Archbishops, Bishops, the clergy in general and the Church at large are insisting very strongly just now in regard to one point; that all social associations, unions, good works of any kind undertaken or organized by Catholics should be entirely and emphatically Catholic, Roman Catholic, in tone, rule, administration, and membership. The authorities believe no

Catholic Party Wins in Belgium

Roman Catholic Social Work

good can come of extending to other communions the privileges of their associations or of relaxing in the least degree for the convenience of any member the rule of the Roman Catholic Church. This point has been made very plain recently in letters addressed by the Pope to the presidents of the Congress of the Workingmen's Social Unions, held in the two great German cities, Berlin and Frankfort. To the Associations which met at Berlin, strictly Roman, admitting no outsiders, Pius X. addressed a warm letter expressing his fullest approbation and recommendation. To those at Frankfort among whom were "interconfessionals" from the Associations of Cologne and the Rhine province generally, all Christians, but not necessarily Roman Catholics, the papal letter was colder, more reserved, and ended with a simple benediction without the enthusiastic word of approval which marked the letter to Berlin. Both letters bear the signature of Cardinal Merry del Val. It is to be noted that while the Associations which met at Berlin count not more than 17,000 members, those gathered at Frankfort and including the Cologne unions number some 300,000.

The task of breaking up the congregations of monks and nuns, the latter in particular, is being relentlessly continued here in France. By October 1st a hundred more institutions are to be closed. And while the inconveniences and drawbacks of lay nursing in hospitals are being daily more fully recognized, while even so pronounced a secularist as the late premier, M. Clemenceau, is testifying to the devoted nursing of a sister in his late illness, the few remaining communities of nursing nuns are threatened with dispersion. This, too, at a time when medical men are recommending women nurses where men have hitherto been employed. For one of the most noted of Paris mental doctors has lately come forward to affirm that after long experience made at the chief government asylum of the city, gentle treatment instead of forced restraint, rest in bed and the sympathetic care of women rather than men nurses for the violent in the men's wards have been productive of the most remarkable curative results. The selfless, devoted nursing and personal influence of Sisters would surely be doubly valuable in such cases. Perhaps many of the good Sisters, laicised, may find their way into the hospitals and asylums, as they undoubtedly do into private sickrooms, but in the case of lay or laicised nurses, many influences are inevitably brought to bear which could have no effect upon women whose whole life and vocation are under the seal of the sacred vows.

It is unlikely, however, that the population at large will allow the dispersion of the "Little Sisters of the Poor." Strong and effective resistance to Government orders in their case has been made wherever action was taken to carry out the decree of expulsion.
I. S. WOLFF.

LIFE THE SAME

ALL LIFE, in several respects, is the same, whether found in man or the brute, in the animal or the vegetable, in the wilderness or cultivated garden. But in several respects, also, it differs, and in those very particulars, too, in which it is similar. In point of growth, all life is similar, and yet it differs in the rate and means of its progress. In point of action there is similarity, and yet this differs in its strength, degree, and duration. In point of manifestation there is similarity, and yet there is a difference in ways and forms of manifestation.

It is even so in the spiritual life; whether found in Abraham or Paul, David or John, Elijah or Peter, Augustine or Luther; in the highest saints or ancient times or in the lowest of modern; in the churches of the Eastern or of the Western world. The origin is the same, yet differs in the time and circumstances of it. The nature is the same and yet varies in its degrees. It is similar in having conflict and victory, and yet differs in the heat of the conflict and the glory of the victory. Its faith is similar, but differs in its vigor, comprehension, and triumphs. Its joys are similar, yet vary in their emotions and effects. Its holiness is similar, and yet, in extent, brilliancy, and power, there is difference. Its use and end similar, and differ in the breadth of the one and the elevation of the other. This shows us that there is unity and diversity in the spiritual as in the natural life; that we are not to condemn those as dead, or dwarfs, or senseless, who have not attained to equal life with us in every respect; nor are we to depreciate our own life because we have not reached in every particular phase, the same life as others. Let us, however, aim at perfection in that life which, as Christians, we possess. If we have the highest life which God gives on earth, and are capable of the highest attainments, shall we be satisfied to realize no greater proportions than those which have the lower life of nature? "Let us, therefore, go on unto perfection."—*The Lutheran.*

EVERYTHING IN this world depends upon will.—*Disraeli*

TWO BISHOPS CONSECRATED IN LONDON

First English Bishop for Persia Receives His Commission

VARIOUS HAPPENINGS IN THE ENGLISH CHURCH ARE CHRONICLED

The Living Church News Bureau }
London, July 30, 1912 }

AT St. Paul's on Thursday last, the Feast of St. James, in the presence of a large congregation of the faithful, there took place a double consecration to the Episcopate. The two presbyters who were consecrated were the Ven. Winfrid Oldfield Burrows, D.D., Archdeacon of Birmingham, as Bishop of Truro, and the Rev. Charles Harvey Stileman, Clerical Secretary of the Church Zenana Missionary Society, as English Bishop in Persia. The co-consecrators with the Archbishop of Canterbury were the Bishops of London, Winchester, Durham, Oxford, Gloucester, Southwark, Birmingham, the Suffragans of Kensington, St. Germans, and Taunton, Bishop Ryle (Dean of Westminster), Bishop Mitchinson, and Bishop Taylor-Smith. The Archbishop was the celebrant at the High Altar, and the Bishops of London and Durham were the epistoler and gospeller respectively. The Very Rev. Thomas B. Strong, D.D., Dean of Christ Church, Oxford, preached the sermon.

A conference of representatives of the laity of Berkshire has been held at the Town Hall, Reading, to discuss the proposed division of the diocese of Oxford. The Bishop of Oxford presided, and expounded the scheme for forming the shires of Berks, Bucks, and Oxon into separate dioceses. He said that the division would leave 220 parishes for each diocese, which was quite enough for any Bishop to supervise properly. He urged that the scheme should be taken in hand at once, and something definitely decided when the diocesan conference met at the end of September. Very considerable difference of opinion was manifested in the ensuing discussion, and eventually the following resolution was carried *nem. con.*: "That this meeting, without committing itself to the suggested triple division of the diocese, considers that some division is urgently called for." Both the mover and the seconder strongly deprecated, principally for sentimental reasons, the separation of Berkshire from the Oxford diocese.

The Rev. F. E. Carter, rector of Hadleigh, Suffolk, writes to the *Times* concerning a proposed memorial to Bishop Overall. A suggestion, he says, was made some time ago in their leading East Anglian newspaper that some memorial to John Overall, Bishop of Norwich, one of the translators of the English version of the Holy Scriptures of 1611, and also the composer of the latter part of the Church Catechism, might fitly be raised in his native town of Hadleigh. They were now attempting to carry out this suggestion by means of some adornment (which would include a tablet and stained-glass window) of this noble parish church in which he was baptized and where he worshipped as a boy.

"There are, I think," writes the rector, "many beyond the limits of East Anglia who will readily recognize the peculiar claim Overall has on our homage both as a translator of the Bible and also as the framer of the familiar questions and answers which have conveyed during three centuries our Church's teaching on the two great Sacraments of the Gospel to millions of English-speaking Christians. May I appeal to them, through your columns, to assist us in raising this memorial?" The Archbishop of Canterbury allowed him to say that he "warmly approves" of the memorial, and was ready to be among the subscribers to it. And their own Diocesan, the Bishop of Ely, as well as Bishop Overall's present successors in the Deanery of St. Paul's and the sees of Lichfield and Norwich, all heartily supported the project. Any contributions sent to the rector at Hadleigh, Suffolk, or to Mrs. Dundas, at Red House, Hadleigh, who is the honorary treasurer of the fund, will be gratefully acknowledged.

By the bye, it is interesting to recall that Hadleigh has an important association with the origin of the great Catholic Revival in the English Church since Bishop Overall's days. It was just at this time of the year seventy-nine years ago, between July 25 and 29, 1833, and immediately following the preaching of Keble's famous Assize sermon at Oxford on National Apostasy, that a meeting of a few choice spirits among the clergy was held at Hadleigh rectory house to confer upon defense of the Church and of the Faith. There were present in addition to the Rev. Hugh James Rose, rector of Hadleigh, William Palmer ("Palmer of Worcester"), Richard Hurrell

Froude, and Arthur Percival. Newman long afterward wrote as follows concerning this epochmaking conference:

"Mr. Keble was to have been there, but there is evidence that he was not. Mr. Newman was not there. There appears to have been some division of opinion at the meeting, but two points were agreed on: to fight for the doctrine of Apostolical Succession and for the integrity of the Prayer Book. And two things followed from it—the plan of associating for defense of the Church, and the 'Tracts for the Times.'"

And, thank God, the fighting is still going on for setting forth the English Church in her true essential being and Catholic character.

The *Church Times* is supplied by a special correspondent with a glowing account of the annual commemoration of the Mirfield Theological College Festival. For the benefit of those who do not know he says that the College is nine years old, having been founded by the present Bishop of Oxford (Dr. Gore) when he was Superior of the Community of the Resurrection (also founded by him). In 1902 the College opened with six students; there were no funds to build with, no money to live on, but many and generous friends responded to the Community's appeal and still do so. The six students have now increased to sixty-five, and by September more than fifty will have been ordained. The festival, which took place on St. Margaret's Day, July 20th, began naturally with Solemn Evensong the day before.

"That and the High Mass the following morning were very beautiful, but no one was there but the usual congregation of students and brethren"—the temporary chapel being unable to accommodate any more. Sext was said at 1, and after dinner the guests began to arrive in a constant stream: "By 3 o'clock between eleven and twelve hundred had assembled, and the procession of thanksgiving started from the Community chapel to go to the quadrangle of the College. First, the Superior [Fr. Frere], vested in cope, with student acolytes, thurifer, and cross-bearer, then some twenty fathers two and two, and following them [according to the Sarum use] the cantor students, singing as they moved slowly through the garden to the College sweetest psalms and antiphons of thanksgiving, and the great crowd accompanying." Then the crowd of guests went to look at the beginning of the proposed stately new chapel, and while they were there a small temporary platform was filled with a choir of students, "who forthwith began to sing unaccompanied a wonderful selection of sixteenth century music." After tea the whole twelve hundred guests moved to a big stone quarry, cut into the hillside on which Mirfield College stands, part of which had been converted into a huge auditorium with a stage at one end. And there was acted a pageant in three scenes representing the historical foundation of Mirfield parish in the thirteenth century, the play having been written by two students of the College.

Under the heading "Threatened Resignation of a Bishop," the *Times* newspaper of last Saturday published a letter from the Bishop of the Falkland Islands, who is now in England, and who a while ago issued a letter appealing for help to carry forward the work of the Church amongst English residents in South America. He wrote that should he fail in his efforts to raise the required sum of £100,000, "I feel I must resign my bishopric, bitterly and deeply though I shall feel it." The *Times* of yesterday, however, contained a letter from the Bishop expressing his astonishment in seeing his letter under such a heading in the *Times* of Saturday. Its publication, he said, was premature. He had not intended it to appear for another week, and only then if lack of response made the step necessary. A subjoined editorial note expresses regret at the misunderstanding; but it is stated that no condition as to the day of publication was made when the letter was brought to the *Times*.

The Bishop of Winchester has invited a number of leading laymen to meet him at Farnham Castle on Saturday next to discuss the question of the proposed division of the diocese. It is understood that the Bishop has arranged to visit the United States in September.

A cheque for £1,000 from an anonymous donor has been received by the Archbishop of Canterbury on behalf of the Archbishops' Western Canada Fund. J. G. HALL.

NO MAN can do his work well, as well as he can, year in and year out, and not be hacking and hewing at something more impalpable than wood or stone, and not be shaping something more durable than iron or steel, even his own character, his own spiritual destiny. Every workshop is a workshop for forging that, for making it strong and beautiful.—*John W. Chadwick.*

FORMER JEWISH RABBI CONFIRMED IN NEW YORK

Was Previously Baptized by Dean Grosvenor

SCANT SUMMER NEWS OF THE METROPOLIS

Branch Office of The Living Church }
416 Lafayette St. }
New York, August 13, 1912 }

A FORMER rabbi, J. M. Rudwin, was recently baptized by Dean Grosvenor of the Cathedral of St. John the Divine. He was confirmed by Bishop Burch on Wednesday, August 7th. Mr. Rudwin will return to his professional work in Ohio.

Several changes in the list of the clergy working in New York City are announced this week. Dr. Alban Richey, long connected with Trinity parish and son of the late Rev. Dr. Thomas Richey of the General Seminary, goes as rector to the old colonial parish of Immanuel, New Castle, Del. The Rev. Sydney A. Caine, curate at St. Luke's chapel (Trinity parish), Hudson street, has resigned and will become rector of Trinity Church, Bristol, R. I., on October 1st. The Rev. Morgan Ashley, senior assistant at All Angels' Church, New York, has been called to the rectorship of Christ Church, Bordentown, N. J.

Among August preachers announced are: Rev. Dr. Joseph N. Blanchard at the Cathedral of St. John the Divine; Bishop Robinson of Nevada, at old Trinity; and Dean Groton of the Philadelphia Divinity School, at Grace Church.

CEREMONIAL AT AN EPISCOPAL CONSECRATION IN SOUTH AFRICA

ON St. Peter's Day, in Bloemfontein Cathedral, the Very Rev. Wilfrid Gore-Browne, Dean of Pretoria—sometime a trooper in H. M.'s Eleventh Hussars—was consecrated first Bishop of Kimberley and Kuruman. The inherent dignity of the service was at Bloemfontein heightened by everything that splendor of pageant and beauty of ritual could give to it. The brilliant colored copes and mitres of the five consecrating Bishops, together with the dalmatic worn by each Bishop's chaplain, made a blaze of color—with which the banners, the processional crosses, the crosiers, the music of trumpet and organ gave a glorious feeling of preparation for warfare.

The service began with the procession of the celebrant—the Bishop of Lebombo, Dean of the Province, acting as Metropolitan in the absence, in England, of the Archbishop of Capetown. He was accompanied by the Bishop of Bloemfontein as gospeller and Bishop Cameron as epistoler. The Bishops were followed by the choir, and the clergy of the diocese; among the latter were two black priests, representing the great mass of natives who will form the chief care of the new Bishop, and, conspicuous in the vestures of the Greek Church, was the Archimandrite from Pretoria.

Then came the procession of the presenting Bishops—the Bishop of Pretoria and Bishop Gaul—surely preëminently the two fighting Bishops of South Africa.

When all were grouped round the altar, the combined processions singing the "Litany of the Church," and headed by two servers bearing lights, passed round the Cathedral. The service of the Holy Communion then proceeded as far as the end of the Creed. . . .

After the singing of the anthem, "How beautiful upon the mountain," the Bishop-elect—now vested in a Bishop's full robes and a cope—knelt at the feet of the Bishop of Lebombo, whilst the other Bishops formed a semi-circle round him.

The impressive South Africa "use" during the singing of the *Veni Creator* gives a vivid reality to the prayer which is sometimes lacking, the consecrating Bishops standing with raised arms throughout the whole hymn, and singing it in unison, in alternate lines with the congregation. It becomes a real "invoking" and withal a picture-lesson to all present. After the supreme act of the imposition of hands, the pectoral cross was put round the newly consecrated Bishop's neck and the mitre was placed on his head. Then came the presentation of the Bible, followed by the "porrection" of the ring, and the placing in his hand of the pastoral staff.

This very impressive part of the service over, the Eucharist proceeded to its close, and a very beautiful and significant ceremony was at an end, the great procession leaving the Cathedral as it had entered, headed by the Bishop of Lebombo leading the new Bishop by the hand.—*Church Times.*

ANNIVERSARY OF FORMER SWEDISH PARISH

St. James', Kingsessing, in Philadelphia, Rounds a Century and a Half

REV. SIMEON C. HILL RESIGNS HIS PARISH

The Living Church News Bureau }
Philadelphia, August 13, 1912 }

LAST week we reported the exercises in commemoration of the two hundredth anniversary of St. James' Church, Bristol, which was founded under the Society for the Propagation of the Gospel in Foreign Parts by its first missionary to the Colonies, the Rev. George Keith, who, with the Rev. John Talbot, established the church in connection with and soon after that of St. Mary's, Burlington, N. J. This week brings the one hundred and fiftieth anniversary of the laying of the cornerstone of St. James' Church, Kingsessing, in West Philadelphia. The actual date is August 5th, but on Sunday morning, August 4th, at a special celebration of the Holy Communion, the rector, the Rev. S. Lord Gilbertson, preached an historical sermon from the same text used by the Rev. Henry M. Muhlenberg when he laid the cornerstone for a Swedish Lutheran church on the site, August 5, 1762—Genesis 28: 22: "And this stone which I have set for a pillar, shall be God's house."

St. James' Church in Kingsessing was the last of three Swedish missions established in the neighborhood of Philadelphia. Kingsessing, originally Chinsessing in Indian nomenclature, was settled by the Swedes in 1640, before the birth of William Penn. An extensive fort was built there and they began to traffic with the natives. A congregation seems to have been formed some years before the present church was erected, for it is known that they were accustomed to hold their services in a school house. The diary of the Rev. Henry Melchior Muhlenberg, the "Patriarch of American Lutheranism," contains an account of the laying of the stone, in which he assisted, under date of Thursday, August 5, 1762. The present building of Gloria Dei, the mother church, was erected in 1700, and Christ Church, Upper Merion, was built in 1760. The Swedish mission came to an end in 1841 and two years later the congregations of St. James', Christ Church, and Gloria Dei connected themselves with the Episcopal Church. The Swedish Church differed so little from ours that the union was brought about with uninterrupted harmony. In 1855 a transept and chancel were added to the older building of St. James', but otherwise it is little changed from what it was in 1762. Enclosed within five acres, shaded by large old ash and maple trees, the church is in an admirable state of preservation. The old pulpit and reading desk are gone, but the visitor may still see the old mahogany marble-topped table and a chair which were used in the olden days, in the chancel.

The Rev. S. Lord Gilbertson has been rector of the church for nineteen years. He is also Dean of the West Philadelphia convocation. The rector emeritus, now 88 years old, is the Rev. Charles A. Maison, D.D., who ministered to his flock for thirty-five years.

Because of the absence from the city of many of the parishioners, it has been decided to have a special anniversary celebration in the third week of next October.

Resigns Mt. Airy Parish

The Rev. Simeon C. Hill, rector of Grace Church, Mount Airy, for nearly thirty-eight years, has sent his resignation to his vestry, to take effect October 1st. In addition to his work at Mount Airy, Mr. Hill has been active for many years as secretary of the diocesan committee on work among the Deaf-Mutes and as a member of the Board of Overseers of the Philadelphia Divinity School. During his long pastorate at Mount Airy, the church has been enlarged and greatly improved. His resignation came as a surprise to many, although it had long been his intention to give up active work at the approach of his seventieth year. He is spending the summer in Europe.

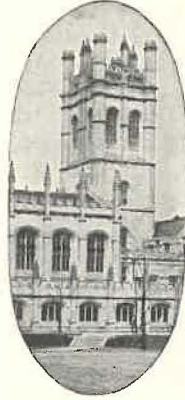
BROTHERHOOD CONVENTION PROGRAMME

Great Event to be Held in Chicago
Outlined

RECENT HAPPENINGS IN CITY AND VICINITY

The Living Church News Bureau }
Chicago, August 13, 1912 }

A PART from the spiritual and intellectual side of the great Brotherhood of St. Andrew convention which meets in Chicago September 4-8, the appointments made are very attractive. Those who attended the last Brotherhood convention in Chicago a number of years ago will recall the added value that was given by the common life together in the buildings of the University of Chicago. This advantage will be had again this year, and the University has, of course, grown enormously, and



its buildings multiplied, since then. The men's dormitories, the Reynolds Club, with its fine appointments, Mandel Hall, with its magnificent auditorium, Hutchinson Commons, where the meals are served, and the large swimming pool in the Bartlett Gymnasium, are all placed at the service of the men in attendance, and suitable arrangements are also made for women visitors. Indeed the magnificent appointments which were made at Cincinnati for the General Convention of 1910 are easily rivalled by those for this convention. The University buildings are only fifteen minutes' ride from the heart of the city.

Well is it stated in a sumptuously made booklet of advance information concerning this convention: "Those four days of the Chicago convention can be made a period of re-awakening to a newer realization of the Brotherhood purpose. . . . If you are getting in a rut, . . . why not sacrifice something if necessary and come to your convention?" This handsome booklet may be obtained on application to the Brotherhood of St. Andrew Headquarters, 1705 Heyworth Building, Chicago.

There is a registry fee required of \$2 for seniors and \$1 for juniors. The lodging expense is \$1 per day and meals are served at a low rate.

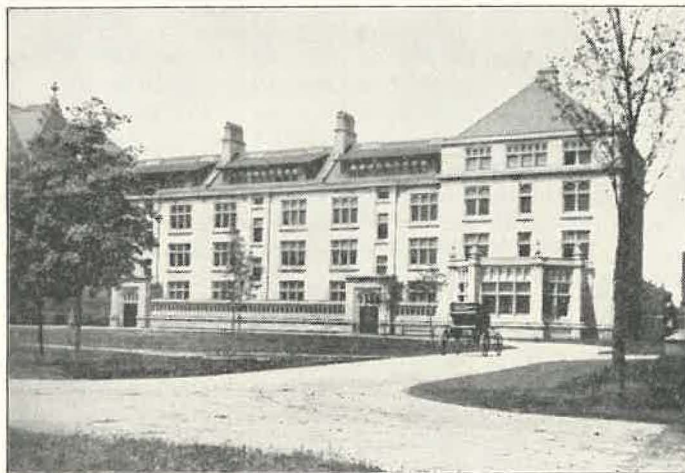
Chicago's anticipation of an exceptionally large and successful convention ought certainly to be realized.

The provisional programme has now been officially announced. The National Council of the Brotherhood will meet at 11 A. M. on Wednesday, September 4th, with luncheon at 7 P. M. in the University of Chicago Commons. The Council will also meet during the afternoon. There will be a Quiet Hour on Wednesday evening for all the delegates who have by that time arrived.

Thursday's theme will be "The Bible." At the 7:30 A. M. Holy Eucharist Bishop Anderson will make a short address. There will be a Daily Institute on chapter work for an hour at 9 A. M.

On Thursday Mr. George H. Randall, associate secretary, will conduct "A Programme of Work for the Senior Chapters," and Mr. W. A. Cornelius, of the National Council, will do the same for the Junior work. The half-hour at 10 A. M. will be devoted to Prayer, each day, and twenty-five minutes daily, commencing at 12:05, will be given to the Question Box. Daily Institutes will also be held on Thursday and Friday afternoons, from 3:35 to 4:30, on methods of developing men's work and boys' work in a parish. Mr. G. Frank Shelby, the Western Secretary of the Brotherhood, will have charge each afternoon of this Institute on men's work. The 8 P. M. address on Thursday will be by Mr. Robert E. Speer, on "The Bible in the World To-day."

Friday's theme will be "Prayer." In addition to the four Daily Institutes, on chapter work and parish work among men and boys, Bishop Lloyd will make an address on Friday at 7 P. M. on "The Corporate Communion," at the general conference; the Rev. J. J. Hall of Philadelphia will conduct a sectional conference on "Rescue Missions"



HITCHCOCK HALL, UNIVERSITY OF CHICAGO
DORMITORY FOR USE AT BROTHERHOOD CONVENTION

at 4:35 P. M. The 8 P. M. public meeting on Friday, which will also be of a devotional character, with intercessions and thanksgivings, will be addressed by Dr. Hubert Carleton, on "What the Brotherhood Has Done," and by the Rev. Dr. John Henry Hopkins, on "The Present Opportunity."

Saturday's theme will be "Consecration." The morning programme includes an address from the Rev. F. H. Sill, O.H.C., on "The Call to Higher Service." From 3 to 5 P. M. the Convention will meet at St. James' Church, the birthplace of the Brotherhood, and the address of the afternoon will be by Bishop Anderson, on "A New Consecration." Mr. H. D. W. English will address the "Twilight Meeting" in the University Quadrangle at 7:15 P. M., on "Consecration to Service." The 8 P. M. meeting on Saturday will be Preparation for the annual corporate Communion. This will be celebrated on Sunday morning, at 7:30 A. M., and the names of Memorial Record will be read during the service. At 11 A. M., throughout the city, addresses by laymen will be given in the churches, on "Work for Laymen." A general conference on "Boys'

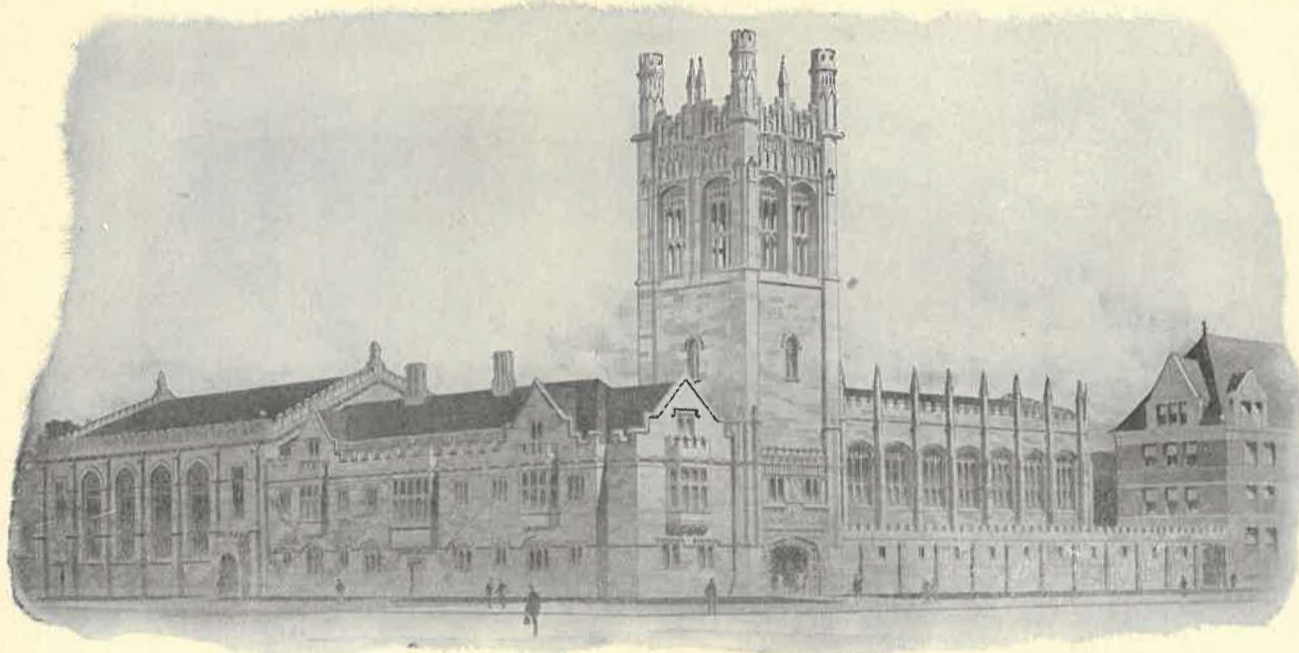


church Miss Davies was a member and Mr. Whitcombe a former rector, and the builder of the present church. The present rector, the Rev. W. A. Gustin, officiated at the marriage and celebrated the nuptial Eucharist which followed.

TERTIUS.

O ETERNAL GOD, who has created me to do the work of God after the manner of men, and to serve Thee in this generation and according to my capabilities, give me Thy grace that I may be a prudent spender of my time, so as I may best prevent or resist all temptations and be profitable to the Christian commonwealth; and by discharging all my duty, may glorify Thy Name. Take from me all slothfulness, and give me a diligent and active spirit, and wisdom to choose my employment, that I may do work proportionable to my person and to the dignity of the Christian, and may fill up all the spaces of my time with actions of religion and charity, improving my talent entrusted to me by Thee, my Lord, that I may enter into the joy of the Lord to partake of Thy eternal felicities, even for Thy mercies' sake. Amen.—*Jeremy Taylor.*

IT IS A blessed secret, this of living by the day. Any one can carry his burden, however heavy, until nightfall. And one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, and purely until the sun goes down. And this is all that life ever means to us—just one little day. "Do to-day's duty; fight



TOWER GROUP OF THE UNIVERSITY OF CHICAGO, WHERE THE BROTHERHOOD CONVENTION WILL BE HELD
MANDEL HALL, THE REYNOLDS CLUB, MITCHELL TOWER, HUTCHINSON COMMONS

Work" will be held at 2:30 P. M. for an hour and a quarter, and at 4 P. M. in Mandel Hall, Mr. Raymond Robbins will speak on "Christ and the Republic." The Rev. Walter R. Bowie of Richmond, Va., will conduct the final twilight meeting in the University Quadrangle, at 7:15 P. M., and Bishop Lloyd will give the final "Charge of the Brotherhood" at the closing meeting at 8 P. M.

This outline of addresses and speakers is only partial. It is an indication of the care and ability with which the Programme Committee has done its work.

The Church of the Epiphany, on Ashland Boulevard and West Adams street, is one of the most beautiful church edifices in Chicago. For some years it was one of the four churches of any kind marked with an asterisk in Baedeker's *Chicago*, as notable for its architectural beauty. Much concern was felt, in many parts of the diocese, when the tower of Epiphany church was struck by lightning during a recent thunderstorm. The damage, amounting to several hundreds of dollars, is fully covered by insurance. This is the third time that lightning has struck this tower.

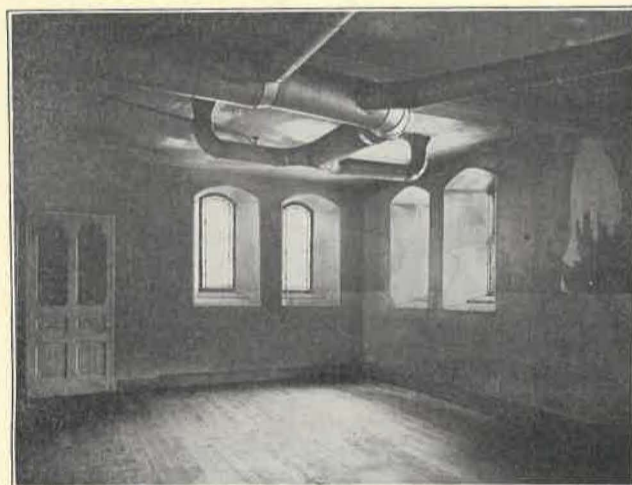
The Rev. H. W. Schniewind, rector of St. Bartholomew's Church, is spending his vacation abroad. He sailed for England early in the summer, and expects to return soon after the first of September. The parish is in charge of the Rev. E. T. Pancoast, curate.

Personal Mentions

The choir camped at White Lake, Michigan, during the latter part of July. The Rev. W. C. Shaw, rector of St. Peter's, Chicago, is in Canada for the summer. The curates are in charge of the parish. The choir spent three weeks at Paddock Lake, Wis., during July.

On Wednesday morning, July 31st, the Rev. A. B. Whitcombe, rector of St. Luke's Church, Dixon, was married to Miss Minnie Davies, daughter of E. G. Davies, Esq., of Chicago. The marriage took place in the Church of the Good Shepherd, of which

to-day's temptations, and do not weaken and distrust yourself by looking forward to things you cannot see, and could not understand if you saw them. God gives us nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give no one of the blessed secrets of brave, true, holy living. What was the secret of such an one's power? What has she done? Absolutely nothing; but radiant smiles, becoming good humor, the tact of divining what every one wanted, told that she had got out of self and learned to think of others.—*F. W. Robertson.*



BASEMENT ROOM, ST. JAMES' CHURCH, CHICAGO, IN WHICH THE BROTHERHOOD OF ST. ANDREW WAS FOUNDED

NORTH DAKOTA INDIAN CONVOCATION

THE convocation met in July near the home of Paul Yellow-Bear fourteen miles from Elbowwoods. The attendance was between 500 and 600, about 350 coming overland from the missions at Cannon Ball and Red Hail, and some from Fort Totten.

Scarce more than a generation ago the coming of the Sioux meant pillage, battle, and murder, so it was a fine sight to see the caravan of Sioux approaching with the Church flag flying in the van, joining the great circle of tents around the log chapel and the poplar booth, and kneeling together before the altar. "*Ecce quam bonum!*"

The chapel, by the way, is a fine example of the ancient Mandan architecture—the logs standing perpendicularly.

But three of our clergy were able to attend—the Rev. A. McG. Beede, Ph.D., missionary to the Indians, the Rev.

Cannon Ball and Red Hail, who are bending every energy in that direction.

The chapel at Yellow-Bear's sorely needs a floor and a roof of lumber, to replace the clay, and the people have started a small fund. But their numbers are few and their resources very limited. Here is a noble opportunity for some one to help a bit.

The Red Hail folk brought a few dollars to place with the Bishop, a fund looking toward a much needed "*Ominici tipi*" (guild house). Also \$2.50 was brought by the Fort Totten delegates to start a chapel fund, the old chapel having burned recently.

By the labor of Dr. Beede, Deacon Wellington Salt of Dunseith, and the lay readers, William Cross at Red Hail, Martin Seewalker at Cannon Ball, John Brown at Fort Yates and Porcupine, and Paul Yellow-Bear at Berthold, the Indian has reached a stability and promise unknown hitherto.



CAMP AT INDIAN CONVOCATION IN NORTH DAKOTA
[THE BOOTH AND YELLOW-BEAR'S HOUSE IN CENTRE; CHAPEL TO THE RIGHT]

E. W. Burseson, as Bishop's Commissary, and later the Bishop himself. An excellent sermon on the Sacraments was preached by the Rev. Father Paul, O.S.B., the Roman missionary at Elbowwoods, and there were two addresses by the Rev. Mr. Hall, the veteran Congregational missionary of the region. Various instructions and addresses were given by the clergy and by H. C. Fish, curator of the State Historical Society. The Bishop based his instructions on the Lord's Prayer. There were the usual

Dr. Beede has thoroughly repaired the Cannon Ball church and built on a priest's residence. He has also built St. Gabriel's church at Red Hail and the chapel on old Rising Sun's land at Dunseith. He has managed to rid the people of the idea of necessary pensioners they once held and developed them in many ways, material as well as spiritual.

The location of the 1912 convocation at Berthold was designed and carried out by the Indians, who planned it as a



REV. DR. BEEDE AND FIVE INDIAN LAY READERS



THE CONFIRMATION CLASS

multitudinous talks by the Indians. A class of nine young people was confirmed on Sunday. The weather necessitated this service being held in the chapel, which accommodated but a small part of the people. The rest clustered as near as possible about the door and windows, regardless of the rain and wind.

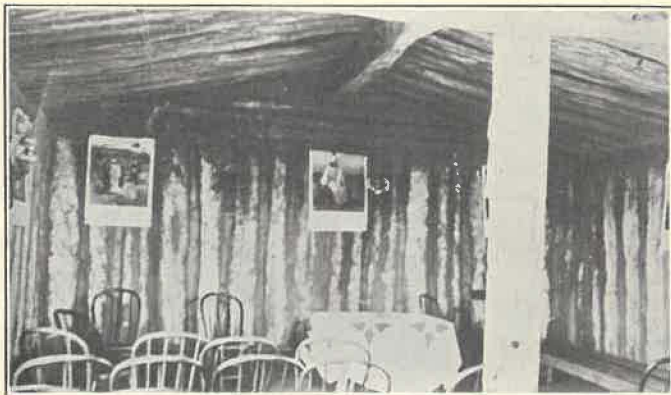
The great majority of the Indians on the Berthold Reservation are still pagan, the supply of funds and workers having prevented a more vigorous prosecution of our work there. But a fine feeling of responsibility for the work among their own people has possessed all our Indians, particularly the Sioux of

special missionary demonstration among the pagans and encouragement to the Christian brethren.

Those who are not able, or are not inclined, to lend material aid to this work, can at least remember it in their prayers and intercessions. It is helpful, too, to know how solid and how effectual is the Church's work among the Indians. There is more of it in South Dakota than in the northern state, the influence of Bishop Hare being felt on all the reservations; but in North Dakota and in the dioceses of Duluth and Fond du Lac, and to a lesser extent in some of the dioceses and mis-

sionary districts further west, the work is well done. The Church penetrates the Everglades of Southern Florida in order to minister to the remnants of the Seminoles, and reaches, to some extent—less, unhappily, than she ought to—the Indians of the old Indian Territory, now the missionary district of Eastern Oklahoma. And very much more might be accomplished if the work were sustained by Churchmen more liberally.

The illustrations in the present article will help to bring the work home to every reader.



INTERIOR OF INDIAN CHAPEL, FORT BERTHOLD, N. D.



INDIAN CHAPEL AT BERTHOLD RESERVATION, N. D.

THE OPPORTUNITY IN NEW MEXICO

BY THE REV. CLARENCE S. SARGENT, D.D.

FOR many years while in the Congregational denomination I supplied each year large churches in the East, such as the Centre at New Haven, where I attended often while at Yale, and the Centre at Hartford, Conn., the Eliot at Newton, Mass., and First at Springfield, Mass.; and when I became a priest of the Church I went to the Atlantic to preach to splendid Christian people in restful chapels by the sea.

But this year I declined to go east and decided to spend my vacation differently.

Three weeks out of each month I spend with my parish and also visit mission churches about me which have no priests or only candidates for orders. Then on the fourth Sunday I go to New Mexico, where on a great ranch is the Casa Grande of the Rocky Mountains.

In the more than six hundred square miles of the ranch are between twenty and thirty thousand cattle. In great lakes are eager bass and in the streams and rivers and other lakes are the speckled and rainbow trout. These and my friends have been the lure to that country in the past. But I am now going there with another thought.

In that great house of the hills you meet the leaders of men. And many of them are Anglican Churchmen. I have preached in the past years the first sermon, except a Roman service, in those valleys, as far as I could learn. I have baptized children and those of more mature years. I have spoken at the grave the final words and heard the confession of the dying. Now much of this mountain country is ripe for the work of the Church. As I said, many of the leading men of the new state are Catholic Churchmen. They are, to be sure, isolated on vast estates but with their servants and workmen they make up good-sized congregations and they appreciate the best that the priest has to give.

Arizona is proving the truth of what I write in showing an increase in all ways of from 60 to 100 per cent. in a year. Let a Bishop be sent to New Mexico who knows these men, and they will rally to the priests whom he will send to them. Often driven by the threat of the "White Plague," the sons of the "kings of finance" have come to these healthful hills and made their homes in the park-like vales. Here are often the "Seats of the Mighty."

In C—, the empire builder is Mr. W—, a Chicago Churchman. In the valley of V— another Chicago man owns a principality two-thirds as large as Rhode Island; his grandchild I baptized into the Church, and his servants are largely Anglican Catholics. One of his neighbors is brother of one of England's greatest generals and owns an estate of 100,000 acres. Farther off is a descendant of England's royal family. On the waters of the Pecos river is an Irish peer recently married to an English heiress in Lincoln Cathedral, and they now have a baby boy who ought to be christened. I might go on with the record, but

the question is, how shall we save to the Church those who are Churchmen, and win the others who would listen to the teaching of the Church, when they would scoff at sensational services of wandering evangelists?

Would that the Church could grasp this opportunity. I know the problems of the East, for I am from Massachusetts. I know the pressing necessity of Church work in the great cities, for a large part of my ministry has been there, and I have been on city and state missionary boards for nearly twenty years. I know, too, the lack of priests, for I have been trustee

of colleges and on boards of visitors of theological seminaries for many years.

And while I would not weaken the work in the East by a single man, and while I would not take a dollar from the too little amount that is spent on city work, which is so vast that it staggers those who study it, yet I would that the Church might sow some seed and care for some vineyard in this empire of the hills from which the harvest will some day be so plenteous in both men and money for the Kingdom of Christ on earth. The money is in that state to support the work, as soon as it is really started. Grand work has been done, and all honor should be paid the Christ-like man so lately translated—Bishop Kendrick; but he had Arizona as well as New Mexico to care for, and distance devoured his time and his strength. But now New Mexico and a small part of Texas need to be studied by those of the House of Bishops to whom is given the choice of another to take the place of the sainted Bishop Kendrick.

DREAMS

"Life is a dream"—the saying is a trite one—
And yet, methinks, to most of us it seems
As though life's warp and woof were twined from many,
And very varied dreams:

The golden dreams of youth, of early manhood;
The dreams of love, of matrimonial bliss;
The dream of parenthood—there is no better,
No fairer dream than this!

Then come those dreadful dreams of loss or danger,
Those nightmare dreams of sorrow and disgrace,
The fearful fall through fathomless abysses,
Or of Fate's hounds in chase!

"Life is a dream"? Then must we all awaken,
When "Death's Bright Angel" sounds the trumpet call,
Since every dream must predicate a dreamer,
If it exist at all.

So, calmly, we may meet all dreams that reach us
Through Gate of Ivory, or Gate of Horn;
Trusting that we shall see their cause and purpose,
In the clear light of morn.

GEORGE B. MOREWOOD.

AMONG the decorations and furnishings most needed to make our Church attractive to the stranger who may come occasionally, would be the people in the pews during the service. Empty pews are empty and ought to be filled with something or taken out.

Why would this not be a good plan—if you cannot be in your place to see that it is in some way filled up? Get some other person to take your place or in some way fill the place. Put a card in your place telling why you are absent. Wouldn't it be interesting to go from seat to seat and read the cards?—*The Message*, Christ Church, Beatrice, Nebr.

A Pilgrimage to the Mount of the Holy Cross

BY THE REV. FRANKLIN C. SMITH

ONE of the greatest natural scenic wonders in the state of Colorado is the Mount of the Holy Cross in Eagle County, some miles from the little mining camp of Red Cliff. There, on a gigantic mountain of granite, is outlined the symbol of the Christian faith, a deep canon or fissure extending from the very top of the mountain to the bottom, filled with snow, with a snow-filled canon making the cross beam. So high is the altitude and so deep are the fissures, the sun's rays never melt the snow.

The missionary district of Western Colorado, with the Rt. Rev. Benjamin Brewster, D.D., Bishop, is the home of this great natural wonder, and the seal of the district bears on its face the Mount of the Holy Cross. This being the case, a pilgrimage to this place was agreed upon, and on July 24th a party of clergy alighted from the Denver & Rio Grande Railway at Red Cliff, and like the pilgrims of old, with staff and scrip,

the true leader of his clergy, and officiating at times as burro leader, the rest of the party strung out on the trail. The first objective was the "divide," some four miles away, and, in the main, straight up in the air. Up the little creek on the trail the way was taken, alternately pulling and pushing the patient burros over difficult places. The first detail of the trip was to climb up 3,200 feet. Once up this climb, the creek valley widened toward the divide and the way was through the lush grass of the beautiful little mountain parks, the ground carpeted with a profusion of the lovely wild flowers of Colorado, from the columbine and mariposa lily to the sweet and modest "eye-bright." The higher up one goes, the more intense the coloring on these beautiful flowers. Quaking aspen and pines stood in the meadows and on the ridges, while through it all the mountain creek, its water as clear as crystal and ice-cold, dashed its musical way downward. Camp for the night was



COMMEMORATIVE SERVICE. MOUNT OF THE HOLY CROSS

setting their faces toward the shrines of the faith in the holy city, set their faces toward the Mount of the Holy Cross. In this party were Bishop Brewster, Archdeacon Dennis, the Rev. J. W. Hard, rector of St. Barnabas' Church, Glenwood Springs, and the Rev. F. C. Smith, rector of St. Matthew's Church, Grand Junction. The staff and scrip of the ancient pilgrims were represented by blanket rolls, "grub," knapsacks, vestments, and cameras.

Like true pilgrims, the journey was to be undertaken on foot. Two patient burros were pressed into service to bear the burden and heat of the day, and faithful, useful, and gentle beasts they proved to be. It is here to be noted that the Mount of the Holy Cross is difficult of access. Two routes from Red Cliff present themselves: one by way of Homestake Creek, eighteen miles, with a climb over a mountain at its end; the other up the canon by the Eagle Mining & Milling Company's mill, a route some six or eight miles in actual length, but at least twice that in strenuousness. The party was fortunate in having the company and guidance of Mr. C. H. Hannington, general manager of the mill, a Churchman and well acquainted with the country.

So up the creek the pilgrims started, the Bishop ahead as

made in a clump of pines on the lower side of the divide. It was a beautiful site for a camp, overlooking a broad mountain meadow, the odor of the pines and the crisp and bracing mountain air acting as a tonic to weary and jaded bodies. The Rev. Mr. Hard officiated over a huge pan of crisp and toothsome bacon while the "Bishop and other clergy" made themselves useful at various camp tasks. Supper over, the Archdeacon forcibly restrained from causing a famine in the camp, the big camp fire shed its cheery blaze for a while until tired bodies sought beds of pine boughs and blankets.

A bright and early start was necessary the next day to negotiate four stages of the journey: the climb over the divide, the climb up Notch Mountain, the journey back to camp and thence to the village. The burros were left at camp, and later the reason why was evident. The divide was successfully passed and Notch Mountain loomed up at the left. By Notch Mountain one must understand steep, enormous slopes of slide rock. Take a wheel-barrow load of boulders and throw them up in a pile, big and little, loose and firm, and this is Notch Mountain in miniature. A short rest and the steep slope of boulders was essayed. The only mode of progress was by stepping from one boulder to another, the way getting steeper with every step. It

was now clearly evident why the burros had been left behind. A big boulder necessitated an undignified scramble on one's stomach, while constant watch must be kept for loose and treacherous rocks. Up the long slope the pilgrims went, until the first shoulder was reached. Here the party stopped abruptly, and as the Greek soldiers shouted "Thalassa!" here a cheer went up; the first sight of the Holy Cross was visible. Snow had been seen and passed in plenty, and the tops of the high ranges all about were covered with it. But here, stretching in unbroken diagonal line from top to bottom of the mountain, with a cross beam perfect at the juncture with the main beam and for some distance at each side, stood outlined in purest white against the black of the rock, the Symbol of the Faith. Toil and hardship, will-power, strength, and sound wind, are the details of this trip, but it is all more than repaid with the sight of this wonderful natural symbol. As we looked upon it, we felt the emotions of the monk in Eugene Field's fanciful story of its discovery. The monk in vision was told that his sins would not be forgiven until he saw, suspended between earth and sky, the symbol of the faith. Journeying far and wide, he penetrated at length to this spot, and beholding the Cross on the Mount, he fell to his knees in rapture and joy.

The next step was the finding of a suitable spot for an altar, with the Holy Cross on the mountain as the background, a magnificent and massive rearedos. For this trip was no mere curiosity-seeking pleasure jaunt. Its conception was that of a true pilgrimage, to seek this natural wonder and in its presence to celebrate the Holy Mysteries. So rounding another shoulder until the proper angle was obtained, a large rock was selected as the altar. Would that we had a massive panorama to place before the reader the sublime settings of this scene! We were twelve thousand feet in the air, on the boulder-strewn slope of a mountain, stern, hard, and forbidding, with no sign of verdure save here and there little patches of moss and wild-flowers; stretching seemingly to infinite distance on all points of the compass the mighty ranges of the Rockies, pine-clad lower down, snow-clad at top; far, far below, the little canon with the winding creek and little meadows here and there; above us the blue vault of the heavens; below us the clouds, for we were indeed above the clouds; across from and facing us this bold and majestic Symbol of the Faith. As far as is known, this is the highest point at which the Holy Communion has ever been celebrated. We were overpowered, awed, with the majestic solemnity of this mighty scene. No one of the little party of pilgrims present, live as long as he may and amid what varied



READY TO ASCEND THE MOUNT OF THE HOLY CROSS

scenes, will ever forget, to his dying day, the awful majesty of that scene and event.

And then the Bishop began the Eucharist, assisted by Archdeacon Dennis as gospeller and the Rev. F. C. Smith as epistoler. It was St. James' Day, the feast of one of those who was with the Lord on the Mount of Transfiguration. As the service progressed, a cloud stole up and enwrapped us in its mist—"there came a cloud and overwhelmed them." With what new meaning the words "Almighty Lord and everlasting God!" "Maker of heaven and earth and of all things visible and invisible!" During the offering of the Holy Sacrifice, other clouds, drifting to and fro in the heavens, came up. One of them, spreading over the base of the Cross, travelled its entire length, partially obscuring it. But at the *Gloria in Excelsis* it

had drifted away and the sun shone out, bathing the entire Cross with glittering glory.

After the service, a cross of loose stones was piled on the rock that had served for the high altar.

"Hardly could it be said," says the Bishop, "that the purpose of our pilgrimage was in any sense a dedication of the Cross, for over it we have no direct possession or control. But



ON THE MOUNT OF THE HOLY CROSS

rather let us say that our purpose was, in the presence of this mighty natural wonder, in all the world a peculiar and unique symbol of the Banner of the Faith, to dedicate ourselves to the service of man and the advancement of the Church in Western Colorado."

"THE HOLY SPIRIT OF PROMISE"

TO THE first Christians the Holy Spirit came as the Spirit of Truth and the Spirit of Power. And it is in that twofold function that we, too, need Him. In this crucial hour—in face of all the new thought with which the last half century has enriched our minds—a restatement of many Christian tenets is urgently called for. As things are, the minds of many earnest thinkers are disquieted within them, religious life often languishes, and even ministers do not preach the Gospel of Jesus Christ with the power and conviction that should accompany its proclamation. And this is, possibly, because we have for the moment lost that glow of conviction which burns doubt and sin as devouring flame. Surely we need, in this our day, the Spirit of Truth, that kindly light which leads amid encircling gloom. And we need power also—power to realize our ideals in character and service, to keep our faith free from the blight of despair and our hearts untainted by an encroaching worldliness—power to dream large dreams, frame spacious programmes and make heroic sacrifices for the interests of the kingdom of God. 'Ye shall receive power when the Holy Ghost is come upon you.' It may be true that we have no need to ask Him to come, since He is already present both in the world and in the Church. What is true, however, is that we need to create the conditions in which He will be free to work after His royal pleasure. And that means we must do more than pray for the Spirit. We must cultivate a quiet love of truth and patient loyalty to it. We must cleanse our hands of unworthy deeds and our hearts from divided loyalties. We must wait at the cross till adoring meditation flames forth into holy passion. We must revive the piety and love of the early Church if we would recover its power. And when, like those who formed it, we learn anew to love truth and righteousness with a transcending devotion, then shall we once again be able to speak with her enemies within the gate, and our evangel will be with the demonstration of the Spirit and of the power.

"The true line for the apprehension of this superlative experience lies in holding and possessing God by deeper ties of attachment than opinion, or tradition, or intellectual belief. To know God in Christ, whose mercy in the cross has silenced the voice of guilt and awakened a love of holiness; to get into links of confidential fellowship with the Eternal, so that one cannot for a moment doubt this nearness without denying one's deepest experience, is to come to know Him as the indwelling Spirit who hallows the life and floods the soul with peace. No manner of intellectuality can then rob us of His presence. The sanctuary of the intellect may be pillaged, but the sanctuary of a devout spirit, of the new life born of God, never! 'He that believeth hath the witness in himself.'"—N. Y. *Observer*.

ALL LITERATURE, art, and science are vain, and worse, if they do not enable you to be glad, and glad, justly.—*Ruskin*.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

INITIATIVE, REFERENDUM, AND RECALL IN LOS ANGELES

THE actual workings of the Initiative, Referendum, and Recall in Los Angeles were related by Dr. John R. Haynes, at the convention of the National Municipal League in that city last July. Since January, 1903, when these provisions became a part of the Los Angeles charter, there have been held one initiative special election and two recall elections, which were, of course, special elections, at a total cost of about \$30,000. Seven initiative propositions and seven measures submitted by referendary petitions were voted upon at general elections, or at elections called for other purposes, and entailed no additional expense upon the people. So that in nine years in which they have been in operation, the people of Los Angeles have expended about \$30,000 for special elections due to these provisions. On the other hand, the city has saved through the power of the people to veto unsatisfactory legislation immense sums. The giving away of a river-bed franchise worth \$1,000,000 on one occasion was prevented; also the sale by the council for \$500 of a street railway franchise, conservatively estimated to be worth \$500,000 to the recipients, and which afforded the only practicable route for our proposed municipal railroad to the harbor. As such its value can hardly be overestimated.

On the one hand we have the expenditure for special elections of some \$30,000. On the other we have the saving to the people of Los Angeles in these two cases alone, of more than a million and a half of dollars. A member of a machine city council told me once, said Mr. Haynes, in a burst of confidence, that the amount of money saved to the people through the fear of the recall was, to use his expression, "incalculable." He said, "The boys fear it and hate it venomously."

Los Angeles is so wedded through her experience with these measures to the initiative, referendum, and recall, that we have reduced the percentage in the case of the recall from 25 per cent. to 20 per cent., and propose in the new charter to reduce it to 15 per cent. If the most noted experts of all nations after careful deliberation were to submit to the people of Los Angeles a new charter—and we are preparing a new one now—and were to omit from its provisions the initiative, referendum, and recall, or any one of them, it would be overwhelmingly defeated.

THE SOCIAL EFFECTS OF SYSTEMATIZING

The Social Service Commission of the Inter-Church Federation of Philadelphia has appointed a committee of five to make an investigation, and endeavor to ascertain the exact facts relating not alone to the "systematizing" process in the textile industry of Philadelphia—which, it appears, has already worked to the financial disadvantage of the girls and women in the departments thus far "systematized," and has yielded a commission to the "systematizers" who, it is said, are outside experts—but to the social effects of its development through the various departments of the industry. The committee was also instructed to confer with the clergy and others of the churches located within the several zones of the disturbance, and to gain from them knowledge as to the attitude of these churches in the premises. It is to be noted that a number of the employees and, perhaps, some of the employers, have membership in these churches. The committee named is to report to the general committee at the earliest practicable date. A further resolution was passed to the effect that the secretary, in communicating the action of the special meeting to the members of the general committee, should request that they kindly inform themselves as to this process of "systematization," especially as it relates to the textile industry.

Four of the five committeemen are Churchmen—the Rev. Messrs. A. J. Arkin (chairman), and Hubert W. Wells, R. R. P. Bradford of the Lighthouse, and E. H. Bonsall.

G. F. S. WORK IN WESTERN NEW YORK

Mrs. Robert Mathews, president of the G. F. S. of the diocese of Western New York, says in her last annual report as president:

"'Social Service Work,' given as a heading in the report forms, in place of 'Philanthropic Objects,' shows that where we may have heretofore appeared wanting, or apathetic, has been from a misunderstanding. On the lines of social service, a number of lectures and instructions, a goodly amount of money, a fair estimate of work, and considerable personal service, are now reported. The Christmas shopping posters sent out by the G. F. S. A. department for social service, were attractively conspicuous, by the red lettering, and were in demand for posting in prominent places.

"It is good testimony to the Diocesan Commendation Associate's service, to have one of the officers write from the central office, that she 'wished more members were commended to Western New York.'"

POLICE WOMEN

A MOVEMENT has been started to have twenty-one women appointed police officers in San Francisco. Representatives of more than thirty women's organizations appeared before the police commission and urged the appointment of these women police officers. All of the commissioners expressed themselves as being in sympathy with the movement, but Commissioner O'Grady explained that the women would have to go before the supervisors and obtain an appropriation and also an authorization for the appointment of women officers.

ST. LOUIS'S CHILDREN'S GUARDIANS

St. Louis has passed an ordinance creating a board of children's guardians which will have responsibility for children who become public charges. Children under the direction of these guardians may be kept in private families. Those who are not housed this way will be housed in cottages. The passing of the ordinance will involve the reorganization of the industrial school in which many of these children were heretofore looked after.

STEAM LAUNDRIES AND CREAMERIES

IN MINNESOTA 250 farmers have combined to build a steam laundry to be operated in connection with a creamery which they have been running. All farmers will send their family washing to this laundry. The estimated cost of the laundry will amount to about \$10 a family a year. In other words, for \$10 a family is to be rid of fifty-two hard work days a year.

CONSIDERABLE SENSATION was created at the Cleveland Conference of Charities and Correction by the introduction of a resolution by Dr. Benjamin C. Marsh of New York Congestion Committee "requesting the speaker of the House of Representatives and the President of the United States to appoint a joint investigating committee to inquire into the extent to which the charities of the country are interfering with the due course of justice by deceiving the people as to the real causes of poverty and fighting against measures to prevent poverty, and to make such recommendations in the premises as it may see fit."

SEVENTY MILLION DOLLARS have been expended by the reclamation service since the passing of the reclamation act in 1902, and \$48,000,000 is available for use in the next four years, every cent of which will, in time, be returned to the treasury, according to the last report of the secretary of the national irrigation congress.

DR. ELLIOTT H. GOODWIN, the secretary of the National Civil Service Reform League, has been elected secretary of the newly formed Chamber of Commerce of the United States.

SUMTER, S. C., has followed the lead of a Virginia town in placing the business of the city in the hands of a business manager, who need not be a citizen of Sumter.

THE POPULATION of Jamaica has increased during the past twenty years, 30 per cent., and that of the consular district of Port Antonio, 62 per cent.

CHINA has 2,000 new newspapers, all of them standing for the new Republic and changed order of things.

THE (FEDERAL) Workmen's Compensation Act has passed the Senate. It is known as the Brantley Bill (H. R. 20, 487).

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.

BOARDING HOMES FOR WORKING GIRLS

To the Editor of *The Living Church*:

HAVING read with deep interest your recent editorial on "The Problem of the Girl," clearly showing as the only solution to that problem the establishment of boarding homes for homeless wage earners, and your mention of "one such home" in Indianapolis, I am led to believe that you will be interested in learning that in this section of country, Louisville is in the lead, in this line of work, with Indianapolis, and probably Lexington, soon to follow its guidance. Under the auspices and the untiring efforts of the Girls' Friendly Society, "The Girls' Friendly Inn" has now been in operation since November last, and is rapidly making good not only its own hopes and aims, but its every promise to the public.

It is true the enterprise is as yet extremely limited, owing to the very limited means at its command; but its foundations are laid on lines broad and steadfast, and its possibilities reach far and wide into the future. At present but twenty-three girls can be accommodated; but a score of more fortunate or happier girls it would be hard to find, enjoying in full every comfort and refining influence of a veritable home, with material advantages, such as an admirably equipped laundry, sewing-room facilities, a beautiful living-room, with piano and library of some five hundred volumes—and all, at a cost ranging from \$2.75 to \$4.50 a week, gauged only in respect to the number of beds in a room.

It is needless to say that not only is every available space occupied, but an ever growing waiting list causes constant regret for the many worthy and needy applicants daily denied admittance.

The work, throughout, is conducted on the clearly defined social service principles, now so marked a feature of aim and influence within the Girls' Friendly Society; and under the able business management of the efficient house-mother, Miss Josephine N. Kremm, herself a trained social service graduate, the house very nearly maintains itself, notwithstanding its limitations in the matter of accommodation. With enlarged capacity not only would every financial obligation be met, but rapid liquidation of the indebtedness necessarily assumed in the purchase and equipment of the property.

Daily is experience proving that in just such provision for the protection and shelter of homeless working girls in our large centres of industry is there to be found the solution of a problem facing alike the Church and Sociology, of the age. It is as a link, therefore, effectually uniting these two great forces striving for the uplift of this most important element in the social interests of our large cities, that the G. F. S. is laboring earnestly to meet its crying need. Said a visitor, recently, an experienced official in city courts, "Jane Addams is to-day doing no better work for Chicago, than is the Girls' Friendly Inn, within its scope, for Louisville."

When will workers, seeking the betterment of the world, learn that half the money expended yearly in rescue work, could be saved and infinitely better invested, if directed to ends that look to prevention rather than to the repair of loss and ruin?

With a little timely help, the G. F. S. of Kentucky has a grand opportunity for untold good. For the want of such help and co-operation, it must be content to work slowly. But every beginning is a step toward the end; and it is with the hope that the progress thus achieved may be an inspiration and encouragement to others, that its aims and its outlook are thus made known.

Louisville, Ky.

(MISS) L. L. ROBINSON.

TOPLADY MEMORIALS

To the Editor of *The Living Church*:

YOU kindly inserted last year an appeal for contributions to memorials in my two parishes of Harpford and Fen Ottery to the Rev. Augustus M. Toplady, author of "Rock of Ages," who served them as vicar and rector from 1766 till 1768. Several kind gifts came from your readers, and we have now, together with sums raised locally, £35.14.6 in hand out of £50 for the Fen Ottery east window and £17.12.2 out of £25 for the Harpford churchyard cross. Fees and incidental expenses may increase the balance still required to about £25, most of which we hope to raise by a sale of work which is to be held in the neighboring town of Sidmouth on August 21st. Should any of your readers who have not yet had an opportunity of doing so, like to contribute any small sum to a memorial in his own church and churchyard of the writer of this well-known hymn, I shall be most grateful.

But I cannot conclude this letter without expressing my grati-

tude to so many generous lovers of the hymn on your side of the Atlantic.

Yours faithfully,
ARTHUR F. LANCEFIELD,
Harpford Vicarage, Ottery St. Mary, Devon, England,
St. James' Day.

A "TRADE-UNION ATTITUDE"

To the Editor of *The Living Church*:

WHY is it necessary for the good Bishop of Marquette, in his communication regarding clerical salaries, to express his disapproval of the clergy assuming a "trade-union attitude"? With all the mistakes it has made, it must be conceded that trade-unionism has been a potent factor in rousing a long-slumbering Church to realize its duty to the humble toilers in the factory, and to the necessity of doing something toward abolishing white-slavery, child labor, sweat-shops, and other products of a highly commercial age. Both as a Churchman and a trade-unionist, I cannot but feel that such slighting allusions as these do much to keep alive the spirit of distrust toward the Church, or any religious organization, on the part of the wage-earner.

And then, too, sometimes there is a strange divergence between high-sounding resolutions passed at meetings and the actual practice of them. In one diocese all printed matter used by it must bear the union label; in another, a resolution to put the union label on diocesan printing is ruled out of order as being a discrimination in favor of "the labor trust." Although this last ruling may be advisable, it should be remembered that, while perhaps every non-union factory is not a sweat-shop, every sweat-shop is a non-union establishment.

ERNEST L. HARVEY,

President Oneida Typographical Union, No. 336.
Oneida, N. Y., August 10.

PERSONAL

To the Editor of *The Living Church*:

THE rector and parishioners of St. Matthew's Church, Enid, Oklahoma, very deeply regret any use of the name of the Rev. Sherman Coolidge in connection with their church.

They wish to state publicly that no commercial remuneration was every realized or thought of in connection with the said name. In fact the use was intended as an act of courtesy to one who served in the church, and who seemed so deeply interested in the progress of the heroic band of Church people in the city of Enid.

The rector had just been received from the Reformed Episcopal Church, where he had for five years been rector of the Church of St. David, Ottawa, Canada. Until such time as he could canonically qualify as a priest of the American Church, it was necessary to have priestly ministrations, and so the good Bishop Brooke of Oklahoma appointed Sherman Coolidge to that task, and hence the use of his name on the Church stationery.

If any injustice has been done Mr. Coolidge, the rector and parishioners make haste, as good Catholics, to make full reparation and assure the reverend gentleman that nothing but the very kindest intentions animated the people of Enid.

Your servant in Christ Jesus,

EDWARD C. RUSSELL.

COMFORT ME

My precious Saviour, lo! I bring
To Thee my hopes and fears;
The sorrows that encompass me,
And all this weight of tears.
The subtle doubts that come and try
To part my soul from Thee,
I bring them to Thy pierced feet,
Dear Saviour, comfort me.

I bring the hopes of morning-tide;
The high resolves of noon;
(Earth's joys at best are fragile things,
And evening cometh soon.)
The strength that was but weakness, Lord,
Until I drew from Thee;
My best has been but failure, oh!
Dear Saviour, comfort me.

I bring my love, my longing Lord,
To see Thee face to face.
I know that Thou regardest me
From Thine abiding place.
Fainting, yet fighting, oft afraid,
I can but cling to Thee,
And plead the story of Thy cross.
Dear Saviour, comfort me.

HE THAT overcometh shall be clothed in white. It tells that the hidden issue of to-day shall be the visible garment of to-morrow. And that is the thought which it is well to cherish when we are alone with our besetting sins. Out of our hidden triumphs God is weaving the robe that is to deck us by and by.—G. H. Morrison.



LITERARY

BIBLE CRITICISM AND EXPOSITION

The Higher Criticism. Four Papers. By S. R. Driver, D.D., and A. F. Kirkpatrick, D.D. New York: Hodder & Stoughton, 1912. Pp. xi. + 92.

This little book consists of four papers, the second and fourth of which appeared in the *Interpreter*; the third in the *Expositor*, and the first was read at the Church Congress, Northampton, in 1902.

The purpose of the papers is to define clearly the distinction between Higher and Textual Criticism on the one hand and Historical Criticism on the other, and to plead for a more sympathetic consideration of the work of modern biblical scholarship, which, as the authors make very clear, is the servant both of Truth and of the Church. In the first two papers Dean Kirkpatrick in a very skilful and reverent way shows the claim of Higher Criticism upon the attention of the clergy and laity, and its value for the better understanding of the Old Testament. Dr. Driver in the third and fourth papers shows to what a great extent students of the Bible are obliged to recent discoveries and research, and points out that their application to the study of the Old Testament implies no denial of its inspiration since the moral and religious value of the Bible has been shown to be constant.

In contrast to what is said in several places by both authors as to the progressiveness of God's revelation of Himself, it might be noted that God's revelation is eternally constant, but it is man's understanding of it that is progressive. The author of the second paper could more clearly have shown our Lord's attitude towards the Old Testament had he referred to such passages as St. Matt. 23: 1-3, St. Luke 6: 1-5. The book is one which every student of the Bible ought to read. At the end there is a very valuable selected list of books bearing on the Higher Criticism of the Old Testament.

SAMUEL A. B. MERCER.

The Old Testament. By the Rev. H. C. O. Lanchester, M.A. New York: Longmans, Green & Co., 1912. Pp. v. + 247.

A few years ago the new school of biblical scholars was looked upon with much misgiving. Lately the tide has begun to turn, and now people want to know what are the assured results of biblical criticism. There has been felt the need of placing in short compass the main results of the modern study and investigation of biblical literature to show that the message of the Old Testament has gained by research and criticism. This has been done in a very pleasing and really capable way by Mr. Lanchester.

For a clear and simple yet accurate summing up of the best of modern biblical thought, the busy clergyman and layman are recommended to read this book. The questions of the contents, date, religious teaching, and interpretation of the different books of the Old Testament have been very clearly presented, together with three useful chapters on the general study, use, and value of the Old Testament.

There are quite a number of printers' errors. The author shows a tendency to ascribe to the Hebrew nation as a whole the religious conditions depicted by each individual book in the Old Testament. This is of course a false deduction, for it is often the case that a particular writer deals with, or is interested in, a specific class of people and not the whole nation. The book contains many references to a fuller literature of the subject, and a good index.

SAMUEL A. B. MERCER.

A Short Introduction to the Old Testament. By the Rev. F. Ernest Spencer, M.A. New York: Longmans, Green & Co., 1912. Pp. 224.

Much that Wellhausen and his school have done, especially in Literary Criticism, will remain and must claim the allegiance of all thorough scholars, but the religious historical inferences that have been drawn from these literary conclusions are often very questionable. Jeremias and Eerdmans, whom Spencer in this book claims to follow, are doing much to expose the falsity of many of these inferences. Spencer has attempted to attack the literary results of the critical school but fails to convince. He simply denies without furnishing proof. The book, however, is readable if not convincing. His use of the results of recent archeology and an outline of German criticism, together with a full subject and author index, make the book useful for reference. Several inaccuracies occur, e.g., his translation of Elohim by "judges" in Hebrew law is impossible; his interpretation of Urim and Thummim by "light" and "perfection or truth" where a necessary contrast is certainly lacking is not sound. He calls Jethro the "brother-in-law" of Moses. Several misspellings also occur. The book is very clumsily written and contains many evidences of bad rhetoric and grammar. In general, the book

is ultra-conservative, and while it has nothing new to offer, yet brings together in compact form much serviceable information.

SAMUEL A. B. MERCER.

The Mind of St. Paul, as Illustrated by His Second Epistle to the Corinthians. By H. L. Goudge, D.D., Principal of Ely Theological College. New York: Longmans, Green & Co. Price, \$1.00 net.

Students of the excellent commentary by Dr. Goudge, in the Westminster series, on *First Corinthians* will open this little volume with pleasurable anticipations, and they will not be disappointed. We have here, it is true, only four lectures delivered before the Oxford Summer School last year, and there is no attempt to discuss the serious critical problems the subject suggests nor even to give an exposition of the whole epistle. But the book may be more generally helpful and suggestive for that very reason. Perhaps its keynote may be found in the striking passage where we are told that the whole epistle is the epistle of the Cross, but of the Cross as leading to the Resurrection, and where it is urged that a return to and a proclamation of the Cross is what is most needed to-day, both in our preaching and in our lives. The clergy will do well to make use of the lectures as material for instructions and sermons for their congregations.

C. C. E.

POLITICAL ECONOMY

Woman's Part in Municipal Government. By William H. Allen. New York: Dodd, Mead & Co. Price, \$1.50.

The sub-title of this book is "Whether She Votes or Not," and explains its purpose clearly. We can best describe the book in Dr. Allen's own words: "Suffragists and anti-suffragists have discussed men and purposes more than methods; general doctrines more than the details from which these doctrines are made; high elevations rather than the steps by which these high elevations may be reached. As to which benefits shall be sought, and which evils attacked, there is not enough difference to be interesting." To this concentration upon aim and purpose, with its accompanying disregard of method and next steps, Dr. Allen avers is due the past success of charlatan and grafter in American politics. There is no reason why it should be harder for women to be intelligent about method in government than about method in house-keeping. Government is not just a great big thing, but a large number of definite little things which need to be properly arranged, definite steps which need to be taken, each in its own time, and properly adapted to those that need to go before and after. Balloting, he tritely points out, has to do with men and methods only once in two (one day in 730) or four years (one in 1,440 days) and has then very little to do with methods or steps. Naturally the book has not received the unqualified approval of suffragists, but that was to be expected. It does describe in the author's characteristic style what can be done, what needs to be done, what must be done, whether women have the ballot or not, and he tries to show how it can be done.

C. R. W

America in the Making. By Lyman Abbott. New Haven: Yale University Press. Price, \$1.25.

Dr. Abbott always writes entertainingly, and this volume is no exception to the rule. He describes the conditions of life in this country, with its heterogeneous population and its lack of any common creed or common tradition; and then, in succeeding chapters, discusses the difficulties which lie before the makers of the America of the future. The problems which we must meet he divides into four classes: political, social, philanthropic, and religious. Dr. Abbott says: "There is a typical American capitalist, a typical American mechanic, a typical American farmer, a typical American miner, a typical American cowboy, a typical New Englander, a typical Southerner, but the American is a composite made up of many types." The volume is one of the excellent series issued by the Yale University Press, of which Bryce's *The Hindrances to Good Citizenship*, and Justice Hughes' *Conditions of Progress in Democratic Government* are the first two.

MISCELLANEOUS

A STRONG STORY of the kicking against economic pricks of one who has visions of a better social system than that of to-day, and of the sordid ideals of certain women in "society," is *The Squirrel Cage*, by Dorothy Canfield. The pathos and tragedy of a life in which high aspirations are unappreciated by those around the heroine are well woven into an alluring novel. Yet after all, one feels that people are not, or need not be, quite so helpless, quite so wholly creatures of environment, as here they are depicted. [Henry Holt & Co.]

THE PUBLICATIONS of the Rev. Nelson R. Boss—*Prayer Book Reason Why* and *Ninety Questions for Confirmation Classes*—will hereafter be issued by The Young Churchman Co., Milwaukee, as their own publications. Both these, but particularly the former, have obtained a widespread use in the Church and have proven very valuable. The price of *Prayer Book Reason Why* is 20 cents in paper and 30 cents in boards, postage 4 cents; that of *Nineteen Questions for Confirmation Classes* is 12 cents in paper, postage 1 cent.

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1532 Park Avenue, Indianapolis, Indiana

SEPTEMBER will find the Sunday school forces of the Church embarking once more for a winter's campaign. The success of the campaign will depend to no small degree upon the preparation for the work.

The first step in this preparation will be a clear schedule of studies. There can be no chance selection of lesson courses and eleventh-hour purchase of supplies, if the school is to start with proper impetus. For the schools already graded the question of curriculum will demand but little attention, and yet it will demand some. A successful primary teacher in secular schools said this summer, at one of the institutes, "If I do not change my programme from year to year I am not making any progress. I am stagnant." So in reference to the details of the curriculum. Experience must show ways in which it may be improved.

The general fitness of particular grades to particular ages may be quite unfit for some definite grade, in some particular school. A class in Old Testament history that would follow naturally in the seventh grade, for instance, when the work of the earlier grades has prepared for it may be quite beyond children who have not had this preparation.

So with the memoriter work, with the so-called social service work, and with other means of expression. They must fit the requirements and conditions, not of the average school, but of St. _____'s school in _____ town.

The superintendent of a graded school will then, for the first step in preparation, go over his curriculum carefully and modify it in such places as may need modification.

The superintendent of an ungraded school will have the same question before him, coupled with the further question as to whether he should grade his school or not. And for such as decide to do so, may we add a word of warning?

The graded schedule must be of a twofold sort. First, the ideal toward which all the work is being directed, that, in other words, along which the completed work will run. But beside this, there must be a temporary transition grading for those children who are already well along in their Sunday school life and cannot be assumed to know the work of the lower grades and yet do need certain of the lessons taught there.

THE CURRICULUM being ready, the next question our superintendents must ask themselves is, what are the best text books? Are there any changes demanded, or are there any possible improvements over last year? What new helps can be given to the children, in the way of illustrations and manual work above those of last year?

A third point of preparation is the corps of teachers. This may seem almost obvious, and yet it too often happens that a superintendent does not make any plans with reference to them but assumes that they will all be back promptly. The result may spell disaster for one or more classes. Preparation will prevent the disappointment that will be sure to lead to discouragement and perhaps failure.

NO SCHOOL is a success without scholars. There must be as great care to win back the scholars as to have everything ready for them. The Sunday school must not be a well-furnished and equipped room with its appointments all ready and none to go within, or but a paltry few.

Successful growth in Sunday school, as in any other school, means first of all the foundation of old scholars. Imagine a large private school that each year lost a large proportion of last year's pupils. How soon would it lose prestige and be doomed to failure! And yet is not one weakness of our Sunday schools this very element of change in the pupils?

The methods of winning back the pupils that are successful in the private school will be successful in the Sunday school. They themselves must be so interested in their work and their teachers that they will want to begin in the fall. They

must feel that St. _____'s Sunday school is a place that is worth going to. This, of itself, will mean much; but more is needed. Old pupils must be sought for, quite as well as new. Parents must be interested in keeping their children in the school. Opening Sunday must be a definite day.

THERE ARE certain helps toward securing this result which may be new to some of our readers.

The plan of the superintendent of St. Andrew's school, New York, the Rev. Dr. W. W. Smith, is excellent. A letter to the children, telling them of the opening day, will quicken their interest. We would suggest some such plan as the following as being most effective: Let a simple, well printed folder be prepared, setting forth the name of the school, the faculty, or teachers, the curriculum, the date of opening, and whatever else, very briefly put, may need announcement. This should be sent forth to every family in the parish, and to all others who may be reached, at least two weeks before the opening Sunday. The week immediately preceding, a personal post-card from the superintendent should announce to each child the date and hour of opening and ask for prompt attendance. This should be followed up by a card from each teacher to her own children, mailed so as to be received on Saturday, the day before the first session.

To some persons this may seem like red tape, or unnecessary routine, but the result in the prompt and fully attended opening and, as a result, the loss of no time, will justify the trouble and expense.

Finally, when the school opens, the last and a most important preparation will be called for. The secretary should have enrolment cards ready for filling by each pupil, whether new or old. These should call for pupil's name, parents' names, address, age, school grade, and whether baptized, confirmed or not. New pupils should not be put into classes until this information has been given and their proper place determined. So soon as this is done the librarian should give out the lesson books, and each teacher should explain them and the kind of work expected from the class. It is evident from this that the teachers will have met, in a teachers' meeting, before the first session, and final arrangements perfected.

THE EDUCATIONAL SECRETARY of the diocese of Rhode Island has written us, calling attention to the greater fulness with which their curriculum calls for the work in the Catechism than was noted, from the Joint Commission Report of 1910, in these columns on July 20th. We are very glad to correct the impression given, and to endorse what he says about the Catechism:

"You mention the Rhode Island Commission curriculum, which appeared in the Appendix of the Joint Commission Report for 1910, as 'failing to specify the Catechism among the requirements for memoriter work, though it may be included in 'portions of the Prayer Book' for the Junior Department.' While this is true in the chart of Curriculum, an examination of the detailed work for each grade shows an unusual emphasis on the Catechism both for memorizing and for study. The memoriter work for the Kindergarten (age 4), includes the Lord's Prayer, and in the Primary Department, ages 6, 7, and 8, the whole Catechism is expected to be learned, and in each grade of the Junior Department review of the Catechism is stipulated, while grades 4 and 5 (ages 9 and 10) are devoted to a detailed study of the Catechism for at least half a year in each, and in grade 9 (age 14) the Catechism is the basis for 'preparation for Confirmation.'

"This explanation will, I hope, vindicate Rhode Island from any apparent neglect of this important and only authoritative course of instruction put forth by the Church. Indeed, the Rhode Island Committee on Christian Education is the only one, I believe, except the New York Commission, which has issued a syllabus on the Catechism for teachers.

"As Educational Secretary, I am placing particular stress on the Catechism as the basis of all Sunday school instruction and can see no reason why modern 'graded courses should crowd out this important subject,' though I confess there has been a tendency in this direction.

"The graded curriculum makes almost necessary the use of the Catechism at least as a review, in place of the 'Superintendent's review of the lesson.' The Catechism forms the most natural subject in which the whole school, though studying various lessons, can unite for a time before the close of the session.

"It is to be hoped that when the General Board of Religious Education issues text books to be used in the Sunday schools of the Church—and the need for them is pressing—it will place the greatest stress on the Catechism, which should be, I firmly believe, the fundamental instruction of the Sunday school, illustrated by the Prayer Book, Bible, and Missions."

THE SONG OF GRIEF

A bird was singing in the wilderness,
Alone, a song of love and deep distress.

His mate was dead; a song of love and grief
He warbled till his sorrow found relief.

His song was never heard by mortal ear,
Yet Nature seemed the dulcet tones to hear.

To Nature's God arose the sweet refrain,
Who ever heeds His humblest creature's pain.

So may a poet's song in beauty rise,
The scornful world unheeding, to the skies.

Asbury Park, N. J. MARTHA A. KIDDER.

FIVE AMERICAN STUDENTS

BY ROLAND RINGWALT

A FINE flow of Congressional eloquence followed the death of John T. Morgan, and it would have been strange had it been otherwise. The man's long service in our national legislature, his legal standing, his political contests and his many risings above partisanship marked him as a leader. Out of numerous tributes we may barely refer to the speech which declared that American political life has reared five men of remarkable breadth and depth of information—Thomas Jefferson, John Quincy Adams, Thomas Hart Benton, James A. Garfield, and John T. Morgan. May we put all political likings or dislikings aside, and view these men simply as students?

Peter Jefferson died when his son Thomas was only a school-boy, and a fatherless boy, heir to a comfortable plantation, might have turned out a mere fox-hunting, deep-drinking squire, with a taste for race courses and no aversion to cockpits. But Jefferson made himself a fair Latin and Greek scholar, a good lawyer, an amateur naturalist, a master of the mechanical science of his time, and one of the famous letter writers of the English language. He learned a great deal from his French associates, and he rarely forgot anything he knew. It is doubtful if there was a classical scholar in Oxford, a traveled *savant* in Paris, a jurist from Holland, or a philosopher from Germany who would not have relished Jefferson's company. In fact, there were few elements of science or literature that were not, at some time or other, discussed over the table at Monticello. Law occupied a large part of Jefferson's young manhood, politics the main energies of his prime, the founding of the University of Virginia his age, with new books, agricultural experiments, and improved machinery for the vacant hours. He was probably the best informed American of his time.

A wonderful boy named John Quincy Adams was his father's private secretary, and learned as no other boy ever learned the difference between the struggling Colonies and the proud monarchies of Europe. Turning his back on the Old World, he learned what Harvard could teach him, went abroad on a diplomatic errand, served as a national law-maker, quarreled with his party, went to the Russian court, helped to make peace with Great Britain in 1814, practised law at intervals, lectured on rhetoric in the halls of his *alma mater*, spent four years in the Presidency, went to Congress, and pursued a miscellaneous course of historical, classical, and Scriptural study. One who reads his noble eulogy of Lafayette will never ask why he was called "the old man eloquent," but mere eloquence could never have delivered such a speech. Science, history, law, and literature had equipped him for his task. The boy who carried the news of Bunker Hill to his mother lived on until the gold hunters were almost starting for California.

Very different from the European schooling and the college discipline of Adams was the youthful life of Thomas Hart Benton. In his childhood he lost his father, but that father, a lawyer of respectable standing, had a library in which the boy found the leading state trials of English history. Benton's mother was a woman of intellectual as well as moral force, and the lad grew up, with meagre school training, with a brief course at college, yet with a frame that could toil on a farm all day and endure legal study through half the night. Benton might have made a fortune at the bar had he not chosen public life, but he served for thirty years in the United States Senate, winning from such an opponent as Daniel Webster the praise, "He was the most learned man I ever knew." It is safe to say that his knowledge of law, of our history, of the workings of different branches of the government, of all that pertains to the growth of territories and their passage into statehood, was not surpassed by any Senator of his day. Two defects marred that

noble character, for noble Benton was—he had no sense of the grotesque, and his vanity was colossal. His brief autobiography lauds his public services, and even his speeches, in terms that make the reader hold his breath.

Another fatherless boy, James A. Garfield, attended the country schools of Ohio, then made his way through Williams College, and subsequently held a college presidency. Pennsylvanians have never forgotten that Garfield, besides his military service, besides his long congressional career, had the good fortune to be associated at the bar with Jeremiah S. Black, a man who acquired knowledge almost by instinct and expressed his thought with clearness, even with melody. The two volumes of Garfield's writings and speeches, so faithfully compiled by Hinsdale, ought to be in every school library. For varied information, official and unofficial, they are half-encyclopaedic, and half-essay like. On all that relates to public education, Garfield was an authority, and, apart from his facts and figures, he shows the reader how to combine facts and figures, how to utilize knowledge, how to bring out the important and brush off the dust that hides it. There will always be plenty of bookworms and plenty of men of affairs. Garfield had in a high degree the mental faculties that learn with equal readiness from observation and from study.

When John T. Morgan was a child, the country schools of Alabama were primitive, but he found teachers known to few of his later colleagues in the Senate. He played with Indian children, learned their language and customs, and in after years turned this knowledge to practical account. He wore the gray during the great struggle, he practised law before and after the war, and subsequently entered the United States Senate, serving until his death. He was an authority on the Pacific railroads, he was the oracle of the Nicaragua canal route, he served on the Bering Fisheries Commission, and he was deeply read in our relations with the Old World. Senator Nelson, born in Norway, was amazed to find that this Alabama student seemed to be as familiar with the laws and the life of Norway, as one might have expected him to be with the institutions of England, France, and Germany. Economical of time, patient, with a strong memory and a clear head, the old man kept on gathering all sorts and conditions of facts that bore on our nation's growth or on the status of any of our sister nations. He was rigidly correct in his English—what would he have thought of the slang that is tolerated in essays, on the stump, and even in the present-day sermon? At eighty-two, he was chosen for another term.

Five such men deserve to be remembered, and four of them had remarkable mothers, the mothers of Adams and Benton being women with few equals. It is worth while to consider them merely as those who learned how to acquire, and how to impart knowledge. Many political debates are forgotten or outgrown, industry, patience, memory, logic, fidelity to duty, are lasting.

CHILDREN OF LIGHT

THIS IS a beautiful name for Christians, followers of Him who is the Light of the World. Light is a symbol of purity and truth, radiant service and beauty. There was no stain in Jesus, but his transparent character was pure as the driven snow, or as the unsullied light of the sun, or as the holiness of God. He was the truth, and could no more deceive than the sun can tell a lie. He was radiant in service, gracious words proceeding from his mouth and healing works flowing from His hands. He went about doing good, and was as opulent in mercy and love as the sun is generous and prodigal in fertilizing warmth. And all His characteristics of mind and heart and life blent into beauty, as a sunbeam contains all the beauty of the rainbow or the blooming garden.

Activity and serenity, power and patience, were strangely united in Him, as a sunbeam is at once a stream of intense vibration and energy and of the stillest peace. He was Himself a Son of Light, the express image of God and the brightness of His person. We become children of light by being born of His Spirit and fashioned into His likeness. The darkness of the old nature of sin still swathes us and often stains us deeply. We should strive through faith and fellowship with Christ so to be immersed in His light that it will shine through and saturate us with its cleansing power.

NO MATTER how full a reservoir of maxims one may possess, and no matter how good one's sentiments may be, if one has not taken advantage of every concrete opportunity to act, one's character may remain entirely unaffected for the better. Every time a resolve or a fine glow of feeling evaporates without bearing practical fruit it is worse than a chance lost; it works so as positively to hinder future resolutions and emotions from taking the normal path of discharge.—*William James.*

THE ELEVENTH SUNDAY AFTER TRINITY

At best, life is deceivable and vain,
Hath naught wherein we may with safety trust;
Its treasures perish by the moth and rust,
It mingles gall with each sweet draught we drain;
Its years prolonged, its very strength is pain;
All its ambitions and endeavors must
Fall crumbling at the last to worthless dust:
Where may our sad heart hope, or comfort, gain?

One sole evangel is proclaimed to man,
Which, to all plaint and question, answer gives,
Which whosoever hears believing can
Be therein ever glad—"The Saviour lives,
Who died, and rose victorious from the grave,
And He His own in life and death will save."
JOHN POWER.

Church Kalendar



Aug. 4—Ninth Sunday after Trinity.
" 6—Tuesday. Transfiguration.
" 11—Tenth Sunday after Trinity.
" 18—Eleventh Sunday after Trinity.
" 24—Saturday. St. Bartholomew.
" 25—Twelfth Sunday after Trinity.

CALENDAR OF COMING EVENTS

Sept. 4-8—B. S. A. Convention, Chicago, Ill.
" 9-14—Conference of Military Chaplains,
Los Angeles, Cal.
" 25—Vermont Dioc. Conv., Bennington.

Personal Mention

THE Rev. R. E. ABRAHAM, minister in charge of St. Mary's Church, Middlesboro, Ky., is spending the summer in Michigan.

THE Rev. CHARLES B. ACKLEY, Archdeacon of Oriente Province, missionary district of Cuba, has resigned his work there, and has accepted the appointment of pastor at St. Bartholomew's parish house, 209 East Forty-second street, New York City.

THE Rev. FRANK C. ARMSTRONG has resigned the curacy of St. Paul's Church, St. Paul, Minn.

THE Rev. DAVID C. BEATTY, rector of Trinity Church, Watertown, S. D., has accepted a call to the rectorship of Christ Church, Lead, S. D., with care also of St. John's Church, Deadwood, and expects to assume charge on October 1st.

THE Rev. C. E. BISHOP, formerly rector of St. James' Church, Cheboygan, Mich., is now rector of St. John's Church, St. John's, Mich.

THE Rev. NATHAN K. BISHOP, rector of Emmanuel Church, Somerville, Mass., is spending the month of August at Bethlehem, N. H.

THE Rev. CLYDE B. BLAKESLEE, rector of St. Paul's Church, Hudson, Wis. (diocese of Milwaukee), has resigned, and on September 1st will become rector of St. Mark's Church, Coldwater, Mich. (diocese of Western Michigan).

THE Rev. ARTHUR W. BURROUGHS of St. Mary's Hall, San Antonio, Tex., is spending his vacation on his ranch near Grand Junction, Colo.

BISHOP BURTON and Mrs. Burton are spending a short vacation with the Bishop's sisters in Cleveland, Ohio.

THE Very Rev. W. T. CAPERS, Dean of Christ Church Cathedral, Lexington, Ky., is spending the month of August on Kelly's Island, Lake Erie. He will go to Boston for one Sunday during this vacation period.

THE Rev. WALTER C. CLAPP has accepted the rectorship of Christ Church, Danville, Pa., and has already entered upon his duties. His address is changed from Mr. Carmel, Conn., to Danville, Pa.

THE Rev. C. M. DAVIS, Dean of Christ Church Cathedral, St. Louis, Mo., is spending a six weeks' vacation in England. He will return to St. Louis about September 1st.

THE Rev. ERNEST J. DENNEN of St. Stephen's Church, Lynn, Mass., is spending the summer at his camp at Lake Sebago, Me.

THE Rev. A. C. HENSLEY has resigned the rectorship of St. John's Church, Versailles, Ky., and will shortly remove to Lambertsville, N. J. For the present Mr. Hensley will not engage in any regular parochial work.

THE address of the Rev. W. F. HUBBARD is changed from 122 Morgan Place to 1722 Morgan Place, Los Angeles, Cal.

THE Rev. FREDERICK C. JEWELL, rector of Christ Church, Pottstown, Pa., has resigned, the resignation taking effect on September 16, 1912.

THE Rev. OLIVER KINGMAN, of the diocese of Central New York, is now at work in the missionary district of Western Colorado. During the summer he is assisting the Rev. J. W. Hard, with headquarters at Glenwood Springs.

THE Rev. E. A. LEMOINE, rector of St. Mary's Church, Provo, Utah, has resigned to accept a call to St. John's Church, Naperville, Ill. (diocese of Chicago), where he will be in residence about October 1st.

THE Rev. S. H. LITTELL and family expect to sail for China on August 31st from San Francisco by the S. S. *Chiyo Maru*. Their permanent address is American Church Mission, Hankow, China.

THE Rev. J. M. MAGRUDER, rector of Trinity Church, Covington, Ky., is spending the months of July and August at Staunton, Va.

THE Rev. G. WHARTON McMULLIN, rector of St. John's Church, Gibbsboro, N. J., has been given the oversight of the missions at Clementon, Berlin, and West Berlin, N. J. He will be assisted by the Rev. M. J. Hoffman and Mr. Fredrick Knodel.

THE Rev. EDMUND A. NEVILLE has resigned the rectorship of St. Paul's parish, Monterey, Mexico, and has accepted an election to the rectorship of Christ Church, Mexico City, where he has been *locum tenens* for the past two months. Mr. Neville has assumed the charge of his new parish, and should be addressed 7a Nuevo Mexico 134, Mexico City, D. F., Mexico.

THE Rev. Dr. ALBAN RICHEY, for twenty years on the clergy staff of Trinity Chapel, New York City, has accepted a call to the rectorship of Immanuel Church, New Castle, Del., where he will enter upon his duties on October 1st.

THE Rev. Dr. W. C. RODGERS has returned from England. Letters to him should now be addressed to St. Stephen's College, Annandale, N. Y.

THE Rev. H. FIELDS SAUMENIG, who has been in ill-health for some time, has resigned the rectorship of Trinity Church, Asheville, N. C., his resignation becoming effective on September 1st.

THE Rev. CHARLES E. SHAW, rector of Antietam Parish, Md., is taking the services at the Pro-Cathedral, Baltimore, Md., during the month of August.

THE Rev. JOHN S. SIMMONS has withdrawn his acceptance of the charge of St. Michael's mission, Waynesville, N. C., and for the present is without a cure. He should be addressed at Littleton, N. C., where he expects to remain for some time.

THE Rev. FRANKLIN CAMPBELL SMITH, rector of St. Matthew's Church, Grand Junction, Colo., is spending the month of August in Denver, Colo.

THE address of the Rev. ROBERT S. STRADER is changed from 2331 South Eighteenth street, Philadelphia, Pa., to Royersford, Pa.

THE Rev. LOUIS L. WILLIAMS, rector of Pocomoke Parish, Md. (diocese of Easton), has resigned, and is now at Maryland Sanatorium taking a six months' treatment, after a severe attack of pneumonia. Address until December care of the State Sanatorium, Md.

THE Rev. ROBERT W. WOODROOFE, rector of St. David's Church, Manayunk, Pa., has accepted a call to the rectorship of Emmanuel Church, Cleveland, Ohio, where he will enter upon his work on September 1st.

ORDINATIONS

DEACONS

TEXAS.—In the Church of the Ascension, Atlantic City, N. J., on the Feast of the Transfiguration, WALTER OVID KINSOLVING, son of the Rt. Rev. George Herbert Kinsolving, D.D., was ordered deacon, his father, the Bishop of Texas, officiating. A large congregation attended and an offering was made in aid of candidates for the sacred ministry. The sermon was preached by the Rev. Arthur B. Kinsolving, D.D., of Baltimore, an uncle of the ordinand. Mr. Kinsolving is a graduate of the University of Texas and of the General Theological Seminary. He will return immediately to work in Texas, and in the fall expects to go abroad. He represents the third generation of his family in the ministry of the Church.

PRIESTS

NEVADA.—In the Lady Chapel of the Church of St. Mary the Virgin, New York City, on Wednesday, August 7th, the Rev. MORGAN LLRWELYN GRIFFITH was advanced to the priesthood by Bishop Robinson. The sermon was preached by the Rev. A. G. Van Elden, senior curate of St. Mary's, who also presented the candidate to the Bishop.

DIED

BARLOW.—CECIL MORETON BARLOW, act. xxii., an acolyte of the Church of the Advent, Boston, died on August 7th from an electric shock in the General Electric Works, Lynn, Mass., where he was employed. He was buried from the Advent on Saturday, August 10th, with a Solemn High Mass of Requiem, the members of St. Vincent's Guild assisting. The rector returned from Maine to officiate.

HARRIS.—Entered into rest on July 23, 1912, MARION WILEY HARRIS, of Macon, Ga., aged 42 years.

"Peace, perfect peace, in this dark world of sin? The Blood of Jesus whispers peace within.

"Peace, perfect peace, with sorrow surging round? On Jesus' bosom naught but calm is found."

LOCKWOOD.—Entered into rest on Sunday morning, August 4, 1912, CORNELIA J. LOCKWOOD, wife of James R. Lockwood, mother of Grace B. Lockwood, and sister-in-law of the late Rev. Henry R. Lockwood, D.D., of Syracuse, N. Y. Interment was at Graceland Cemetery.

LOWRY.—Entered into the rest of Paradise on the morning of July 30th, at his home in Lancaster, Wis., EDWARD MALLORY LOWRY, in the 56th year of his age.

"Lord all pitying, Jesu blest,
Grant him Thine eternal rest."

MEMORIALS

MRS. JAMES TERRY GARDINER

There has gone out of this world, within the last week, a beautiful spirit, whose circle of influence was unusually large and many-sided, and whose friends are so widely scattered that the most public appreciation can hardly reach them all.

ELIZA GREENE DOANE GARDINER was born October 22, 1854, in Burlington, N. J.

From her early years there in the home of her grandfather, the first Bishop Doane, throughout her girlhood in Albany as the daughter of the present Bishop Doane, she was used to the wide hospitality and large interests of public life. Her own great gifts of personal charm, tact, graciousness, and utter unconsciousness of self, her quick understanding of others, her desire always to give pleasure, her affectionate remembrance of all whom she had ever known, made her a powerful leader in Albany, and enabled her to carry out in a wonderful way the Bishop's work in building and starting the Cathedral, St. Agnes' School, where she was among the first graduates, the Child's Hospital, and St. Margaret's House.

She married in 1881 James Terry Gardiner, then director of the New York State Survey. Their home in Albany and Northeast Harbor was, in even greater measure than her girlhood's home, the expression of her vivid personality. There was hardly any good work in Albany thirty years ago that did not owe much to the generous energy that worked and the magnetic charm that drew others into the work.

This helpful spirit was so much a part of her that when Mr. Gardiner's position as Vice-President of the Erie Railroad Coal Companies removed their home to New York, she became at once a much-valued leader in Church and charitable work there, always spending her strength and her organizing ability with reckless generosity for others.

Among her many interests, too many to dwell upon, perhaps the nearest to her heart was the spreading of the Gospel of Christ, and as a missionary organizer and speaker, she was to many a beloved leader.

But it was in her dear home in Northeast Harbor, Maine, that the perfect impression of her life lives and will live. For more than thirty years her beautiful home, "Ye Haven," was the centre of the life of the whole community. She was the trusted friend of every man, woman, and child who lived there before Bishop Doane began the summer colony. She was the friend and leader of all who came later.

It is fit and significant that the village of Northeast Harbor mourned as one family at her death, and gathered in loving tenderness in the little chapel, bringing as their last gifts to her the flowers from field and garden that she had so greatly loved. It was fit and beautiful that, after long suffering and weary journeys, she found a happy, peaceful end in the place where her whole married life had been spent, where one of her children was born, where the very atmosphere of pleasant relations and informal cordiality are the living result of her whole-hearted hospitality and kindly intercourse with old friend and new friend, great and small, in the place where she was so loved and will be so lovingly remembered.

Her life was not very long, but it was rich in its influence for good. No one could know her and not love her. No one could love her and understand her loving spirit, without taking to heart the deep lesson of a life of love. Go thou and do likewise. A FRIEND.

RETREATS

HOLY CROSS, West Park, New York. Retreat for priests conducted by the Rev. J. G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, New York City. Monday, September 23rd, to Friday, September 27th. Apply GUBSTMASTER, Holy Cross, West Park, N. Y.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS WANTED—CLERICAL

SOUTHERN PRIEST desires change. Rector present parish six years. References Bishop and others. Address "CONSERVATIVE," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, Catholic, thirty-five, will be free to take up work about September 1st. Address "A. F.," care LIVING CHURCH, Milwaukee, Wis.

YOUNG, capable priest, about to be married, desires parish. The East preferred. "WILMINGTON," care LIVING CHURCH, Milwaukee, Wis.

WANTED—Supply work in, near, or east of Chicago. Address "WILLING WORKER," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED.—Two young men teachers for St. Andrew's School, Sewanee, Tenn. Young, alert, fond of sports. Teaching primary. Address Rev. S. C. HUGHSON, O.H.C., Sewanee, Tenn.

BOYS' DIRECTRESS wanted September 1st in Indian School, South Dakota. Churchwoman preferred. Address 38 WILLIAM STREET, Ossining, N. Y.

WANTED—A competent organist and choir-master by September 15th. Must be of exemplary habits. Good disciplinarian. Mixed choir. A first-class teacher can readily double salary of \$600 by teaching piano. Address "NORWALK," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—A single man to teach Latin, Greek, and German. This September. Address ST. JOHN'S MILITARY SCHOOL, Salina, Kans.

POSITIONS WANTED—MISCELLANEOUS

D. R. A. MADELEY RICHARDSON, having accepted educational work near New York, will be prepared to take important Church appointment in that city on October 1st. Dr. Richardson is ready to provide music equal to what he gave at Southwark Cathedral for twelve years. References to the Lord Bishop of Winchester, Farnham Castle, England; to the Bishop of Rhode Island, Providence, R. I.; and to the Rev. Dr. Manning, Trinity Rectory, New York. Address, NEWPORT, R. I.

ORGANIST AND CHOIRMASTER, first-class man, of exceptional ability and experience, desires position September 1st, or earlier. Brilliant player, expert, successful trainer of boys and mixed choirs. Well-known recitalist. Churchman. Good disciplinarian. Total abstainer, non-smoker. Recommended by bishops, clergy, and eminent musicians. Address "ORGANIST," 5361 Winghocking Terrace, Germantown, Pa.

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ORGANIST AND CHOIRMASTER wants position October 15th or earlier. Mixed choir—men and boys preferred. Catholic Churchman. Willing to take active leadership in choir and parochial work. South or Middle States preferred. Address "B. K.," care LIVING CHURCH, Milwaukee.

HIGHLY recommended native French teacher, with fifteen years' experience in European and American private schools, desires similar position for the fall. Address "MADEMOISELLE," care of Dr. Meyer, Corner Dorset and C Avenues, Ventnor, N. J.

EXPERIENCED Organist and Choirmaster, Cathedral training, desires to locate in East. Fully recommended by the clergy and highest authorities in New York and South. Address "McC.," Box 257, Lebanon, Ky.

EXPERIENCED HOUSE-MANAGER or MATRON for school, orphanage, hospital, or private family. THOROUGHLY UNDERSTANDS CHILDREN. Widow, middle-aged. Mrs. DRUMMOND, 2736 Hartzell street, Evanston, Ill.

ORGANIST and choirmaster desires to make a change, September 1st. Recitalist. Experienced with boy and mixed choirs. Highest testimonials. Address "G. E. P.," care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED as Housemother or Supervising Housekeeper in a Boys' School, by a widow with three sons. Address "CHURCHWOMAN," care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER, of experience, desires position as governess, or nursery governess. Best of references. Address "Box 353," care LIVING CHURCH, Milwaukee, Wis.

STENOGRAPHIC position desired. Address "EXPERIENCED," care LIVING CHURCH, Milwaukee, Wis.

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APPEALS

EPHPTHATHA APPEALS

Prayers and offerings are desired for the work among the Deaf in the Northwestern District on the Twelfth Sunday after Trinity, which falls on August 25th. Copies of the Year Book, embodying the statistics, official acts, etc., of the work, may be sent upon request. Rev. GEORGE FREDERICK FLICK, Missionary, 214 East Fifty-fifth Street, Chicago, Ill.

Prayers and financial help are asked for the extensive work of the Church Mission to Deaf-Mutes in the South. The need is most urgent. There are thousands of silent people waiting on the threshold of the Church.

Offerings of congregations and gifts of individuals may be sent to the Rev. O. J. WHILDIN, General Missionary, 1436 W. Lanvale Street, Baltimore, Md.

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The Two of Them Together. A Tale About Africa of To-day. By the Rev. Arthur Shearly Cripps. 6 Illustrations in Color. \$1.00; by mail \$1.10.

A Brotherhood of Heroes. Being Memorials of Charles, George, and William Napier. 4 Illustrations in Color. \$1.40; by mail \$1.50.

The Dragon of Wessex. A Story of the Days of Alfred, A. D. 871. By the Rev. Percy Dearmer. \$1.40; by mail \$1.55.

A Child's History of Westminster Abbey. Illustrated. By Agatha G. Twining. \$1.40; by mail \$1.50.

The Founders of Westminster Abbey. Water Color Drawings. By Henry Troutbeck. 80c; by mail 86c.

Our Kings and Westminster Abbey. Being a Revised and Abridged Edition of Child's History of Westminster Abbey. By Agatha G. Twining. 33 Illustrations. \$1.00; by mail \$1.12.

The Greater Triumph. A Story of Osborne and Dartmouth. 7 Illustrations. A naval story of great interest. By Archibald K. Ingram. \$1.00; by mail \$1.10.

Imported by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

LIVES OF THE SAINTS

Churchmen are reminded, and particularly the clergy and teachers, that there is a little book on *Lives of the Saints*; or, *Notes Ecclesiological and Historical on the Holy Days of the English Church*, which can be had for 65 cents postpaid. It is abridged from Baring Gould's great work, and is invaluable for every Churchman's library. One should know about the "Black Letter" Saints as well as the "Red Letter," and this book tells of both. It is imported by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED

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

LONGMANS, GREEN & CO. New York.
Bible Studies in Outline: The Purpose of the Fourth Gospel. By G. A. Gollock, author of "Bible Studies in Outline: St. Mark's Gospel." With Simplified Assignments by Catherine B. Firth, M.A. Price, 50 cents net.

SHERMAN, FRENCH & CO. Boston.
A Race's Redemption. By John Leard Dawson. \$1.50 net; by mail \$1.62.

Edward Irving: Man, Preacher, Prophet. By Jean Christie Root. \$1.00 net; by mail \$1.10.

Christianity and the Labor Movement. By William Monroe Balch, formerly Secretary of the Methodist Federation for Social Service. \$1.00 net; by mail \$1.10.

Mountains of the Bible. By J. J. Summerbell, Author of "Scripture Doctrine," "Life and Writings of N. Summerbell," "Outline of Church History of the First Six Centuries," etc. \$1.00 net; by mail \$1.10.

The Garden of Unrest. A Second Book of Verse. By George W. Harrington, author of "A Reversion of Form," "Beyond the Twilight," etc. \$1.00 net; by mail \$1.10.

Was Christ Divine? By William W. Kinsley, author of "Man's To-morrow," "Does Prayer Avail?" "Views on Vexed Questions," "Old Faiths and New Facts," etc. \$1.00 net; by mail \$1.10.

THE NATIONAL ASSOCIATION FOR THE STUDY AND PREVENTION OF TUBERCULOSIS. New York.

Fresh Air and How to Use It. By Thomas Spees Carrington, M.D., Assistant Secretary of the National Association for the Study and Prevention of Tuberculosis; author of "Tuberculosis Hospital and Sanatorium Construction." 250 pp.; 150 illustrations. Price, \$1.00 postpaid.

A PAUSE IN THE PRAYER

"If I should die 'fore I wake," said Donny, kneeling at grandmother's knee; "if I should die 'fore I wake—"

"I pray," prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away down-stairs. In a brief space he was back again, and dropping down in his place took up his petition where he had left off. But when the little white-gowned form was safely tucked in bed the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was sayin', grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads, just to see how he'd tear around in the mornin'." "If I should die 'fore I wake," why—I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear; it was right," commended the voice with its tender quaver. "A good many of our prayers would not be hurt by stopping in the middle of them to undo a wrong."—Wellspring.

WITHOUT free speech no search for truth is possible; without free speech no discovery of truth is useful; without free speech progress is checked and the nations no longer march forward toward the nobler life which the future holds for man. Better a thousand-fold abuse of free speech than denial of free speech. The abuse dies in a day, but the denial slays the life of the people and entombs the hope of the race.—Charles Bradlaugh.

"THERE ARE twelve gates to the Celestial City and many ways to each. Some souls enter within the gates in the morning of life, as ships enter harbor in the golden mists of the dawn."

THE CHURCH AT WORK

BISHOP THOMAS HOLDS SERVICE IN SAWMILL

A PICTURESQUE scene was presented at Grovont on July 30th, when Bishop Thomas held a service in the sawmill at this point. Buildings are very few and scattered there, and the church which is in course of erection is not in condition to shelter a congregation from the rain which fell during the day. Rough planks were arranged for seats, in the mill, and the lanterns which members of the congregation had brought to light them home were used for illumination, and threw their rays out on to the sage brush and unbroken soil.

The Bishop and Mrs. Thomas, and the clergy, drove up from Jackson in the afternoon, a distance of about fifteen miles. By 8 o'clock a congregation from the surrounding ranches from 5 to 10 miles distant began to assemble, until there were about thirty men and twenty-five women and children present. Bunches of wild flowers had been arranged by some of the women, and placed in various parts of the building by way of decoration; but the character of the temporary chapel was clearly indicated by the machinery which flanked the Bishop as he preached. The robbing room was formed by the gloom of a recess beyond the circular saw, out of reach of the feeble light of the lanterns.

In spite of the absence of any organ, the singing was hearty, and the Bishop was listened to with great attention.

BISHOP OF WINCHESTER EXPECTED

THE BISHOP OF WINCHESTER, England (Dr. Edward Talbot), sails for this country from Liverpool by the *Laurentic*, August 31st, coming primarily to attend a meeting in Washington of the Continuation Committee of the Edinburgh Conference. The Bishop of Vermont returns to this country by the same steamer.

MILWAUKEE DIOCESAN COUNCIL POSTPONED

THE TIME of meeting of the Milwaukee diocesan Council is postponed from the third Tuesday in September to Tuesday, October 1st. The Secretary has already sent out the blanks for nomination papers required under the new canon of elections enacted last year.

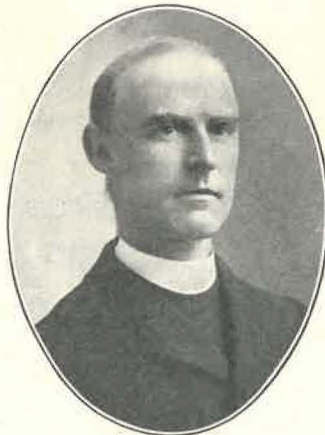
"LONELY CLUB" OF BUFFALO CHURCH

A NOVEL institution lately founded in connection with Trinity Church, Buffalo, is a "Lonely Club." It is designed to bring together in social intercourse newcomers and others who are without social life in the city. It was started by asking eight young people to the parish house on a given evening, when the need for the organization was shown and it was accordingly formed. Among the incidents told as showing its need were these: One very young man, who is in Buffalo working between college years, told another member that because he had not known any "nice" girls and wanted to dance, he had gone to a cheap nearby resort and danced with any one he could find; a man, a year or so older, but still in college, whose mother had been called to Europe for the summer and left him

in the Church's charge, remarked that he was "awfully glad for such a club," because when other college fellows stopped over in town to see him he would have a nice little entertainment to ask them to go to. Still another man said it was "like home." A girl who is a clever teacher told the club's originator that it was good to be able to meet "nice people in a nice way"; and a young married couple were glad that at last a club was formed with a higher aim than for mere social pastime.

NEW RECTOR FOR OLD DELAWARE PARISH

THE REV. DR. ALBAN RICHEY, for twenty years on the clergy staff of Trinity Chapel,



REV. ALBAN RICHEY, D.D.

New York, has accepted the rectorship of Immanuel Church, New Castle, Delaware, and will enter on his duties October 1st. This is one of the strongest parishes in the diocese of Delaware and one of the oldest in the



IMMANUEL CHURCH, NEW CASTLE, DEL.

country. It was founded in 1689. The building was erected in 1704 and the transepts added in 1820. Besides a commodious rectory, there is a well-equipped parish house and a large tract of glebe land on the Delaware River.

ST. PAUL'S FARMERS' CONFERENCE

THE EIGHTH annual session of the St. Paul's Farmers' Conference, held on July 30th and 31st, was the best attended and most successful meeting in its history. The conference is an annual gathering of the negro farmers and business men of Brunswick, Va., to discuss conditions of progress; gather information about crops, lands, homes, schools, etc., and to suggest and devise ways and means of promoting higher standards of living; acquisition of property, better schools, churches, methods of farming, and social and material relations. The conference was organized in 1904 by Archdeacon James S. Russell, principal of St. Paul's Normal and Industrial School. It enjoys the distinction of being a real farmers' conference, as the discussions, etc., are participated in by men who actually do the farming. Except the conference address and special addresses, the speaking, discussions, etc., are done by the men and women who own and cultivate the soil. The conference lasts two days, half of the last day being given over to the women of the county. The State Health Department sends one of its members each year. The Commissioner himself, Dr. Ennion G. Williams, officiated this year.

There were at least 900 people facing President Russell when he arose to begin the opening session, and 200 on the outside of the Memorial chapel who could not get in at all. The total attendance of the two days' session was not less than 2,500.

The features of the conference were the splendid addresses of the president of the conference; the president of the woman's conference, Mrs. Della I. Hayden; Dr. D. Webster Davis, the annual speaker; Bishop Strange of East Carolina; Dr. Ennion G. Williams, State Health Commissioner, and Mr. W. A. Hunton, International Secretary of the Colored Y. M. C. A. The programme began with the usual devotional exercises, after which addresses of welcome were delivered by Professor J. M. Pollard, director of academics of the school, and Mr. Scott Mason, representing, respectively, the School and the Conference. Responses by Mr. Haywood Reavis and Miss Bessie F. Williams on behalf, respectively, of the Conference and the Woman's conference. After the introduction of visitors and the reading of declarations and recommendations, the annual address of the president was delivered.

DECLINES ELECTION AS BISHOP SUFFRAGAN OF CONNECTICUT

THE REV. J. CHAUNCEY LINSLEY, rector of Trinity Church, Torrington, Conn., who was elected Suffragan Bishop of Connecticut at the last meeting of the diocesan convention, has signified to the Standing Committee of the diocese his declination of the election.

MEMORIALS AND OTHER GIFTS

AT ST. JAMES' CHAPEL, Prouts Neck, Me., on the Feast of St. James, a handsome pair of Eucharistic lights were presented to the church by Mr. Hartley Merrick, in memory of his wife, who for many years was a devout worshipper at this chapel. Some years ago Mr. J. Vaughn Merrick gave the church a set

of Eucharistic vestments, which are used at all celebrations. Two years ago the seating capacity was enlarged to over five hundred and still the congregation often taxes the building. There is a steady increase of communicants at the early celebrations. Canon Purves of Cincinnati, Ohio, has been in charge the first half of the summer season, and during the remainder of the season the services will be conducted by the Rev. George J. Walenta of Philadelphia, Pa. Bishop Codman made his usual annual visitation to the chapel on the first Sunday in August.

ST. CLEMENT'S CHURCH, Wilkes Barre, Pa., has recently received complete sets of violet, green, red, and white altar vestments. These include in each of the four colors, chalice veil, fair linen, purificators, corporal and pall, antependia, superfrontals, etc. The work is richly embroidered and made of the richest materials. The crosses of the lectern markers instead of being embroidered are of brass and were designed by the rector, the Rev. John T. Ward, and are readily detachable. Recently, also, the four matin lights, matched to the design and size of the eucharistic lights, were used for the first time. The chancel has been recently decorated, the floor tiled, and altar, reredos, and chair of stone erected, with mosaic symbols in green and gold.

THROUGH the generosity of Bishop Grafton the parish at Shawano, Wis., has received the sum of \$2,000 for the erection of a new vicarage. This, with the building of a chapel at Maplewood, Door county, Wis., and the erection of a vicarage and remodeling of the church at Medford, constitutes a recent series of gifts from the Bishop. The vicarage at Medford is the first stucco finished structure in the town and is about completed. The Medford church is also being finished on the exterior with a stucco effect. The chapel at Maplewood, while a small affair, will be handsome in design, and with furnishings will aggregate about \$2,000. The Medford vicarage and church improvement work will aggregate about \$3,500.

ON SUNDAY, July 28th, the Rev. Hubert Cowley-Carroll, rector of St. John's Church, Ross, Cal., blessed and dedicated a bell to the Glory of God, and in Memory of Karoline Newhall Starr, who died in the parish in September, 1909. The bell was cast by the Meneely Bell Company and is of 1,700 pounds weight. It has a beautiful tone, and gives the note G. On the bell are the following inscriptions: "To the Glory of God, and in Memory of Karoline Newhall Starr," "Grant Her Eternal Peace, O Lord, and Let Light Perpetual Shine Upon Her," and "Tell the People What Things He Hath Done."

ON SUNDAY, July 28th, the Bishop of Western Massachusetts blessed the new altar installed in St. Faith's Chapel, Heath, Mass., as a memorial to the late Bishop Vinton. This altar was given by the Junior Auxiliary of the diocese. A large number of people were present and made their communions at the 8 o'clock service, at which the Bishop officiated. Archdeacon Sniffen and his corps of workers have made a deep impression on this community, where only a few years ago the Church, if known at all, was looked upon with a feeling of intense hostility.

RELATIVES of Mrs. Sarah M. Harris Baker, widow of Colonel Frank Baker, U. S. A., of South Bethlehem, Pa., have presented a handsome chalice and paten in her memory to St. Margaret's Church, Brighton, Mass., of which the Rev. W. G. Read is rector. Colonel and Mrs. Baker were residents of Brighton during the former's term of office at the Watertown arsenal, and he was a vestryman of St. Margaret's parish.

ALL SAINTS' CHURCH, Paradise, Pa. (diocese of Harrisburg), has been presented with

a handsome altar book-rest of brass, and a litany desk of oak. Grace Church, Nickel Mines, has received a cross and altar book-rest, and Christ Church, Leacock, has recently received the gift of \$1,000 by the will of Miss Maria Mellvaine. These three congregations are under the charge of the Rev. F. W. B. Dorset.

HEAVY BRASS eucharistic candlesticks for the church altar have been presented to Christ Church, Little Rock, Ark., in memory of the late Miss Eva M. Butler. The donors are her sisters and brother, Mrs. Eugenie B. Whitfield, Mrs. Nell B. Omberg, and Mr. Willard M. Butler. Eucharistic vestments and lights are now in use in this parish at its three altars of St. Paul's chapel, the parish house chapel, and the parish church.

DEDICATION OF MISSION CHURCH AT NORTH MADISON, OHIO

BISHOP LEONARD dedicated the little mission church at North Madison on Sunday, July 28th, addresses being made on the occa-



ALL SAINTS' MISSION, NORTH MADISON, O., AFTER THE SERVICE OF BENEDICTION

sion by the Bishop, the Rev. W. E. Wright, and several others, including a Congregational minister from Painesville, the Rev. Mr. Howard. This progress at Madison is due to the faithful work of a few, especially Mrs. Reutenik, who has a summer home near by, on the shore of Lake Erie, and Mr. and Mrs. Homer Knapp, of Painesville, who bought an old school house and gave it to be remodelled into the present church. The church will be known as All Saints'.

OPENING OF MEMORIAL HOSPITAL AT SEWANEE

THE NEW Emerald-Hodgson Memorial Hospital, at Sewanee, Tenn., was formally blessed and opened on the Feast of the Transfiguration, August 6th. The Bishop of Tennessee was assisted in the service by the Bishop of South Carolina, and the Rev. Messrs. W. S. Claiborne, W. H. Du Bose, E. J. Batty, and Churchill Eastin.

The hospital is a beautiful building of Sewanee sandstone, fire-proof, and up-to-date in every respect, and will accommodate thirty patients. The "Operating Room and Dispensary" is also of stone, and connected with the main hospital by a covered cloistered way. There is a special ward provided for negro patients and a separate building for those affected with contagious disease. No pains have been spared to make the hospital a model for its size; and sufficient endowment has been secured—chiefly through the earnest and untiring efforts of the Rev. W. S. Claiborne, rector of Otey Memorial Church—to keep the hospital open all the year round and to provide for the care and treatment of a limited number of charity patients.

The hospital was founded originally by Mrs. Telfair Hodgson as a memorial to her infant daughter, Frances Glen Hodgson. Two years ago it was destroyed by fire. Mr. Claiborne undertook to get subscriptions for re-

building, and a devoted Churchwoman in the East gave the sum of money, which, with the insurance, enabled the university authorities to rebuild the hospital and to set aside a considerable amount for its permanent endowment. To commemorate this generous contribution the name of the hospital was changed to "Emerald-Hodgson."

Bishop Gailor, in his address at the opening of the new hospital, after emphasizing the significance and influence of the Church's age-long philanthropic activities, dwelt upon the special advantages afforded on the Mountain-Top for a great sanatorium and quoted the secretary of the State Board of Health to confirm his opinion. He related some of the beneficent results of the operation of the hospital in the lives of the mountain people, who had been operated on and treated at Sewanee; and expressed the hope that the endowment might be so increased as to enable the hospital to offer free care and treatment to people all over the South, who needed the special benefits that Sewanee had to give, and who were too poor to pay.

There was a large attendance at the service of the opening of the hospital, many people coming from a distance of fifteen and twenty miles.

DEPARTMENT OF THE SOUTHWEST

THE REV. HENRY N. HYDE of Little Rock, Ark., has been appointed by concurrent action of Bishop Tuttle, President of the Department, and Bishop Kinsolving, chairman of the Executive Committee, to be Secretary of the Missionary Council of the Department of the Southwest, and also Secretary of the Executive Committee. Communications concerning the plans or business of the Council should be addressed to the Rev. Mr. Hyde, at 509 Scott street, Little Rock, Ark.

THE REV. LESLIE F. POTTER, rector of Grace Church, Kirkwood, Mo., and the Rev. Philip Cook, rector of St. Mark's Church, San Antonio, Texas, have been elected by the Executive Committee of the Department as representatives of that Department upon the General Board of Religious Education.

THE 1912 Missionary Council of the Department of the Southwest having been prevented from meeting at its appointed time by the prevalence of epidemic disease, it has been decided to hold no meeting this year. The Council will therefore have its next meeting in January, 1913, in the city of Austin, Texas.

CONVOCATION OF COLORED CLERGY IN SOUTHERN VIRGINIA

THE TWENTIETH annual convocation of colored clergy of the diocese of Southern Virginia met at St. James' church, Warfield, on Transfiguration Day, August 6th. The convocation opened with Morning Prayer, sermon, and the Holy Communion. Morning Prayer was said by the Rev. Messrs. H. T. Butler, C. L. Simmons, D. J. Lee, E. H. Hamilton, and Mr. N. B. Boyd. The Rev. E. E. Miller read the Ante-Communion, the Rev. J. T. Harrison read the Epistle, and Archdeacon Russell read the Gospel. The sermon was then preached by the Rev. S. Alonzo Morgan. The Holy Communion was administered by the Archdeacon, assisted by the Rev. Messrs. D. J. Lee and S. A. Morgan. The convocation then organized by electing Archdeacon Russell president, the Rev. S. A. Morgan, secretary, and the Rev. C. L. Simmons, treasurer. The president appointed the several committees.

The afternoon session was utilized in discussing matters of general interest in the archdeaconry. On the second day the preacher was the Rev. E. E. Miller. The Woman's Auxiliary of the archdeaconry held its meeting in the afternoon and organized by electing Miss Mae F. Jackson as president, Mrs.

C. A. Harrison, secretary, and Mrs. J. A. Parsons, treasurer.

The convocation spent considerable time in discussing the splendid work that is being done by the Bishop Payne Divinity School, and the St. Paul Normal and Industrial Schools and their claims upon the convocation for regular support. By resolution of the convocation an annual offering is to be taken for both of the above named schools.

The forenoon of the third day was devoted mainly to making and discussing reports from the several committees, and the afternoon, after a sermon by the Rev. E. H. Hamilton, was devoted to the Sunday school convention of the archdeaconry. The convention was organized by the election of Mr. H. L. Jackson as president, Miss Mae F. Jackson, secretary, and Mr. J. M. Pollard, corresponding secretary and treasurer. A very satisfactory programme was rendered, methods and papers were discussed, and after a well attended session the convention made appropriations from the money received from the Sunday schools in the archdeaconry. A twenty-five dollar annual scholarship was voted to St. Paul's School. Other appropriations were also made. On the adjournment of the Sunday School Convention and a most encouraging report from the Woman's Auxiliary the convocation reconvened and completed its work.

The treasurer of St. Paul's League made his report and turned over \$115.16 to the school in addition to \$25 which had already been paid by St. Paul's Memorial Chapel Sunday School, Lawrenceville, making a total from the League of \$140.16. The convocation also appropriated \$35 to St. Paul's for current expenses.

The committee on time and place of next meeting recommended St. Cyprian's Church, Hampton, Tuesday after the first Sunday in August, 1913—that being August 5th.

Reports from thirty churches and missions in the archdeaconry reported nearly 1700 communicants, and money raised by the people themselves toward self-support aggregated nearly \$6,000. The convocation of 1912 was the most successful and representative of any previous one, indeed, each of the three bodies was well represented by delegates from nearly every church and mission in the archdeaconry.

DEATH OF REV. G. B. CLARKE

THERE passed to his rest at Buena Vista, Fla., on July 30th, the Rev. George Bernard Clarke, missionary priest in charge of Buena Vista, Dania, Redland, and Naranja, in Oak county, Southern Florida. The Rev. Mr. Clarke was a convert from the Congregational body, and was ordained deacon in 1892 and priest in 1893 by Bishop Worthington of Nebraska. He held charges at South and West Superior, Wis.; Royalton, Vt.; Alliance and adjacent stations in Nebraska. After recovery from a nervous breakdown in the West, which compelled his retirement to a sanitarium, he was appointed to the charge of several of the missions in the district of Southern Florida, and was instrumental in building chapels at Buena Vista, Dania, Redlands, and Naranja. On Thursday a Requiem was celebrated at Holy Cross chapel at Buena Vista by the rector of Miami, the Rev. Dr. Cope, and at 4 p. m. the burial office was said in the chapel by the same priest. The body was sent to New England for interment.

DEAN FOR MANILA CATHEDRAL

THE REV. FREDERICK CHARLES MEREDITH, of the Class of 1908, General Theological Seminary, has been elected rector of the Cathedral of St. Mary and St. John, Manila, Philippine Islands. He has been acting rector under Bishop Brent for the last eight months.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop

Death of Former Treasurer of the Diocese—
Diocesan School for Girls Prepares for Opening—Notes of General Interest

THE CHURCH in Arkansas has sustained a widely felt loss by the death on Sunday, August 4th, of Mr. Henry C. Rather, vice-president of the Exchange National Bank of Little Rock. Reared in the Church and educated at the University of the South, Mr. Rather was a thorough Churchman and a great lover of the Prayer Book, as well as a man of deeply Christian strength of character and consistency of life. He had served the Church as vestryman both in Trinity parish, Pine Bluff, and in Christ Church parish, Little Rock, and during the episcopate of Bishop Brown he was treasurer of the diocesan Board of Missions. Mr. Rather died in the 56th year of his age and is survived by his wife and four sons. He received the sacrament of the Holy Communion a short time before his decease.

BISHOP WINCHESTER is giving particular attention during the summer to plans for the reopening and improvement of the Helen Dunlap School for Girls situated at Winslow in the Boston range of the Ozark Mountains. Under supervision of the Rev. E. W. Saphoré, extensive repairs have already been made upon the school buildings. The Bishop has placed the Rev. and Mrs. Crandall, formerly of Texarkana, in charge of the educational and industrial work of the school. Mr. Crandall was a Congregational minister and is now a candidate for Holy Orders. Mrs. Crandall is a trained expert in domestic science. The school is strategically located for practical missionary work of far-reaching influence among the mountain families through giving the daughters religious and secondary schooling and proper domestic training.

THE recently-elected chancellor of the diocese, Mr. Ashley Cockrill of Christ Church, Little Rock, comes to this responsible office with most interesting Church and legal antecedents. He is a great-grandson of Bishop Freeman of Arkansas and of the Hon. Chester Ashley, the first judge in Arkansas, a grandson of the Rev. Mr. Freeman who was rector of Christ Church, and a son of the late Hon. Sterling Cockrill, Chief Judge of the Supreme Court of Arkansas. Mr. Cockrill is himself the president of the Arkansas Bar Association and an active practitioner in Little Rock. His son is crucifer at Christ Church and has not missed a Sunday service in two years.

DURING the past twelve months the Ladies' Aid Society and St. Martha's Guild have paid off in full a mortgage of \$1,900, which had been carried for six years upon the parish house of Christ Church, Little Rock (the Rev. Henry N. Hyde, rector). Within the same time the Daughters of the King have equipped a chapel in the parish house for Lent and saints' day services, the altar being provided with tabernacle, cross, and Eucharistic lights. The new chapel will seat ninety persons.

IN HEARTY response to the distinctly religious appeals of Bishop Winchester, and in thorough approval of his business-like plans for missionary work, the laymen of Arkansas are making up a pledge list in the total sum of \$10,000 per year for the Bishop's use within the diocese. More than half the amount has already been raised, and this is entirely apart from the parochial assessments for diocesan missions.

THE SUM of \$600 per year has been apportioned upon the parishes of the diocese for increase of the Episcopate Fund. This fund has had a steady and prosperous growth under the trusteeship of Mr. S. S. Faulkner of Helena, and it is expected that with this new

apportionment the desired permanent sum will be attained within a few years.

THE STANDING COMMITTEE has authorized the placing of a mortgage upon the old public school property in Clarendon now owned by the diocese. The money is to be used for the razing of the old school and the employment of the materials in the erection of dwelling houses for rental.

ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.

Trinity Church, Asheville, Nears Completion—
Cornerstone of Church Laid at Black Mountains

THE NEW Trinity church, Asheville, will probably be ready for occupancy in the late fall. It is situated on the site of the old church and doubtless will be the pride of the district. Many subscriptions to the pipe-organ fund have been received and it is believed an appropriate instrument will be installed within a few months.

ON July 25th Bishop Horner, together with Bishop Francis of Indianapolis, who is visiting in the district, and the Rev. Mr. Stubbs, secretary of the district, laid the cornerstone of St. Andrew's church, Black Mountain.

FOND DU LAC

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

New Organ Ordered for Grafton Hall—Sheboygan
Rector in Camp With Boy Scouts—Proposed
Chapel at Winnebago Park

AN ORDER was placed by Dr. B. T. Rogers, warden of Grafton Hall, for a \$1,750 Kimball organ to be installed in Grafton Hall this fall. The new organ will replace the present pipe organ in the hall, which is located in the gymnasium quarters. The present organ was used for many years in the Cathedral before the installation of the large organ. The new organ to be installed in the hall is of electric operated type and will be used in choral work and also in instruction of organ playing for the Hall students.

THE RECTOR of Grace Church, Sheboygan, went into camp July 29th, with forty boys of his troop of Boy Scouts, for two weeks at Cedar Lake, near Kiel, Wis. A chapel tent, fitted with a proper altar and all the accessories for the celebration of the Holy Eucharist, formed a part of the equipment.

BISHOP GRAFTON is considering establishing a chapel at the beautiful summer resort of Fond du Lac, Winnebago Park, next season.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Memorial Stone Placed in Indianapolis Cemetery—
Rector of Indianapolis Holds Outdoor Services

ON ST. JAMES' DAY a memorial stone was placed upon St. Paul's Church lot in Crown Hill Cemetery, in memory of the members of St. James' Mission, who have been buried there between the years 1870 and 1900. The stone bears the names and dates of the deceased. The graves are marked by small slabs containing numbers which are indicated on the large stone in front of the individual names thus giving a clue to the location of each grave. Friends of the departed attended the service and expressed deep appreciation for the memorial stone and service. It is purposed to hold a similar service on each succeeding anniversary of the day.

ST. PAUL'S CHURCH, Indianapolis (the Rev. Lewis Brown, Ph.D., rector), has resumed its outdoor evening service on the north side of the Federal Building. The vested choir leads the singing. This method

of reaching the unchurched is very effective. One man told a member of the church that the sermon on a certain night had encouraged him to forsake his habits of intemperance. Others have given similar testimony.

LEXINGTON

Lewis W. Burton, D.D., Bishop.

Versailles Rector Resigns After Long Service—
Middlesboro Congregation Leads in Giving—
Admitted as a Postulant

THE REV. A. C. HENSELEY has resigned the rectorship of St. John's Church, Versailles, Ky., and will shortly remove to Lamberts-ville, N. J. For the present Mr. Henseley will not undertake regular parochial work, but will become the manager of his aunt's estate. Mr. Hensley's resignation closes a rectorship of several years and removes from the diocese of Lexington the only clergyman who was resident in the diocese at the time of its organization. In addition to his duties as rector of the church in Versailles he has held the post of chaplain to Margaret College and has been one of the examining chaplains of the diocese for several years.

EARLY in the summer the Men and Religion Forward Movement was carried to the town of Middlesboro, Ky. A comparison of the statistics gathered during the three days campaign show that the church (St. Mary's mission), while in numbers the smallest of all the congregations of the town, leads them all in giving. There are 80 communicants who give at the rate of \$27.03 per capita, their contributions to the cause of General Missions being \$1.15 per capita. The mission is also a generous supporter of objects within the diocese and conducts helpful enterprises in its own town.

BISHOP BURTON has admitted Mr. William S. Banks, vice-president of St. John's Collegiate Institute, Corbin, Ky., as a postulant.

LONG ISLAND

Frederick Burgess, D.D., Bishop

Death of the Wife of Former Brooklyn Rector—
Growth of St. Simon's Mission—Error in Con-
vention Journal

WORD has just been received from Guadala-jara, Mexico, of the death of Harriet Tracy, wife of the Rev. Leland H. Tracy, a former rector of St. Lydia's Church, Brook-lyn. Mrs. Tracy was actively engaged with her husband in building up the foundation for settlement work in Guadalajara and was unusually brilliant. She was a native of Cal-ifornia and an artist of considerable note; some of her floral paintings have been greatly admired. She was also equally successful as an authoress; her late book, *An American Bride in Porto Rico*, published by the Fleming H. Revell Company of New York, under the *nom de plume* of Marion Blythe, has won widespread recognition. Mrs. Tracy was ill for about a month and had apparently im-proved in health, but a total collapse caused her death on July 28th. A little son and her husband survive her.

ST. SIMON'S MISSION, now worshipping in a hired building at Avenue J, near East Twelfth street, Midwood, Brooklyn, is grow- ing rapidly under the leadership of Arch- deacon Webb. It was begun on December 17th last. It is proposed to buy a portable church building and place it on two lots near the present temporary chapel. The use of the ground has been given for a limited period by generous friends. There is an in- teresting Sunday school and a guild of young girls hard at work in raising money for the building fund. A church is greatly needed in this rapidly growing section.

BY AN unfortunate error in the 1912 Journal of Convention, diocese of Massachu- setts, it is reported that Bishop Burgess of Long Island deposed Roy F. Duffield on

November 22, 1911. In place of Archdeacon Duffield's name, that of Rodney Miller Ed-wards should have been published.

MASSACHUSETTS

Wm. Lawrence, D.D., LL.D., Bishop

Mother of Boston Clergyman Dead—Suggested
Memorial at Children's Farm at Foxboro—
Father Bull Returns Home

MRS. SARAH THERESA REEVE, wife of the late William Albert Reeve, Q.C., first presi- dent of the Toronto (Canada) Law School, and mother of the Rev. William P. Reeve of Brandon, Manitoba, and the Rev. Frederick A. Reeve of Boston, died at DeLand, Fla., on July 19th and was buried at Toronto on July 23rd.

IT HAS BEEN suggested that a memorial chapel be built at St. Augustine's children's farm at Foxboro to Miss Jeannie Turnbull of Washington, who was a friend of the farm and of the Church of St. John the Evangelist, which she always attended for worship when in this vicinity. Miss Turnbull was a bene- factor of the Cathedral in Washington as well as other churches.

THE REV. FR. BULL, superior of the So- ciety of St. John the Evangelist, who has been abroad since the middle of July, is expected home in a few days; but he will be in Boston only a short time as he starts off for the Middle West to take retreats until the end of August.

MISSOURI

Daniel S. Tuttle, D.D., LL.D., D.C.L., Bishop
Frederick F. Johnson, D.D., Bp. Coadj.

New Mission Organized at University City, St. Louis

THE NEWEST mission in the diocese is that recently organized in University City, con-

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"My former attacks of indigestion had been accompanied by heat flashes, and many times my condition was distressing with blind spells of dizziness, rush of blood to the head and neuralgic pains in the chest.

"Since using Grape-nuts alone for break- fast I have been free from these troubles, except at times when I have indulged in rich, greasy foods in quantity, then I would be warned by a pain under the left shoulder- blade, and unless I heeded the warning the old trouble would come back, but when I finally got to know where these troubles originated I returned to my Grape-Nuts and cream and the pain and disturbance left very quickly.

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Memorials for the Church and Cemetery.

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NEW JERSEY

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

Improvements at St. Stephen's Parish, Beverly

WORK has just been begun that will greatly increase and improve the Church property of St. Stephen's parish, Beverly (the Rev. Herbert W. Cook, D.D., rector). The venerable church building is a large and handsome structure situated on ample grounds. To it was added, a few years ago, a very complete parish house. The parish has just acquired additional land adjoining, giving possession of a solid block on which it is proposed to build a new rectory to correspond in design with the parish house. The cost will be \$6,500, about half of which amount is in hand. The old rectory property, situated at a distance from the church, has been advantageously sold. The new building is to be constructed of brick and "pebble-dash." It is expected to be finished in January. This latest acquisition will make St. Stephen's parish property one of the handsomest and most complete in the diocese.

OREGON

CHARLES SCADDING, D.D., Bishop

Central Convocation Holds Meeting at Newport

THE LAST convention of the diocese passed canons establishing three convocations in the diocese. The first convocation to hold its meeting was the Central convocation, which met at Newport, a summer resort on the Pacific ocean. The convocation opened on Sunday, August 1st, with service in St. Stephen's church, addresses being given by the Bishop and by the Rev. G. C. Hunting, secretary of the Eighth Department. On Friday there was a celebration of the Holy Eucharist at 7:30. The Rev. F. M. Baum reviewed the book *Japan Advancing, Whither?* Archdeacon Chambers read a paper on the "Campaign of Jesus Christ." The Rev. B. G. Lee gave an address on "Church Unity and Church Extension." Saturday the members of the convocation drove to Toledo, where St. John's cemetery was consecrated by the Bishop. The convocation ended with services on Sunday, when Mr. Hunting gave two inspiring addresses on missions.

WESTERN COLORADO

BENJAMIN BREWSTER, D.D., Miss. Bp.

Clergymen Assist in Missionary Services as Part of Vacation

IN ADDITION to the vacation services rendered so acceptably at Breckenridge, Colo., and the surrounding country by the Rev. Thornton W. Turner, it is a pleasure to record that the Rev. Benjamin Bean of La Junta, Colo., will take his vacation in Western Colorado, holding services in August in the church at Silverton, which has been closed for a long time, and also ministering in the surrounding mining camps.

CANADA

News from the Dioceses of the Dominion
Diocese of Moosonee

THE GREAT awakening of spiritual life reported among the Eskimos at Fort George,

on the shore of James' Bay, seems to have had permanent results. Many Eskimos were asking for baptism, and at Blacklead Island the Rev. E. W. T. Greenshield found that an Eskimo catechist had faithfully carried on the work during a protracted period when no European missionary was on the station.

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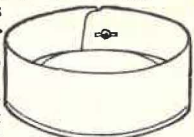
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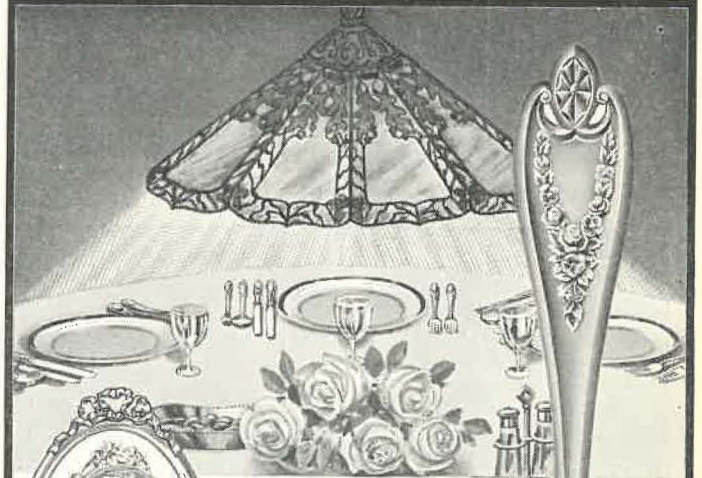


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