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THE LIVING CHURCH

THE FULNESS OF GOD

FOR THE SIXTEENTH SUNDAY AFTER TRINITY

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

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WHEN our Lord had raised from the dead the son of the widow of Nain, this rumor of Him went forth throughout all Judea, that God had visited His people; as we learn from the Gospel of the day. It was a true saying, even to the Jews, until He declared Himself. Then they killed Him.

There is a strange verse in the fifteenth chapter of the first book of Kings: “And when he saw that, he arose and went for his life.” It is said of the prophet Elijah, immediately after the most spectacular proof and vindication of his creed. Elijah could confound his opponents, heal the sick, raise the dead; but he could not find comfort for his soul in the face of his threatened death.

Of what use are one’s power, faith, persuasion, if they cannot answer our own heart-searchings? Of what use is it to speak with tongues of angels and of men, if we are dumb in the presence of our own problems? How can it profit us to demonstrate God to others, if He be not real—as actual as the material world—to ourselves?

To Elijah, God was a God, not a Father; for to the Israelite, Father was a name only. Man was man—God was God; each forever separate; never to be one. God was very real to Elijah, but immeasurably remote; God was a Father in attribute but not in presence. He was outside, if we may so express it.

In the Atonement was born the Church, the visible body that was to enshrine God. Man could at last say Emmanuel—God-with-us. The Incarnation meant a generation—the Church means that “alway, even unto the end of the world,” we have God-with-us. Else why speak of God as Father at all? Or why any need for a Church? What possible relationship can there be between God as God, and man as man? Why be superstitious at all, and why not be consistent and deny that God can be twisted into a resemblance of our poor selves?

Yet, there is the character of MAN, the Man Christ Jesus, as far beyond our reach and attainment as is God the Father. For the sake of argument we can admit that there may be some as gentle; some as brave; some as unselfish; some as pure; some as spiritual; but there is, never has been, and never can be, His equal in all. What real thing can one say of God and not say also of Jesus Christ, unless something mystic and intangible and unreal? He is the one miracle; our great reason for believing that God dwells in man; the one answer to our souls!

But Jesus is gone! Yes, and He said that it was expedient for us that He should go; for with His going from us as one in the flesh, He returns to abide always in the body of the Church. The Word that was made flesh still dwells among us, “for we being many are one bread, and one body; for we are all partakers of that one bread.” We are “the body of Christ”; and “He is the Head of the body, the Church.” “Know ye not that your bodies are the members of Christ?”

That is the fulness of God. Thus we know not only the Father, but the Son, and the Holy Spirit; and through the Church are baptized into membership with Christ; confirmed and strengthened by the Holy Ghost; fed at our Father’s table.

R. DE O.

It is a Christian ideal that men should live unstained by the world. It is not practical or desirable for active people to refrain from associating with any who are sinful. Jesus was bitterly criticized for mingling with the sinful. In following Him, we ought not to associate often with those who are thoroughly bad, unless, like Him, we are doing service of reform. It is all a matter of common sense and adherence to the ideals of the Master. Certainly in his personal life he who pleases Christ must be pure.—*Selected.*

IF YOU would be loved as a companion, avoid unnecessary criticism upon those with whom you live.—*Arthur Helps.*

IS THERE AN EQUALITY OF SERVICES?

ON the emergence of any movement from its period of storm and stress, when it begins to settle down into its place as one of the accepted constituents of every day life there comes a wonderful cooling of the ardor of its first professors. To-day there can be no doubt that the so-called Oxford Movement has won its spurs and is no longer merely seeking toleration from the authorities of the Church, if ever that could be a rightful description of its attitude at any time. One of its most marked characteristics was that it claimed, not toleration for itself, but for its opponents. While there were but few Tractarians and they almost strangers in the land, they realized that this was their rightful heritage. And boldly they called upon the Church of England and the Church of the United States and Canada and all the British colonies to recover her ancient and indefeasible rights.

The last eighty years have seen that effort crowned with success beyond the wildest dreams of its most sanguine promoters. And we are beginning to witness that laying aside of armor which betokens a readiness to sink to slumber. From time to time the clergy are urged to deliver sermons of a more distinctively doctrinal character. The pulpit utterances in our Church scarcely vary in their range of subjects. Very seldom would a sermon in the most "advanced" of churches cause offense in the most "evangelical." So far as this is a sign of greater approximation of thought it is good. But it may also mean that the subject is a "safe" one, chosen because it has no thorns, or because it paved the way to a purely ethical discourse. Naturally there is need in the course of a year to lay down right principles of living. There are times when the consciences of parishioners must be roused, times when the trumpet call to service must ring out. Yet the ordinary claims upon the pulpit sometimes seem to drive out all chance of teaching and imparting of instruction in fundamentals of the Catholic Faith. It means much persevering devotion to the work of laying foundations firm and strong, if our children are to enjoy the knowledge of Church principles that their fathers had.

We are too prone to take things for granted. We are in a hurry to give the strong meat of men to those who are but babes in Christ, and that in quite a different sense from the Apostle's. We just reverse his meaning. The "milk for babes" was elementary instruction in personal righteousness. This was the field in which grew pulpit orators. And St. Paul was looking for a field in which to grow the fruits of holiness through fuller and deeper knowledge of the ways of God to men. He wished to see character built up upon the firm foundation of a right faith. Here was not room for a great display of eloquence. But there was room for one who was often in prayer and meditation upon the life of our Blessed Lord and had drunk deep of His Spirit. A strong doctrinal sermon is not an essay upon some subject of theology. Queen of sciences as theology is, the pulpit is not a lecture room. What is asked of the clergy is to make theology the handmaid of devotion. The pew expects the pulpit to translate head-knowledge into heart-knowledge.

It would be most unjust to say that the pew is disappointed of its hope. The statement stands in need of too much qualification to be made in general terms. Some preachers have the faculty of rousing deep devotion, who yet are viewed more as wise instructors than as men of sustained and lofty dignity of speech. John Henry Newman, in St. Mary's pulpit at Oxford, touched the hearts of men who did not stop to analyse his choice of words; yet so long as English is studied as a literary tongue, no man can afford to neglect the chaste English of the Oxford vicar. Canon Liddon stirred the conscience of vast throngs beneath the dome of St. Paul's; and yet he stands out preëminently as a theologian. It was the learning of Newman and Keble and Pusey and a host of others that, by the working of the Holy Ghost, convinced the England of their day of sin. They did not air their knowledge. They used it to the glory of God. *Ad majorem Dei gloriam* was their motto.

It is a curious thing that in spite of all the learning that we have to-day, in spite of all the study that we bestow upon the Book of Common Prayer, so little of it finds its way into the pulpit. Surely the study of a Book of Prayers should lead us to a study of the work of prayer. It ought to provide us with a model for our own private prayers. It ought to furnish

us with illustrations of the use of prayer. Yet is it too much to say that all alike deplore to-day the decay of the spirit of worship? We have made great efforts to secure the due dignity of the public rendering of the various offices. We have at hand a vast store of musical treasures to draw upon. It is a heritage of the devotion of past ages of musicians and lovers of the Church's offices. We have our coteries of acolytes and servers that know the details of an exacting and punctilious round of ceremonies intended to secure the dignity of public worship. But how little of that wealth of knowledge is at the command of the people in the pews! Are they not interested? Then how is it that men will take such keen interest in the ritual of the degree work of the various fraternal organizations? Cannot that same instinct be made a road to reach their heart by cunning physicians of the soul? The Gospel procession is a missionary sermon, rightly interpreted—a sermon in action to those who understand. No gesture, no grouping in the Eucharist is without significance. Here is an almost unworked mine of sermon subjects. The whole purpose of ceremonial is didactic. Then why not make it so?

Now ceremonial has a way of centering round the Eucharist. There is a deep seated reason for it. To many of us, the very act of making one's communion is preceded by a ceremonial fast. Strange as it may seem, a ceremonial fast is stricter than the observance required for a day of fasting. In the early Church, the last days of Passivtide, from Maundy Thursday till the festival of Easter, were days of strict fasting. But though food was not allowed to pass the lips for forty hours, there was no such limit placed upon drinking of water and light wines. In the Church of England and the Church of Rome to-day the vigils of certain holy-days are fasts. Yet the Roman rule allows partaking of some food and drink in the early morning and one full meal at noon, or if preferred, a half-meal then and the full meal in the evening. But the fast before Communion allows not of food or drink till the act of Communion has been made. Some people say that if meat renders us unfit to worship God, why do we not equally fast for evensong? It is a plausible argument. Both are acts of worship. Neither is lightly to be undertaken. Yet we feel that the argument is sophistical. There is some flaw in it. Perhaps it will yield an answer to closer questioning.

WHAT IS the purpose of the fast before Communion? It is that the Sacramental Food should be the first food that passes our lips in any day. While we are in the flesh we are subject to the limitations of time and space. A spirit knows not such bonds. God's thoughts are not as our thoughts; not only in the sense of the original, but also in the sense that He does not have to reason from the premises to the conclusion, as do we. Our thinking is a matter of successive steps. God's thinking is pure knowledge. He is omniscient. He does not have to argue and debate a question. All its factors are equally present to His Mind. He knows not time by experience but by His creation of it. The Son of God became subject to its limitations.

But we have not yet been freed therefrom, so we have to do one thing after another. In so simple a matter as the partaking of food, we must take one food before another. We may indeed combine some of them. But our dinners have their separate courses, and gentle hostesses pride themselves upon the jealous care they give to the proper order of the feast. It may be mere convention that keeps the coffee to the end. But convention marks the difference of social grades. There is a time for everything. In like manner if, on a certain day, we are to feed at God's Board (to use the quaint old phrase of our First English Book), then we must decide whether we shall first taste there our daily Bread, or at our own homes. It is a question of order only. Great as is the mystery of the Eucharist, conscious as we may be of the presence of our Blessed Lord beneath the symbols, yet the bread and wine belong to earth. They have one nature with the daily bread for which we are divinely taught to pray. Else were the Eucharist no more a sacrament, but a miracle. Even the Roman theory of transubstantiation leaves the accidents of bread and wine remaining after consecration. The sacred elements appeal to the bodily nature. Both shall pass away with the using. But the benefits that accrue to our inmost souls, like them shall never pass away, unless we lose them too. And this teaching our Catechism has enforced in unmistakable terms. "What are the benefits whereof we are partakers thereby?" we were asked as children learning the rudiments of our most holy faith. And the reply came back: "The strengthening and refreshing

of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine." Deliberately the Church has made them parallel. It was a real refreshing of a fasting body that good Bishop Overall here spoke of, for morning service in his day always preceded breakfast. We forget that our breakfast hour has been advanced and the hour of Sunday morning service retarded since the last English Book of Common Prayer was published. In his controversy with Mr. Cartwright, Mr. Richard Hooker could allege: "It is not, I am right sure, their meaning, that we should not assemble our people to serve God in close and secret meetings; or that common brooks or rivers should be used for places of baptism; or that the Eucharist should be ministered after meat. . . . In these things they easily perceive how unfit that were for the present, which was for the first age convenient enough" (*Eccl. Pol.*, Bk. IV. iv. 4). Thus the very Puritans are witnesses to the universal custom of the fast before Communion.

But their modern successors find fault with our exceptional regard for the Holy Communion. They assume that all forms of worship are equal. If this assumption is genuine, and not manufactured for a specific case, if it is not directed solely against the practice of fasting Communion, but is intended to enunciate a principle, how comes it that they relegate the act of Communion to a second service, infrequently celebrated, and administered to a chosen few? Thus, they themselves being the judges, they do regard Holy Communion as a special form of worship. Else would they urge that it be held as frequently as other forms of public prayer to God. In fact we find that the most frequent celebrations are held in just those churches where fasting Communion is most strongly insisted upon. Again, we may note that many a man will attend Morning or Evening Prayer who will not present himself at the altar for Communion. The moral and spiritual conditions prerequisite to approach to God in these two distinct types of worship he instinctively refuses to identify. And he is right. These acts of worship are not on the same level.

MATINS, Litany, Evensong, are offices of instruction and of prayer. They are not sacraments. Holy Baptism is not a partaking of food. But it is well to remember that adults are taught to prepare themselves therefor by fasting and prayer. Only we must bear in mind that this is a penitential, not a ceremonial fast. It is a sign of mourning for those sins of which he is to receive remission in the laver of regeneration. Marriage is not necessarily preceded by a fast, unless the Holy Communion is to follow, as it ought to do. It cannot be too often repeated that the fast before Communion is in view of the reception of the Sacrament. Those who come solely to worship and to join in the prayers are not called upon to fast. But the priest who has the ideal, hearing Matins and the Litany recited before the Celebration, fasts through them, because he has not yet partaken of the sacramental food. It is the nature of that presence of our Blessed Lord that gives such rare and peculiar dignity to the service of the Altar. We never can be out of His providential presence. He is in His world upholding all things in the hollow of His hand. Where two or three are gathered together in His Name, there is He in the midst of them. But in the Eucharist He is present in His sacramental, outward form. We cannot place that service on a level with any other style of worship. It excels them all.

We deem it a happy thing that in the Anglican Churches the fast before Communion should always be voluntary, never enforced; thus it becomes, as it could not become under other circumstances, the free will offering, the personal sacrifice, of the individual communicant.

THE suicide of Count Nogi and his wife in Japan direct attention to the marked distinction that exists between the pagan and the Christian view of the sacredness of human life.

Suicide was common in pagan Rome. It was the usual refuge from grief or from trouble. Life is mine; why should not I end it in my own time? This was the pagan view, and it sent many a cultured Roman to his death for comparatively trivial reasons.

Christianity taught the dignity of the human body. It was to be respected, to be kept pure and clean, as being the temple of the Holy Spirit. In the human body He comes to dwell. Baptism, Confirmation, the Holy Communion, each has

its function in connection with the body as well as the spirit. At the first the Holy Spirit enters; at the second He is quickened; at Holy Communion we receive that food which is to "preserve the *body* and soul unto everlasting life."

So the body, no longer a plaything, becomes to the Christian a sacred thing. It is this sanctity of the dwelling place of the Holy Spirit that demands personal purity of life. Christianity has been able to produce pure-minded and pure-living men and women because of it. The whole conception of the treatment of the body has been changed by Christianity.

And this conception it is that makes suicide to be sin. Suicide is the wilful destruction of the temple of God; the forcible expulsion of the Holy Spirit from His throne. Moreover, it is the deliberate reversal of the will of God for the human life. Life is the divine means of development of character in preparation for larger life; it is the chrysalis existence before that of the butterfly. Until the one is complete the other cannot be made perfect. One may undoubtedly so live as to lose the opportunity to perfect his development of character, and so dwarf or lose entirely the larger life; but he cannot hasten the entrance upon that larger life without risking its entire loss. No accident, no "untimely" death, without one's own fault, can thwart God's purpose in life; but apparently self-destruction can. He who takes his life intentionally, deposes Almighty God from His position of protector.

Thus Christians shudder at the very idea of suicide, which is a defiance of Almighty God, an assault upon His sovereignty, an act of blasphemy. The increase of suicide in our own day is an evidence of the public decline of the Christian ideal. And the double suicide of Count Nogi and his wife, with the general applause that is given to the act in Japan, show conclusively how wide is the gulf between mere civilization and Christianity. In some respects the cultured Japanese put us of the West to shame; but without Christianity they cannot have the ideals which shall make them a race of pure men and women, reverencing themselves and each other, because in each they may behold in some degree, if their eyes are opened, a shrine of the Eternal God.

ANSWERS TO CORRESPONDENTS

F. J.—(1) The "Eucharistic Salutation" is: "Blessed, praised, and adored be Jesus Christ upon His throne of glory, and in the most holy Sacrament of the Altar."—(2) The Rosary is nowhere a usual devotion in Anglican Churches though no doubt open to individuals who may find it useful to them.—(3) For information concerning the Confraternity of the Blessed Sacrament apply to the Secretary-General, Rev. E. B. Taylor, Bayonne, N. J.—(4) The Blessed Virgin was of the House of David.—(5) St. Joseph's ancestry is recorded by St. Matthew as being the legal (not the actual) descent of our Lord. It could not be expected that Roman civil law would take cognizance of the Virgin Birth, nor that any attempt would be made to have it do so.—(6) The school mentioned has no connection with the Church so far as we are advised.

M. A. G.—(1) The Orthodox Eastern and Anglican communions are on terms of increasing friendliness but are not in full communion with each other. The Eastern Church pronounces no decision with regard to Anglican Orders, treating the differences as involving Faith rather than Orders.—(2) The Greek and Russian Churches are national and self-governing portions of the Orthodox Eastern communion.—(3) The Greek and Roman Churches each excommunicated the other at the time of the Great Schism.

INQUIRER.—The life and work of a sister differ somewhat in the various orders, but in general these are stated in *Community Life for Women*, by Sister Eva Mary, of the Community of the Transfiguration (Y. C. Co., 81 cts. postpaid).

C. E. B.—St. Elisabeth, who is commemorated on November 5th, is the mother of St. John Baptist. Several other Elisabeths or Elizabeths are commemorated in various calendars, especially St. Elizabeth of Hungary, November 19th.

E. F. B.—There is an abundance of literature concerning the Prayer Book, but we do not recall any work that treats of it purely on the literary side.

A correspondent who has signed only a pen-name has forwarded a communication which it will be impossible for THE LIVING CHURCH to use, and has enclosed a sum of money without stating what it is for. If the correspondent will state the purpose to which the remittance should be applied, identifying himself by stating the amount and the pen-name signed to the letter, it will be so used.

ONE CANNOT too soon forget his errors and misdemeanors. To dwell long upon them is to add to the offence. Not to grieve long for any action, but to go immediately and do freshly and otherwise, subtracts so much from the wrong: else we may make the delay of repentance the punishment of the sin.—*Thoreau*.

THE FAILURES of some will be found eternities beyond the successes of others.—*George McDonald*.

Suicide in Japan

BLUE MONDAY MUSINGS

THE preacher in the village church had been saying some strong things about "the enemies of peace" which assail our happiness to-day: snobbery, slavery to fashion, greed for gain, frenzied desire for excitement, the speed mania, and other like evils. As he referred to the relaxation of the old canons of modesty and decency in dress and deportment, a visible stir agitated the congregation; and after luncheon, a group of us on the veranda began to talk it over—not the sermon so much as the conditions with which the sermon dealt.

"After all, are things worse than usual?" queried Vane, the serene Philadelphia lawyer with a penchant for first editions. "I don't trouble much about society (in the limited, artificial sense of the word), but the clergy, from Chrysostom's time to Savonarola's, and ever since, have railed at *vanità* as if their age was quite the worst known."

Some one, lounging against a pillar, flung away a cigarette stub and said:

"All bally nonsense, if you ask me. A man likes his own sport, whatever it is; and whose business is it but his own? If women take the same line, what's the harm? Those beastly old-fashioned notions are played out long ago. You can't tell a lady from a chorus-girl, to be sure: but so many fellows have married chorus-girls that I suppose the other sort have taken to fighting fire with fire. They want a chance at the rich husbands themselves, what?"

We looked at him in silence; none of us recognized him, but we all knew his type. *Town Topics* stuck out of his pocket; his clothes fitted too well; his face had that bursting redness which comes from gluttony; and the only question was which club front-window framed him usually.

"It has seemed to me, I confess," said the near-sighted Boston professor, "that things have changed for the worse in the last few years. I mean, a certain laxity of manner is displayed even in circles where one expects to find dignity and grace; and the conversation touches upon subjects hitherto debarred, at least from general company. I trust I am not meticulously sensitive; but it startles me to hear the squalid and unsavory details of the divorce court discussed at the dinner-table; to find smoking-room stories, that gentlemen would once have resented, affording matter of mirth to girls and boys under twenty at house-parties; and to observe the increase in the consumption of alcohol on every possible occasion. My cousin tells me that undergraduates whom she asks to dinner in town do not acknowledge the invitation, even when they mean to accept it, and entirely neglect the old requirement of dinner-calls. She has given up asking them to week-end visits at her country-place, because they cut her towels to shreds with their razors, were most uncivil to older guests, and complained if champagne was not served every night at dinner. Indeed, when she made a party for the younger set who are not supposed to be "out," and furnished supper without wine, the boys of seventeen or eighteen left her house for the Country Club, not far away, and returned too drunk to dance! Surely, we did not hear such stories five years ago; and in my own boyhood they would have been impossible."

White-haired Mr. Bradford twirled his eye-glasses impatiently as he listened.

"What can one expect?" said he; "look at the mothers! When I meet some of them on the street, painted, absurdly jewelled, bewigged, and apparently patterning themselves after *demi-mondaines* not only in their disregard for the marriage-bond, but in the ostentation of their clothing, I wonder what sweet memories of maternal grace their children can have. A grandmother lighted a cigarette in my presence the other day, and asked if I did not approve of women smoking. 'No,' I answered frankly. When she pressed for a reason, I said: 'Because I associate that practice with women of whom one does not talk in respectable society.' She wasn't pleased, for some reason; but it was true. Thank God, they are not all like that. But when, at a ball the other evening, my wife was compelled to express her surprise at seeing the young people dancing the uncouth and grotesque dances brought from the Barbary Coast of San Francisco, and idiotically vulgar even if less obscene than in the dives where they originated, a hot-faced, insolent girl came up and said, 'You're a horrid old cat to criticize us!' My nephew John was here earlier in the season, a fine lad of twenty. We noticed that he kept with older people, and rather neglected the girls of his own age. I asked him why, and he said, 'They tell such stories as I wouldn't repeat to

college fellows; and it makes me sick! One of them asked me the other day if I didn't like a girl to be a thorough sport, who could smoke and swear with the worst of us.' He went on to say that at the dances the girls would dance nothing except the turkey-trot and the other similar abominations, and that in consequence he preferred to keep out of it all."

I listened with interest, but without surprise; for I too had been conscious of the coarsening, the vulgarizing and degrading which has gone on so rapidly of late, and which has manifested itself most tragically in that region where gentleness and gracious innocence ought most to be expected, among young girls.

But one of the clergy had a word to add.

"You may not believe what I am going to tell," he began, "for it really is incredible. But one of my parishioners, a delightful young matron, went off last June with a party of four girls of excellent family, to chaperone them at a college boat-race. She came back sick at heart; for, she told me, those girls began their day with cocktails, wandered about the suite of rooms they had in common entirely unclothed, polluted the air with cigarettes, obscene stories, and profanity in equal parts, and resented any criticism of their conduct as 'absurdly old-fashioned.'"

Mr. Vane had listened to the conversation attentively; and at this last utterance he spoke once more:

"On my word, I am convinced the preacher was right. As I think of it, in the light of what we have just heard, I recall the shocks I have felt, sub-consciously rather than consciously, from the prevailing mode and its results. Garments whose scanty transparency is neither artless nor simple but perversely suggestive are associated naturally enough with shameless manners; and the characteristic note of too many young women I have seen all along the coast this summer has been toughness. It will not serve to plead in mitigation, that it is merely a phase, and that it will pass. True, it will pass, and that soon, I hope; but it will leave behind it scars which are almost indelible. Why do not the clergy speak out more plainly and more frequently? They are moral leaders; and they have the prophets' example. Female fashions are not unimportant; since whatever touches womanhood touches civilization, and whatever degrades womanhood pollutes the very sanctuary of the Home."

It was a true summary; but, before we broke up, I felt bound to point out that, after all, this was true of only a few Americans, and those, however conspicuous, not the most important. One must gratefully remember the countless multitudes of sane, temperate, modest, kindly folk who preserve all the best traditions of the past, and who are found in every grade and group of society; gentlemen whose presence does not rasp one's nerves or corrupt the air; matrons whose old age is hallowed, or whose ripe maturity is glorious in the fruition of true womanhood; maidens still gentle, virginal, meek, in whose modest presence sin itself is abashed and hides its face; youths who keep their innocence as splendid and stainless as the White Cross Knight of old; children who are childlike, duteous, and sweet.

I had got so far in my contribution to the debate when I saw, coming down the veranda, a party of the very people I had just described, whose beckoning fingers reminded me of an engagement with them and the Red Leprechaun. What a joy to forget, for a while, all else except that Frances and Francis, Gordon and Jessie, Valence and Rebecca were waiting, and that there was no need, with them, of such censure as we had been justly passing on *les autres*.

A DISPATCH from Brockton, Mass., dated August 14th, alleges that residents of Belcher avenue, resolved to keep their neighborhood childless, made a real estate broker refuse to sell a house on their street to a man with children! If the story is true, God have mercy on those poor, blind, heartless wretches of Belcher avenue! They have their noisy, ill-smelling automobiles; their wives have odious lap-dogs, no doubt; but there isn't a home among them. One of the promises of the Heavenly City is that its streets shall be full of boys and girls playing in the streets; and a sound theology assures us that there will never be any little children in hell. These child-haters are surely not fitting themselves for heaven!

THE UNITARIAN BODY is preparing a new Hymnal; and one of the committee in charge of that task announces that it is to have a set of hymns for the Christian Year—surely, a hopeful sign!

PRESBYTER IGNOTUS.

THE EUCHARISTIC CONGRESS AT VIENNA

Advance Outline of the Religious Demonstration of Last Week

ROMAN APPRECIATION OF GENERAL BOOTH: ANGLICANS AND SALVATION ARMY IN COMMON WORK IN PARIS

PARIS, September 2, 1912.

FOR a whole year past preparations have been going on for the great Eucharistic Congress which takes place at Vienna in the middle of this month of September. In each one of the different "nations" which make up the extensive Austrian empire, in every parish throughout each differing land, a committee was formed a year ago which was in communication with the central office at Vienna. The "Congregations Mariales," the "Pius Verein," the League of Catholic Women, these and other societies have worked continuously and indefatigably during twelve months and more to make known among the population at large the object and arrangements of the Congress. Pamphlets were widely circulated, lectures given. At the beginning of this year an appeal was made to the people of the Empire which concluded by these impressive words:

"Let all who can, come! Let the peasant leave his plough, give up his day's labor, let the artisan quit his workshop, the burgher his home, the scholar his study, the noble his castle, for in this grand festival we are all made one by our consciousness of being all members of the Body of Jesus Christ, who is the Head. . . . Vienna, the friend of art and beauty, strong in the Faith, sends forth her greetings even to the uttermost parts of the earth to her beloved brethren in Christ wherever they may be . . . to men of all peoples, of all nations and languages. Vienna calls you to a brief period of intellectual, life-giving labor, a time of highest edification, of pure Christian joy; offered in these glorious solemnities, and with all her heart she bids you welcome within her walls."

The response has been most enthusiastic. Delegates from each of the countries of the empire are going to Vienna in their different distinctive costumes—10,000 Croates, 20,000 Slovenes, Poles, Czechs, Hungarians, all will gather at the capital. Fourteen or fifteen different languages will be spoken. The University students have invited the students of other lands. Eight Cardinals and two hundred Bishops are to be there. The name of the Cardinal Archbishop of Paris heads the list of foreign dignitaries, among whom is the English Cardinal Bourne. The aged Emperor, styled "Apostolic Majesty, King of Jerusalem, Official Protector of the Coptic Church," is patron of the Congress. He and all his court will be present throughout. The French-speaking peoples are to hold their meetings in the Church of St. Charles, where they will have three *Seances*, one for the clergy, one for women, one for the youthful members of the Congress.

September 12th is the anniversary of the deliverance of Vienna from the invading Turks by John Sobieska, King of Poland, in 1683. The Polish King had received the Holy Eucharist before going out to attack the invaders. The date of the Eucharistic Congress was fixed in commemoration of his victory.

Let us picture the course of the Congress as it will be in progress by the time this letter is read in America.

The Papal Legate enters the city on the 10th, sailing up the Danube from Linz, whither a special train has brought him from Rome. He is received with official ceremony by the clergy and by the Municipal Council headed by the Buergermeister. The churches where Mass is celebrated for the Congressists each morning, serve in the afternoon and evening for their *seances*, held in various languages. Women, headed by the Archduchess Annunciata play a distinct part at the Congress, have their own special meetings. Social questions of all sorts are considered and discussed. On the 15th the Congressists pass in procession through the city. The Emperor has lent all the Court coaches; the first of these is the ancient coach of the Empress Maria Theresa. Drawn by twelve horses, it bears the Papal Legate on his knees before the Holy Sacrament. The Emperor and his court follow in special carriages, officers and pages on horseback in their rear. The procession is composed of men only. It has begun at 8 o'clock in the morning and is almost a mile and a half long.

At mid-day Mass is celebrated by the Cardinal Archbishop of Vienna on the ancient platform of a citadel of the Hofburg large enough to allow the assembly there of the Court and the higher members of the clergy. A well-known Mass of Haydn is executed by twelve military orchestras. At its close,

from the heights of the Burgthor, the Papal Legate gives the blessing, and the Holy Sacrament is borne to the chapel of the Imperial Palace, escorted by the Emperor and his suite.

While all England from her King and Queen to the humblest convert of the Whitechapel slums are paying tribute to the memory of William Booth, the late General of the Salvation Army, while from the pulpits of Westminster Abbey and St.

Paul's Cathedral, words are spoken testifying to the good work he has achieved, *la Croix*, the well-known Roman Catholic paper, by a long article of singular intelligencé and discernment records the appreciation even of the Roman Church. The Church disapproves, naturally, the exaggerated praise of the ultra Protestants.

"William Booth was neither an apostle nor an evangelist," declares the writer of the article, "but he was a Christian philanthropist, a powerful organizer of charity, and he has done an enormous amount of good among the poor." The message of King George is cited as striking the great note of appreciation: "The nation has lost a great organizer, the poor a sincere friend devoted to them with his whole heart, one who gave up his life to helping them in a most practical way." The writer goes on to note all that was most noble and praiseworthy in the career of the General, how, far from wishing to found a new sect, he did his utmost at first to induce his converts to worship in the churches and chapels around them. How, when forced to become himself the centre of their religious life, he conceived the idea not of a clerical body but an army. How, when the emotional note became too marked he turned his energy and the energy of his "regiments" to social measures, and by the self-discipline of the "weeks of self-abnegation," during which each "soldier" is bound daily to deprive himself of some accustomed pleasure or dainty for the sake of poorer brethren, made the whole army contributors to the good works he organized.

A most striking instance of union in Christian work is seen at the English Theatrical Home here in Paris founded by Lord Radstock, where two "officers" of the Salvation Army are at the head of the household, give untiring care to the girls, while the vicar of the distinctly Catholic (Anglican) Church of St. George here acts as Chaplain, holds weekly services, prepares those that will for Confirmation, sees to it that all have their own seats free and ready at his Church. Thus on Sunday mornings many of the bright young girls whose "work" is to amuse Parisians on the stage at night, are refreshed and fortified against evil by worship in our beautiful Catholic church, while at their Home the care and influence of the Salvation Army officers; women chosen for their tact, is very marked, most precious.

The multitudes, American, English and others who gathered at St. George's mission services in the Holy Week of this year and were so deeply impressed by the stirring words and personality of the missioner, the Rev. E. A. Edghill, have heard

Death of Rev. E. A. Edghill

with deep grief of the tragic death of that earnest, noble-hearted priest. He died at the post of duty, duty which was ever to him his highest pleasure and happiness. Sub-warden of St. Saviour's, Southwark, he had given himself up heart and soul to the service and interests of the Boy-Scouts of the Hostel of St. Mary, Overic. Camping out with a party of his boys at the beginning of August, he hurt his foot while chopping wood. Awaiting the doctor, the zealous priest insisted on reading to the boys, saying the occupation eased the pain. Blood-poisoning set in and a few days later he passed from earth. The funeral took place on August 27th at Southwark Cathedral. His book, *Our Scouts*, breathing life and energy and Christian love, will possess a pathetic interest henceforth. I. S. WOLFF.

PARABLES OF LIFE—OUR UNHAPPY DIVISIONS

AT ONE time all the wisest men met to discuss why it was that people did not fall off the edge of the world. Some held it was because there was a stone wall around the edge. Others believed that there was a wooden fence erected at the end of things. The discussion upon this point became very animated and generated much ill feeling. The two parties who came to be known as the "Wallers" and the "Fencers" lived in a state of continual dissension. National conventions were held annually by each party, national publications were issued by each from the press to prove the folly of their opponent's position and the wisdom of their own. The division and controversy lasted for generations.

Meanwhile, it was proved that the world was not flat at all, but round and that therefore there was no need of either fence or wall to keep people from falling off it.

But the polemics of the "Fencers" and the "Wallers" still continue and each party proudly asserts it will never give in to the other.—*Congregationalist and Christian World*.

ENGLISH CHURCHMEN WILL AID EARTHQUAKE SUFFERERS

Patriarch of Constantinople Asks the Archbishop of
Canterbury for Assistance

ST. PAUL'S CATHEDRAL TO BE BETTER PROTECTED
FROM FIRE

The Living Church News Bureau }
London, September 3, 1912 }

THE Lord Mayor of the city of London has received from the Archbishop of Canterbury, writing from the North of Scotland, a letter with reference to the Mansion House Fund for the relief of those who, by the disastrous earthquake on the Dardanelles, have been rendered homeless and in many cases penniless. The Archbishop learns with great satisfaction that such a fund has been opened by the Lord Mayor, and he goes on to say:

"I have (after some delay due to my absence from home) received from the Ecumenical Patriarch in Constantinople, to whose statement special deference is due, a lamentable account of the widespread misery which has been caused and of the urgent need of substantial aid for thousands who are reduced to the direst straits. I very earnestly trust that such aid may, through your kindly offices, be forthcoming, and that speedily.

"I am given to understand that the mass of the sufferers are Christians, and the opportunity is a good one for our giving practical proof of the friendly relations which, in increasing degree, subsist between the Christians of Eastern Europe and ourselves, but care will of course be taken that the funds contributed are administered under proper safeguards, and absolutely without distinction of creed or nationality." The simplest dictates of humanity, concludes the Archbishop, render it obligatory upon us to do what we can at such a juncture, and he cordially and hopefully indorses the appeal which the Lord Mayor has made.

The Dean and Chapter of St. Paul's have decided to have the Cathedral fabric equipped with an efficient fire protective "plant." For many years there have been fire appliances, but it was considered doubtful whether they would be found effective in case of need. Some months ago the London Fire Brigade made experiments, and subsequently Messrs. Merryweather & Sons, the fire-appliance engineers, were asked to submit a scheme for the better protection of the Cathedral from fire. Their plans were approved, and work has been in progress for nearly two months under the direction of the Cathedral architect, Mr. Mervyn Macartney, F.R.I.B.A. Under the new system it will be possible to pour water into any part of the vast Cathedral, from the crypt to the dome.

There have been again some letters in the *Church Times*, suggesting and urging quite rightly that an endeavor should be made to revive the practice of ringing the Angelus bell more generally in our English parishes. Among other correspondents on this matter is the Rev. H. J. Fynes-Clinton, Hon. General Secretary of the Anglican and Eastern-Orthodox Churches Union.

He says that in these times of infidelity to the central Christian truths of the Incarnation and Resurrection, it is more than ever our duty and privilege to bear witness to our holy Faith, and those who are accustomed, as many of us are, to make use of this old act of faith and worship, would be indeed gladdened to hear the voice of the "Gabriel" bell, so long silenced in our land, and many might be led to make at least an interior act of recollection. We are reminded that there are two societies in the English Church, the League of Our Lady and the Confraternity of Our Lady, in both of which the members have a rule of saying the *Angelus*. And this correspondent suggests that some arrangement should be made with one of these about the public ringing of the bell, literature, and a list of churches and, perhaps, of associates who observe the one rule of repetition. As to the hour of ringing the Angelus bell, it is pointed out that this has varied in the past and varies to-day according to locality: "In 1492 it was ordered in England by the two Archbishops to be rung at 6 A. M., noon, and 6 P. M. In 1612 a bequest was made in Oxfordshire for the *Ave* bell to be sounded at 6, 12, and 4 P. M. In the city of Rome it is rung according to the hour of sunrise, the evening bell being half an hour after sunset. Probably in this country the most convenient times are 6, 12, and 6." The strokes, it is added, also vary in number, though the triple stroke thrice repeated seems to have been adopted from the beginning.

The Bishop of Oxford has issued to members of the diocesan conference a long letter, in which he reviews the argu-

Division of
Oxford Diocese

ments in favor of a division of the diocese. The question will come up for decision before the conference on September 25th, and that decision will be decisive for the present. The Bishop emphasizes the impossibility of his getting to know within a reasonable time the clergy of the existing diocese, who number more than 900, and urges that a Bishop overwhelmed in administrative business cannot have the leisure he should have for study and writing. Until the area of the diocese is reduced, each parish cannot be directly represented as it should be in the diocesan conference, and the reorganization of finance on a diocesan basis is impracticable. The plan of division which the Bishop proposes would cost about £90,000, and he thinks there ought to be no real difficulty in getting the money. Of the various schemes suggested, he greatly hopes that the proposal to form Oxfordshire, Berkshire, and Buckinghamshire into three separate dioceses will be adopted. He should propose that the See of Oxford should surrender of its income of £5,000 *per annum*, £1,000 for each of the new sees. If the income of the Bishop of Oxford, it is added, is reduced to £3,000, the diocese will have to rehouse him or to give him some additional allowance to enable him to keep up Cuddesdon Palace. "But there will remain no real excuse for so large a house." The Bishop, in conclusion, admits that it is uncertain when Parliamentary sanction could be obtained for the scheme which he advocates, but he urges that there are reasons why the diocese should not be daunted by that uncertainty.

The Bishop of Winchester left Liverpool on Saturday in the *S. S. Laurentic* for Canada and the United States. In his monthly pastoral for September the Bishop, writing of the Edinburgh Conference on Missions, says:

Will Make Visit
to America

"Some who feared, not unnaturally, that it would be merely a 'Pan-Protestant movement,' and whose fears were not set at rest by our own plain language to the conference and the extraordinary generosity with which our words were received, may be reassured by hearing of a step taken on his own responsibility by a leading member of the conference, Mr. Silas McBee, of New York. He has nearly completed the organization of an interdenominational religious quarterly, in which different points of view will be presented frankly and explicitly but without controversy, and in the service of a united desire for the unity of Christian people. For this, to which I bespeak your attention, he has secured the help not only of many of our own best teachers and of representative Non-conformists, but of distinguished and approved Roman Catholic writers."

The Archbishop of York has appointed the rector of Whitby, the Rev. George Austen, who is a Canon of York, to the chancellorship of the Cathedral in succession to the late Canon Hutchings.

The Bishop of St. David's, who is still in Switzerland, is now practically restored to health.

J. G. HALL.

A GREAT DEAL of nonsense struts as novel sense in the frequent charge that preachers are cowards and time-servers who do not take into their pulpits any subject and any contention that they or others think it their duty to lay before their congregations. To rush into indiscretion and offensiveness for fear that some one will think them silent out of fear is to show another kind of cowardice. A good rule to adopt in this matter is the rule that obtains without question in other circles, the rule that does not consider fear at all, but only courtesy, a sense of fitness, sagacious measure of what is to be accomplished, and a decent regard for the tacit pledge under which one has the privilege of addressing a Sunday audience at all. A political candidate invited to address some non-political audience does not take umbrage nor think his liberty of prophesying abridged if he is requested to exclude from his speech any reference to political subjects. He recognizes that on an occasion when men of many political faiths are present for the consideration of subjects having nothing to do with politics, it would be in vicious taste and a violation of all proprieties for him to seize the opportunity of making capital for his party. A very independent and courageous man would be very careful not to abuse freedom, or think his courage needed such vindicating. The more preachers have the courage to refuse the seductions of every other topic but their own and to hold a waning interest up to the high level of subjects left to the pulpit alone, the more attention and respect their message will gain.—*The Christian Register*.

OUR GREAT thoughts, our great affections, the truths of our life, never leave us. Surely they cannot separate from our consciousness, shall follow it withersoever that shall go, and are of their nature divine and immortal.—*Thackeray*.

COMING EVENTS IN NEW YORK

Appointments of the Bishop and the Suffragan
Establish Various Dates

DIX MEMORIAL CHAPEL TO BE OPENED ON
ALL SAINTS' DAY

Branch Office of The Living Church }
416 Lafayette St. }
New York, September 17, 1912 }

THE list of Episcopal appointments for the diocese of New York, just issued, bears the important notice that the Bishop and Bishop Suffragan have designated their office hours in the forenoon instead of the afternoon, and at the hours of ten to twelve. As heretofore, Bishop Greer will be at 416 Lafayette street, the Diocesan House, on Wednesday and Friday; Bishop Burch on Tuesday and Thursday. The dates for several extraordinary events are found in the list. Among them are the following:

- MONDAY, September 30—Columbia University; Opening of the School of Journalism.
- SUNDAY, October 6—St. Andrew's Church, Richmond, Staten Island; institution of new rector.
- WEDNESDAY, October 16—Dedication of Workshop for the Blind.
- TUESDAY, October 29—Convention, Board of Religious Education, Synod Hall.



SITE OFFERED AT MONTENAC FOR PERMANENT HEADQUARTERS OF SEABURY SOCIETY VACATION CONFERENCES [See THE LIVING CHURCH, September 14th.]

- ALL SAINTS' DAY, November 1—Consecration, Memorial Chapel to the late Dr. Dix. At noon of same day, in Grace church, Special Service for Deaconesses.
- WEDNESDAY, November 13—Diocesan Convention. Evening: Reception to the Delegates and their friends at the Manhattan Hotel.
- THURSDAY, November 14—Diocesan Convention (second day).
- FOURTH SUNDAY IN ADVENT, December 22—Ordinations in the Cathedral.

The list ends with the First Sunday after Christmas, December 29th, when there will be a visitation at the Chapel of the Intercession in the morning, and at St. Peter's Church, Westchester at eight in the evening.

All Saints' Day, November 1st, is the date set for the opening of the new Dix Memorial chapel, at "Old Trinity," Broadway, New York City. This day is also chosen because of its being the birthday of the late rector of the parish, in whose honor it is erected. The chapel is situated in the northwest corner of the the church building. It is expected that the Holy Communion will be celebrated in this chapel on week days and Saints' Days.

John Fiske, for some time superintendent of St. Bartholomew's parish house, East Forty-second street, New York City, has assumed charge of the entire business affairs of the parish house and clinic. The Rev. Charles B. Aekley has become pastor of the chapel.

Personal Mentions

The work at the mission of the Holy Spirit, in the Bronx, is now in charge of the Rev. R. H. Wevil, a volunteer worker.

THE LIFE of Jesus was an active life. He would have his followers devote their lives to such activities as talent and opportunity render possible and advisable. Here again consecration to the highest ideals of the Master's life should dominate. He would have us not only perform useful service and do good, but so throw ourselves into the work we do and so strive to accomplish that which needs to be accomplished that the measure of our achievements shall be the full measure of possibilities under the circumstances that surround us.—*Selected.*

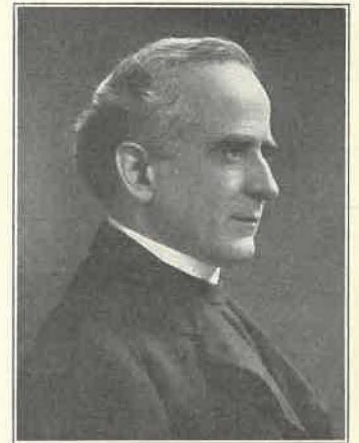
AFTERMATH OF THE BROTHERHOOD CONVENTION

Inter-Brotherhood Committee Agrees Again upon
Holy Week as Week of Prayer

LAYMEN'S MISSIONARY MOVEMENT RESUMES
OPERATIONS IN CHICAGO

The Living Church News Bureau }
Chicago, September 17, 1912 }

THE national officers of the Brotherhood of St. Andrew held a meeting at the University on Monday, September 9th, immediately following the twenty-seventh national convention of the Brotherhood and invited to this meeting delegates from all the similar Brotherhoods organized among the various religious bodies in the United States. Representatives from the Presbyterians, the Lutherans, and the Disciples of Christ were present, and communications were received from the authorities in a half-dozen other denominations, all bearing on the theme of the meeting, which was the continuance of the "Inter-Brotherhood Week of Prayer," adopted a year or two ago as the result of a movement started mainly by the Brotherhood of St. Andrew. It was decided to continue the appointments already established, designating Holy Week as the time of this movement of devotional fellowship, and such accordingly will be the schedule for the Holy Week of the coming Christian Year in 1913. Those who followed the suggestions published last year and the year before in the leaflet edited by this Inter-Brotherhood committee, outlining the themes for intercession and meditation during Holy Week, will recall their helpfulness and scope. Other organizations interested in this movement, besides those named above, are the Brotherhood of Andrew and Philip, and Brotherhoods among the Baptists, the Congregationalists, the Southern Presbyterians, the United Brethren, as well as the Y. M. C., and the American Federation of Men's Church Organizations.



THE LATE REV. WILLIAM WHITE WILSON, L.H.D. [See THE LIVING CHURCH of September 14th.]

Photo by Gibson, Sykes & Fowler.

A "post-convention" rally of the Chicago Brotherhood will soon be announced. The impression made by the convention was of unusual depth and power. In spite of the handicap of severe weather, which was as heavy as it was unseasonable, the remarkable programme of this convention made it of greater power and effect than the similar convention held in Chicago seven years ago, at the same place, the University of Chicago. Widespread attention was attracted to its sessions by ample and well-written accounts which appeared in all the Chicago papers. The press of our city has rarely given so much space to any gathering held under the Church's auspices as it has to this convention throughout its entire programme.

The Laymen's Missionary Movement (within the Church) in Chicago is making active plans for a renewal of work during the fall and winter. Owing to the large activities of the "Men and Religion Movement" last fall and winter, it was thought best by the Chicago leaders of the Laymen's Missionary Movement to cooperate with that work, rather than to undertake independent efforts. This year no such contingency is in sight, however, and the great impetus which it is expected that "The World in Chicago" will give to all kinds of missionary propaganda, during the coming months, has led the Chicago men who are guiding the Laymen's Missionary Movement to make systematic plans toward increasing the number of congregations of all kinds adopting the modern methods of missionary organization, such as the every-member canvass, the missionary committee, the Duplex envelope, and the like. A "Pastor's committee" of seven Chicago ministers has just been appointed, one of the Church's rectors being a member, and this committee is now issuing a circular to every non-Roman congregation in the city and suburbs, placing the coöperation of the Chicago L. M. M. workers at the service of any such congregation which has as yet failed to move into line with the new spirit of missionary interest and support. It is not planned to hold mass meetings, or great conven-

tions, as these have largely served their purpose in Chicago. Instead, the plan is to concentrate attention on individual congregations, so far as their leaders may give the L. M. M. workers the opportunity.

St. Matthew's, Evanston, has paid up its apportionment to general missions in full this year for the first time. The parish will over-pay diocesan missions and pay diocesan assessment in full. During the last few months the indebtedness of the parish has been greatly reduced and current expenditure increased. The Duplex envelope system was established last Easter.

St. Matthew's, Evanston

Good news has come lately to all those who are interested in the prosperity and growth of "Providence Day Nursery," in the Stockyards district of Chicago. Mrs. A. H. Gross of Evanston has just given to the diocese the entire property now occupied by the nursery, consisting of the cottage now in use, and the lot, 50x75 feet. The gift is a memorial to Mrs. Gross' sisters, Evelyn and Helen, and is most welcome as it is most generous.

Gift to Providence Day Nursery

TERTIUS.

PHILADELPHIA NOTES

THE middle of September is the time for the resumption of many of the meetings at the Church House. On Monday, the 16th, the Clerical Brotherhood held its first meeting of the autumn. The Topics Committee, which consists, this year, of the Rev. C. C. Pierce, D.D., the Rev. B. S. Sanderson, and the Rev. G. G. Bartlett, asked Bishop Rhinelander to speak to the clergy of the work that lies before the diocese during the coming year. The Bishop, who arrived in town on Friday, is in vigorous health and full of enthusiasm for the forward movement which everyone expects will be made this winter. He will spend about a month at Overbrook before moving into the Bishop Mackay-Smith Memorial House, which has been put in readiness this summer for his occupancy.

The Woman's Auxiliary of the diocese also began its meetings on the 16th, the first session being under the auspices of the Foreign committee.

Most of the clergy have now returned from their vacations. The Rev. C. C. Pierce, D.D., of St. Matthew's was acting chaplain of the cadet battalion at West Point during August. The Rev. C. Rowland Hill, of St. Matthias', spent part of his vacation month

Clergy Return to Their Parishes

in work among the poor of the city. Members of the parish contributed ice, milk, and eggs, which were distributed to the sick and to mothers with young children during the hot weather. The Rev. S. Lord Gilberson, Dean of the West Philadelphia Convocation, is still in Europe, but expects to return in time for the celebration of the 150th anniversary of the parish, St. James', Kingsessing, on October 5th. The autumn meeting of the Convocation will be held in connection with this observance.

The new four-manual Haskell organ at St. Peter's Church is now finished and will be formally opened in the fall. Mr. Lewis A. Wadlow, the organist and choirmaster, has just returned from a tour of England in the interest of the choir and choir school of the church. Besides hearing many famous choirs and being entertained by some of the foremost organists of England, he made a collection of the best of the Cathedral music, ancient and modern, especially for use at St. Peter's. He also spent some time in Paris.

It is earnestly requested that information be sent concerning Churchmen who are to enter the University of Pennsylvania this fall, to J. R. Hart, Jr., 5000 Woodland avenue, Philadelphia, Pa.

MEMBERSHIP WITHOUT OBLIGATION

MEMBERSHIP without obligation is the greatest evil of the Church to-day. If we are to make disciples of all nations, we must not let the very idea of discipleship be evacuated of all meaning. Discipleship in the New Testament sense must prevail if the witness of the Church is to be effectively given. Our Lord did not merely leave behind Him the memory of a beautiful life, or the tradition of a sublime teaching, but gave to mankind the enduring gift of an ordered society. All this is true, yet if it were put into practice, it would revolutionize the present work of Christendom. If membership were tested by members won, if the Churches were judged by the unity of their witness to the ends of the world, how many would, or could, claim the promise, "I, if I be lifted up, will draw all men unto me"? Making disciples by making Christ known is Christianity, the Christianity alike of the Church, and of its member. The sacraments, the ministry, the creeds, the traditions of the Church are all means to this end; faith in them and the use of them are of value only as they contribute to this end. The Church or the individual member, official or lay—that is not making disciples by making Christ known—is dead, is, in St. Paul's word, eating and drinking under condemnation.—*Canon Hobhouse.*

FAITH is not shutting the eyes to believe something which is not true. It is opening them, opening eye and ear and heart and the whole nature, and submitting them to that for which they were made. It is to have the ear of a learner, the heart of a child, to listen to the Father's voice.—*Hugh Black.*

NOTES ON THE CHURCH IN NORTH WALES

II

By J. G. HALL

WE now go on to Bangor, the seat of a bishopric of great antiquity, attractively situated opposite Anglesey at the upper end of the Menai Strait, and near to the heart of the grand mountains region of "Snowdonia." In this place-name we have still another instance of the indissoluble association of Wales with the Church, of the very origin of the towns and villages of the country with things ecclesiastical—*Bangor* signifying "high choir." I am not quite certain, however, whether it was Bangor in Wales or Bangor in Ireland where the famous monastic school of music was in ancient times. The Cathedral is, as I suppose would be generally admitted, the plainest and least interesting (though not the smallest) of Welsh minsters. It rather ranks architecturally, I suspect, as a great church of the purely parochial type than as a minster. It is very unfortunate in its low-lying situation, and in no part of the building is the sky line of sufficient height to materially offset this disadvantage. Here at Bangor perhaps more than elsewhere has misfortune befallen the Cathedral Church during the centuries that are past; there have been violent breaks again and again in its architectural continuity since the original church was set up at the foundation of the See in the sixth century. The present building is the fifth one on this site, the second having been destroyed in 1071, the third during the Welsh wars of Edward I., and the fourth by Owen Glendower, the fiery Welsh patriot, in 1404—out of spite, I believe, to the Bishop of Bangor. This calamity appears to have been followed by an extraordinary circumstance—namely, that Bangor was then without a Cathedral Church until nearly the very end of the century. The present choir was built about the year 1496, and the transepts, nave and aisles, and low western tower fairly early in the sixteenth century. The central tower has never been carried up, but its completion would add greatly to the appearance of the Cathedral externally. The interior, though not nearly so stately and impressive as in the case of most English and Welsh Cathedrals, is pleasing on account of its harmonious proportions. As to richness of constructive features and of ornament in the old work, there is practically none. In point of detail the style of the nave is debased, the piers and their mouldings being a particularly bad example of Tudor Gothic. The choir, which is of good depth, is much the best part of the building. The present screen, which separates the ritual choir from the nave, was part of the restoration begun in 1870, under the superintendence of Sir Gilbert Scott, and was one of the few wood screens, if not the only one, ever designed by that architect, most of whose screens were metal ones. I dare say if this Cathedral had stood longer, it would now have possessed more ancient sepulchres of the departed within its walls, which are in most Cathedrals in this land such striking points of interest. It has, however, one sepulchre which claims our notice, a plain altar tomb in the south transept, which almost seems to have been patriotically as well as piously preserved all through the destruction of both the third and fourth Cathedrals. It is the tomb of Owen Gwynedd, a Prince of Wales of the twelfth century; whose dynastic race was to meet with its pathetic downfall within less than a century and a half hence.

As regards the type and character of the services at Bangor Cathedral, I am sorry I cannot, with a truly honest conscience, have much to say in commendation and praise. But then, for that matter, nearly all the Cathedrals in England and Wales are at present pretty much in the same boat. There are, indeed, a few notable exceptions, such as St. Paul's and Lichfield. At Bangor, as at most of the other Cathedrals, there is still persistently and complacently maintained the thoroughly corrupt practice and tradition of having Matins, Litany, and sermon, instead of Christ's own service of the Blessed Eucharist, as normally the chief object of Church going on the Lord's Day. Here at this Cathedral, however, there is a variation on the first Sunday in the month: Litany and sermon, followed by a sung service of the Holy Eucharist, but which is apparently only intended for noonday communicants. The sacrament hour at Bangor is not 11, but 11:30, which makes it very late, indeed, for the people to attend what should be considered the most important service of the day. The reason for this state of things at Bangor must be, of course, because there is no adequate apprehension by the Cathedral clergy of the sacrificial aspect of the Divine Mysteries. And this is especially mani-

fest from the fact that there is no daily offering of the Christian sacrifice of the altar in Bangor Cathedral. When the Holy Eucharist is offered, the celebrant takes the eastward position and the mixed chalice is used, but the altar candles are not lighted. So that here at the mother church of the diocese there is not even the modicum of Catholic ceremonial that obtains at Christ Church, Llanfairfechan.

The service that appealed to me the most at the Cathedral was the weekday Matins. This is at 8 o'clock, two hours earlier than at most English Cathedrals, and obviously a more suitable time for the Church's morning office. I enjoyed week-day Matins at Bangor Cathedral better than Evensong, because the office was said and not sung, while also being spared the very painful infliction of an anthem. Music is, indeed, a handmaid to devotion, but only so when it is of the proper sort. I do not think that such "ecclesiastical music" as we have nowadays at the English and Welsh Cathedrals would have made the great Christian Father, St. Augustine, speak as he did about the mind being more fervently raised to a flame of devotion by holy words when sung than when not sung. If the daily offices of divine services cannot be sung to the music to which they were meant to be sung when they appeared in their present form in the Prayer Book, and to which, as a matter of plain historical fact, they were sung at the Cathedrals, and other "quires and places" when singing of the services was kept up, right down to the very time of the Puritan revolution, namely, to the grand old traditional Plain chant, then I venture to affirm that these offices ought always to be said with the "speaking voice" and not sung. It is surely a flagrant misnomer to call harmonized chants, which have only been known since the period of the Restoration (*temp.* Charles II.), "Anglican chants"; by no means do they constitute any part of the true ritual music of the English Church. The daily offices can be said with great reverence toward Almighty God and also with exceeding self-edification if only the right method be adopted in the use of the psalms and canticles—that is to say, by reciting the verses as they are pointed for chanting; with deliberation and due pause at the colon. It is deeply regrettable, however, that at only very few churches—they, certainly, the elect ones—is this elementary and thoroughly sound principle of good reading ever observed. It does seem nowadays that many of the clergy were bent upon introducing into the saying of divine service the mad craze for high speed in motoring. I have intimated above that week-day Matins at Bangor Cathedral was rather a reverent and devotional service, but this after all must be taken with some reservation. It seems to be quite the regular practice there to use the *Jubilate* instead of the *Benedictus*. This is decidedly unliturgical and reprehensible. The *Benedictus* should no more be omitted at Matins than the *Magnificat* at Evensong. The former grand evangelical hymn is the Church's morning memorial of the Incarnation, just as the latter is the evening one.

Besides the Cathedral at Bangor, there are three parochial churches: St. David's; St. James' (Upper Bangor); and St. Mary's. These three churches are, I believe, of modern origin, at least the first two; St. Mary's may be an old parish with a modern church building. The last mentioned church seems to have a somewhat bad reputation in the city among Protestant dissenters, for being "just like the Catholics." This startling bit of information I obtained at my lodgings, where the kind people were, I regret to say, of the Calvinistic Methodist persuasion. But when I tried to point out that it was quite right that St. Mary's should be Catholic from its connection with the Church in Wales, that seemed to put the matter in an entirely new light to them. I subsequently discovered, however, by personal knowledge, that this particular church was not so very much in advance of other churches in North Wales of the more revived sort. But by their having at St. Mary's a service of the Holy Eucharist with music by Merbecke at 10 o'clock on one or two Sundays during the month, there does seem some real striving after the Church's true ideal of worship on the Lord's Day. It was at St. Mary's, Bangor, that I attended a service in Welsh for the first time in my life, and again at the Cathedral, both services being Evensong. I was very much impressed by the structural and phonetic adaptability of this particular branch of the Celtic languages to the sacred purposes of Divine worship. It was the celebrated Emperor Charles V., I believe, who said that Spanish was the language of prayer; had he been familiar with Welsh, perhaps he would have included it therewith. It is to non-Celtic eyes a very hard and uncouth looking language, but when spoken with refine-

ment, and especially in the service of the Church, it sounds almost as musical as the streams which flow among the mountains of Wales. Subjoined is a gem culled from the Welsh Prayer Book (S.P.C.K.): "Ffydd Gatholig," which means in English, "Catholic Faith." One has to travel in Wales and to attend Church services in Welsh in order to realize fully that Welsh, unlike its kindred tongue the Cornish, is still a *living* language, and the real vernacular of the native people of the principality. St. David's, Bangor, which has been erected as a memorial to a late Dean of Bangor, is quite the most conspicuous church building in the city, on account of its lofty and ornate tower. It has also a splendid peal of bells, which makes music in the air like "angels' voices."

At Bethesda, near Bangor, where Lord Penrhyn's famous slate quarries are situated, there is an imposing modern church, but I found it was not used for daily services nor for private devotions. Perhaps the most noteworthy church in the Bangor district is the parish church at Beaumaris, a quiet little old town and watering place in the island of Anglesey and nearly opposite Bangor. It is a thirteenth century church, with a choir of the sixteenth century, and dedicated to Blessed Mary, mother of God. The interior contains such objects of ecclesiological interest as carved black oak stalls and *misereres*. Here also is to be seen a most uncommon thing in North Wales, namely, two altars, both being vested and with cross and candles. I suspect, however, this rather preserves the memory of a former Catholic minded incumbent than indicates any differentiation from such other churches as have already been particularly mentioned in connection with the Church Revival. It is surprising how many handsome and spacious new churches there are in the diocese of Bangor, either on or near the site of their old predecessors. But then they are mostly confined to the popular marine and inland resorts, and this would, therefore, seem to account for their erection. The parish church of Llanberis, the well-known base of ascent of Snowdon, and St. John's, Barmouth, farther down the North Wales coast, have both been built within recent years. The latter is an exceptionally fine church inside. Here also, as at Beaumaris, there is a chapel altar, the only two I saw during my tour.

Now a word in conclusion as to Church attendance in North Wales, so far as it fell within my observation, and also as to the musical rendering of a certain portion of the offices of divine service. The numbers present at Matins and Evensong on Sundays compared favorably with the attendance at those services in England. But, as I have been pointing out, it is a sad and deplorable fact that Churchgoing throughout North Wales does not include, as it should do so primarily, our Lord's own service of Holy Eucharist. As to the other point of reference, I was extremely glad to find that what is so prevalent a musical fad, and such an objectionable one too, among churches in England, is a non-existent feature of Church music in North Wales. I mean the use of what is strangely called "festal Tallis," *i.e.*, the responses to the versicles in Matins and Evensong being set to harmonized music. It is a gross insult to the memory of the great Church musician Tallis to associate his name with such a travesty of the true musical rendering of this portion of divine service. There is no more reason why the people's part should not always be sung to the proper old plain-song melody than that the priest's part should not always be sung to its own melody, as is universally and invariably done.

May it be the fervent desire and prayer of us all that Almighty God will be pleased to make the ancient and venerable *Eglerys y Cymru* once more, as in early times, a glorious part of the Catholic Church, and the beloved spiritual home of all the native people of Wales. "Again I will build thee, and thou shalt be built, O Virgin of Israel."

[THE END.]

"I WILL lift up mine eyes unto the hills." The vision of God unseals the lips of man. Herein lies strength for conflict with the common enemy of the praying world known as wandering thoughts. If the eyes are fixed on God, thought may roam where it will without irreverence, for every thought is then converted into a prayer. Some have found it a useful thing when their minds have wandered from devotion and been snared by some good, but irrelevant consideration, not to cast away the offending thought as the eyes are again lifted to the divine face, but to take it captive, carry it into the presence of God and weave it into a prayer before putting it aside and resuming the original topic. This is to lead captivity captive.—*Bishop Brent*.

A SINFUL heart makes a feeble hand.—*Walter Scott*.

THE DIVINE LULLABY

(SUGGESTED BY WORDS OF GEORGE L. PERIN)

When the lengthening shadows tell us
That the day is almost done,
When we weary in the struggle,
And—not yet—is victory won,
Where are comfort, rest, refreshment,
Always, always, to be found?
What the sweetest, rarest music
That shall glad us by its sound?

When, as children, we were weary,
Tired even of our play,
What the impulse that we followed
Ever in our trustful way?
Oh! to "Mother" would we hasten,
Lose all grief in her embrace—
Read our joy, and rest, and comfort,
In the lines of her dear face.

Mother's arms! could aught be dearer?
Yes; Another's firm embrace,
And, to feel it, cometh ever
By His gift of heavenly grace;
Only let us, childlike, hasten,
As the twilight falls each day,
There to lie, while strains celestial
Soothe our restlessness away.

HELEN ELIZABETH COOLIDGE.

THE VISION OF UNITY

BY MRS. E. BICKERSTETH

"The vision is yet for an appointed time; though it tarry, wait for it—it will surely come, it will not tarry."

I DON'T know how it may be in other parts of the Mission Field, but I think there can be few, if any, workers in Japan who during the last years have not been conscious of a sense of check, of failure, of incompleteness, of continually being brought up short by other than human barriers. About this there has been much prayer and much heart-searching, and undoubtedly the causes are many and various. To some there has come the conviction that among the lessons which God would have us learn are those of (1) the sin of disunion; (2) the supreme need of the organic union of Christendom, for the fulfilment in God's own good time and way of the high priestly prayer of our Lord on the eve of His Passion, "That they may be one . . . that the world may believe."

We remember how at the opening service of the last Lambeth Conference there was in the sermon a setting forth of the vision of unity, and a pleading that the immediate need was "not for schemes of reunion, but for apostles of unity."

Well, we women missionaries are not called either to form the first or to be the second, but surely we all are privileged and called to be, each in our own little sphere, "handmaids of unity." We are each of us responsible for—

(a) Our attitude towards unity. We have become so strangely indifferent, almost complacent; we are so little conscious of the great danger we are in by our unhappy divisions; we act and speak almost as if we really thought that less than the whole Church could expect to fulfil the whole will of God. Even when we do lament our divisions it is so often from the standpoint of efficiency, of the present waste (sad and startling enough in all conscience) of money and of workers, rather than from a deep personal sense of the sin of disunion, of the intolerance of it, of the dishonour done to our Lord by the rending of His Body—so little penitence, individual or corporate, for the sins which have caused, or which maintain, division.

(b) Our prayers for unity. If the whole object of prayer is the victorious, joyous accomplishment of the will of God, then surely we are bound to bend the whole energy of our being to prayer that in His own time and way He will bring about that unity which is according to His will. And just now we are given a special opportunity for prayer in view of the proposed Conference on "Faith and Order," to the formation of which the invitation has gone out from the Convention of our Sister Church in America to "all Christian communions throughout the world which confess our Lord Jesus Christ as God and Saviour."

(c) Our influence on any under our care. We are indeed deeply responsible for our way of speaking of our fellow Christians, for seeing to it that humility, reverence, love are

apparent in our every word, together with faithfulness to the teaching we ourselves have received. We never know when a newly baptized or confirmed girl or woman may be removed by family circumstances to places where there are none of her own communion. It will then matter very much what kind of teaching she has received from us, and still more what has been the practice which she has seen in us, to enable her to keep loyal to Church order and discipline, and yet to have the strength and support of real fellowship with all those who love the Lord Jesus Christ in sincerity.

It may help us to remember in this connection the large-hearted, generous way in which St. Paul spoke of what we may call the purely evangelistic work of the Judaizers, "In every way . . . Christ is preached—I rejoice, yea, and will rejoice," and at the same time his stern and unsparing condemnation of those same Judaizers when they were drawing others from the fulness and freedom of the faith.

(d) Our understanding of the point of view of others. If we are to deal fairly with those who differ from us, whether within or without our own communion, we *must* take pains to understand their point of view. We must get behind their terms of speech to what underlies them. We must also try to express the truths precious to ourselves in words and terms which have no risk of being shibboleths, and if the knowledge and the power for this double work is wanting then the least we can do is to keep silence and refuse to condemn when we do not understand.

(e) Our intercourse with those not of our own communion. I suppose that there are few of us abroad who cannot claim pleasant acquaintanceship and acknowledge generous, courteous intercourse with workers of other bodies, and I hope that in many instances at least the friendship goes deeper and we find our contact in the things that matter most. It is a joy to know from experience how possible it is for Christian workers to meet together in prayer before the Father, on a basis of absolute reality, in acts of corporate penitence for disunion, of prayer for unity, and of pleading for the outpouring of God's Holy Spirit.

There may be, there will be other times when our own convictions, or the ruling of those who have a right to our allegiance in these matters, will compel us to abstain from coöperation and even to refuse invitations, but it makes all the difference in the world if we can say, "I may not, but it costs me a great deal to refuse." If in these and other ways we steadfastly and humbly set ourselves to be handmaids of unity I think there will come to us—

1. A realization of the immensity and difficulty of the matter. It is no easy or light task, this overthrow of a stronghold (in a sense perhaps *the* stronghold) of Satan. We shall know that there can be no short cuts, no unreality, no daubing with untempered mortar—part of our prayer will come to be that no human scheming, rashness, or impatience may mar or hinder God's plan.

2. A deepened sense of the riches of our own heritage in the Anglican Communion, and of our responsibility for showing forth in our lives the beauty, power, and attractiveness of the sacramental life.

3. Some vision, however feeble, of what unity means—a deep conviction that (in the words of the Lambeth Report of 1908) which we are called to reach after is "not compromise for the sake of peace, but comprehension for the sake of truth." Some faint glimpse of what it will be when the prayer of our Lord finds its fulfilment, and the precious things of each and all (theirs as well as ours, ours as well as theirs) are brought in to adorn the City of God, the Bride of Christ, the Temple of the Holy Ghost.

If faint glimmerings of this vision have in these days been granted to many in the rank and file of God's army, must we not reverently and humbly believe that it is because God's Holy Spirit is working mightily in our midst? And so the call comes to us afresh—"O ye that are the Lord's remembrancers, take no rest, and give Him no rest, till He establish and till He make Jerusalem a praise on the earth."—*From S. P. G. Hostel Magazine.*

MAY EACH day bring thee something fair to hold in memory, some true light to shine upon thee in after days! May each night bring thee peace as when a dove broods o'er the young she loves, May day and night the circle of a rich experience weave about thy life, and make it rich with knowledge but radiant with love, whose blossoms shall be tender deeds!—*Helen von Anderson.*

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

GROWTH OF NON-PARTISANSHIP

NON-PARTISANSHIP, or more accurately, a disregard of national politics in the determination of municipal questions is constantly getting a stronger hold upon the voters of American cities. In no one of the 256 cities now under a commission form of government is there any mention of a national party, or for that matter of any party, on the ballots used either at the primary or at any general elections. In a lengthening list of the larger cities, e.g., Boston, San Francisco, and Los Angeles, the same conditions prevail.

The leading publicists of the day, headed by so distinguished a man as Ambassador Bryce, hold to the view that the national political parties should be, and must be, if we are to solve our municipal problems, disregarded in the realm of city affairs. In opening a Municipal Congress and Exposition in Chicago, Mayor Harrison, who was elected as a Democrat, advocated absolutely nonpartisan municipal administration, as well as nominations and elections "based on individual merit, not on party label." Mayor Fitzgerald of Boston, on the same occasion, who was elected as a Democrat, commended the German plan of selecting experts, regardless of politics, to serve as heads of municipal departments. The German plan, by the way, includes the selection of mayors regardless of politics, geography, or anything else that is not related to fitness and merit. It even includes advertising far and near to attract experts from other cities.

No one at a municipal congress, as the *Chicago Record Herald* pointed out at the time, would venture to defend the spoils system or naked partisanship in municipal administration. The absurdity of it would be too patent. Any such congress or exposition is a plea for merit and efficiency, a protest against irrelevant politics and spoils. Hence the value of such congresses and expositions. The speakers feel they must rise to a higher plane, the visitors hear the right gospel, and inspect various "object lessons" illustrative of the growth of sense and method in local administration.

Mayor Speer of Denver, on his return from an European trip just a year ago, declared that the most important thing needed in the government of American cities is the removal of party politics. "We are getting nearer to that point every year. We should only nominate men in whom we have confidence, and then pledge them to an administration of city affairs from which no one could tell to what political party they belonged."

Philadelphia affords a striking example of a great city disregarding party lines in the selection of its chief magistrate. All through the late mayoralty campaign there was a general disregard of the party appeal, and the advocacy of candidates was based on merit. This is as it should be and as it is coming to be. Party lines have set very lightly in most communities during the past year; and a very large number of cities have emancipated themselves from the shibboleth of partisan politics in municipal elections. This independence has manifested itself not only in the matter of the selection of officials, but in the votes upon various questions submitted to the electors for determination. Nevertheless few people realize at its true value the growth of the municipal movement in this country and the development of sound municipal public opinion.

GROWTH OF CITY INTEREST

Still another evidence of the growth of interest in municipal affairs at a time when the political grist was the most plentiful in the history of parties, the papers of Cleveland opened their columns to a greater quantity of news of the National Conference of Charities than any papers ever had done before. Cleveland contributed to the conference the largest audience that it has ever known. The Cleveland, in which this

national body met, however, was not only a city of oil refineries and of steel specialties, but a community which claims a greater amount of intelligent acquaintance of civic affairs among its citizens than can be found elsewhere in the United States.

A story illustrative of this claim is given in a recent number of the *Survey*.

A man once came to Newton D. Baker, Mayor of Cleveland, and said: "My town is going to have a street railway fight. I want to know all about Cleveland's."

"I shall be only too glad to tell you all I know," said Mr. Baker, "but unfortunately I have appointments until one o'clock. Will you come back then?"

"How can I most profitably put in the two hours until that time?" asked the stranger.

The answer was: "Go out on the public square, sit down by the most unlikely man you can find—the one who looks most as if he didn't know the difference between a franchise and a double track. Ask that man to tell you about Cleveland's street railway fight, and when you come back I will tell you whatever you haven't been able to learn from him."

The man came back at the end of two hours. "I needn't keep my appointment here," he said. "I found an old chap whose feet were out of his shoes, whose elbows were out of his shirt sleeves, and who looked as if he had just sobered up for the first time in a month—in short, I found the unlikeliest looking individual at large. I put one question to him and he started right in at the beginning and filled in all the details and brought me down to date. There's nothing for you to tell me unless you know what's going to happen. He hasn't been let in on that."

THE "VOTE SWAPPERS' LEAGUE" OF DETROIT

One of the first acts of Governor Osborn of Michigan, after his inauguration, was his exposure and verbal castigation of the "Vote Swappers' League" of Detroit, as he happily termed it. This was the familiar combination of Republican machine bosses and Democratic machine bosses in Detroit, who had a perfect working arrangement for a division of the spoils. For many years this iniquitous combine in public office kept its hand almost continuously in the pocket of the Detroit citizen, its operations being but indifferently concealed, and among men politically active, generally recognized. Governor Osborn was the first public official who had the courage to denounce the combine. When he turned the search light on, the troubles of this bi-partisan pool in politics began, culminating in the recent exposure. Just one-half of the citizens' board of aldermen are under indictment, some for accepting money from a Burns detective for withdrawing their opposition to a needed terminal franchise; the others charged with conspiracy either to secure bribes or to advance the ends of those who actually accepted the bribes. The exposure involves little that is new. It is the old, sordid story of the betrayal of public trust, long suspected, now about to be proved.

It is not only interesting, it is suggestive and significant to recount that the bulletin dated September 2, 1910, issued by the Detroit Municipal League, a public spirited body modelled on the lines of the Chicago Municipal Voters' League, for the voters in the pending fall elections, criticised and condemned the official records of practically all now under indictment. The league was very explicit in stating the qualifications of those aldermen seeking re-election, and its report on a series of propositions before the council is in a way a forecast of the recent developments. It shows that certain aldermen were invariably found on the side antagonistic to the public's interest, as viewed by the Municipal League. The results of the election showed that the voters gave slight heed to the warnings of the league.

Referring to Alderman Rosenthal, of the Fifth ward, the league reported in addition to citing his record on a dozen different propositions: "We would call attention to the fact that Mr. Rosenthal had no scruples about using the city stationary in writing to some 1,600 saloonkeepers who had just been granted their licenses, asking them to come and look over his stock of liquors."

About Deimel, the league said: "Alderman Deimel during the first year and three months of his present term was absent from the council meetings twenty-two times. Thus on some matters he escaped going on record. His salary, however, was paid regularly." It seems, however, that Deimel showed up at the council meetings enough times to go on record against some

of the most important matters from the standpoint of the public welfare, according to the league's citation of his record.

The dictagraph has played its part in unearthing this mass of corruption, but the public prosecution will not have to depend upon it for convictions, as several of the accused, including the secretary of the councilmanic committees, have confessed.

Two lines of defense will be put forward by the defendants. One will be the impeachment of the dictagraph record; the other that it was wrong to plan a trap. Although dictagraph evidence was admitted in the Darrow trial at Los Angeles after a strenuous fight by the defense to keep it out, and similar evidence has been accepted as proper evidence in other courts in various sections of the country, there have been instances where such testimony has been ruled out. In the Detroit cases, however, attorneys representing the accused aldermen will raise this point:

Did the Burns operatives hidden in the next room taking stenographic reports of what they heard over the dictagraph actually see the persons with whom Brennan talked? Could these operatives who were concealed positively identify the visitors and swear of their own knowledge that the statements they took *via* the wire were made by a certain person?

"Brennan's procedure upon the arrival of an alderman in the Ford building office was to shout loudly for the benefit of the dictagraph, 'Hello, Alderman ——' (naming the alderman)," declared an attorney who is representing one of the aldermen. "From this the hidden dictagraph operatives took their cue, and the conversation ensuing was credited to Brennan and the alderman whose name had been mentioned."

Dictagraph evidence is comparatively new in American courts. Its principal value is in getting the ball started. Usually enough additional evidence is unearthed to prove the case.

As in so many other like instances, the immediate cause of the exposure is a public spirited private citizen. Last winter when the franchise fight was at its bitterest, Andrew H. Green, Jr., a young business man of the city, was told that there were enough "controllable" aldermen in the council so that the street railway company could control it for almost anything it wanted at any time. Mr. Green denied this, but the statement soaked in.

"I kept thinking about it," said Mr. Green, "and made up my mind that if such a condition existed it was my duty as a citizen to do something in the interest of my city to clean it up."

Mr. Green accordingly sent for William J. Burns, and arranged to have some men come here and work, and in the words of the *Detroit News*, "Mr. Green to-day presents the city of Detroit, as his contribution to the cause of good government, as clean an exposure of graft, as pretty a bunch of political crooks, as Detroit has ever seen. Even Alderman Deimel, who has seen many another such deal in the days of old, cannot recall a prettier bunch than is caged right now in his company."

"It would be difficult to overstate the value of this deed of good citizenship."

Detroit has heretofore enjoyed the reputation of being civically a pretty decent city, a reputation I believe it is entitled to in a general way, and so apparently does Burns, for he is quoted as saying: "As a matter of fact, Detroit is clean compared with many other big cities. Grafting here is not nearly so extensive as in many other places. I believe that with this exposure the city will have seen the last of civic grafting for a long time."

A "CHURCH PEACE LEAGUE"

When the Peace and Arbitration Commission of the Churches was recently created, one of the projects that especially commended itself to the Commission was the enrollment of the ministers and Christian workers in a Church Peace League. Already such a League exists in England with 6,000 members, of which the Archbishop of Canterbury is president. There is a large branch in Germany. It is hoped that many thousand may soon be enrolled in America. On August 1st, a temporary organization of the League was effected. Mrs. Elmer Black, who gave \$5,000 toward starting the Peace and Arbitration Commission, was elected Vice-president and the Rev. Frederick Lynch, secretary, of the temporary organization. This fall a permanent national organization will be effected. Mr. Lynch's address is 215 Fourth Avenue, New York.

There will be no fee, and the platform of the League is simply an expression that one believes that the Church should lead in the new movement toward international good will and

brotherhood, and that the time has come to substitute judicial procedure for war in the settlement of international disputes.

MEETING OF AMERICAN CIVIC ASSOCIATION

The American Civic Association will hold its eighth annual convention at Baltimore on November 19th to 22nd. The programme now in preparation will be comprehensive and embrace the various activities of the association, particularly city planning, national and state parks, street illumination, the smoke and billboard nuisances, and the house fly. In its city planning sessions the association will this year direct its attention particularly to the problems that confront small cities and towns. They have caught the spirit of the larger centres, and from all parts of the United States there is manifested a keen desire for definite information and assistance, which will make possible the adoption of plans for the future development of the cities and towns now numbered among the smaller communities, but all of which are ambitious to grow in population and material development. Richard B. Watrous, Union Trust Building, Washington, D. C., is secretary of the American Civic Association.

TWO DIOCESAN SOCIAL SERVICE COMMISSIONS

Diocesan Social Service Commissions have been appointed in Nebraska and in Mississippi. The former consists of the Rt. Rev. Arthur L. Williams, D.D., Omaha, chairman; the Very Rev. James A. Tancock, Omaha, Vice-chairman; Rev. John Williams, 523 N. 19th St., Omaha; Rev. S. Mills Hayes, Lincoln; Rev. Wesley W. Barnes, Nebraska City; H. H. Claiborne, Omaha; Dr. H. H. Waite, Lincoln; Chauncey Wattles, Neligh; Mrs. F. H. Cole, Omaha; Miss Mariel Gere, Lincoln.

The Mississippi Commission consists of the Rev. G. Gordon Smeade, Jackson; Rev. J. C. Johnes, Vicksburg; Dr. E. F. Howard, Vicksburg; Judge L. Brame, Jackson; I. W. Richardson, Meridian; Rev. William Mercer Green, Jackson; Judge W. C. Martin, Natchez.

THE TREES OF PARIS

The trees, which form a large part of the charm of Paris, have just been counted by the bureau of municipal statistics. They number 475,778 and include only those on public property, such as boulevards, parks, and squares. Maps are in preparation showing the location of all the trees, each of which will hereafter receive the attention of skilled gardeners, so that Paris may never be deprived of the right to make the boast that it is one of the greatest forests in France.

A LABOR SUNDAY INVITATION

Here is the way the rector of St. John's, Elkhart, Indiana, invited the general public to attend his Labor Sunday services:

"The Church ideal is that employees of labor as well as the working men are partners, not rivals, in industrial activity and social welfare. With this in mind the rector of St. John's Episcopal Church and the members of the parish extend a cordial invitation to you to attend services in St. John's church on September 1st."

ONE OF THE FIRST THINGS Booker T. Washington learned in Italy was that the people in northern Italy look down upon the people of southern Italy as an inferior race. He heard and read many times while he was in Italy stories and anecdotes illustrating the childishness, the superstition, and the ignorance of the peasant people and the lower classes generally in southern Italy. In fact he says that nothing that he has known or heard about the superstition of the negroes in America compares with what he heard about the superstition of the Italian peasants. What surprised him still more was to learn that statistics gathered by the Italian government indicate that in southern Italy, contrary to the experience of every other country, the agricultural laborers are physically inferior to every other class of the population. The people in the rural districts are shorter of stature and in a poorer condition generally than they are in the cities.

A DECREE was recently issued by the government of Uruguay providing for instruction in telegraphy of women to be employed in government offices. The results have been satisfactory. The class in telegraphy, together with the organization of the college for the higher education of women and several other proposals, illustrate the earnest efforts that are being made by the government for the advancement of women in Uruguay. Further encouragement is given as officials have been instructed to employ women when possible.

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.

SUB-DEACONS

To the Editor of *The Living Church*:

IN your "Answers to Correspondents," September 14th, I find this response to C. A. J.: "A layman may act as sub-deacon at the Holy Eucharist," etc. The canon on Lay Readers specifies the only services in which a lay reader may take the whole or part, and he may read no part of the Communion office except the responses.

It is very clear that a sub-deacon has no present functions in our Church. I can neither ordain a sub-deacon, assign him functions, or license any one to perform such functions. And if I can not, who can?

The truth is that it is worse than inexpedient to try to introduce Roman nomenclature and appeal to Roman rubrics for ceremonies as long as we have a Book of Common Prayer, and a service meant to be "understood of the people." Every point of ornament or ritual suggested by the Ornaments Rubric can be used in our Church without involving us in any difficulty of explanation, until we begin with Roman names and details. Then we get beyond our depth. I almost never get an answer when I ask of a new ceremony, Why? Yet there ought to be easy reasons in a "reasonable service."

Faithfully yours,

September 14, 1912.

G. MOTT WILLIAMS.

[Dearmer, whose extreme dependence upon English as contrasted with Roman usages is notorious, says: "If there are two other ministers in the church, the celebrant should be assisted by a deacon and sub-deacon, and also by the clerk or collet. If there is only one other minister in priest's or deacon's orders he should assist as deacon, and the clerk should take the duties of the sub-deacon as well as his own" (pp. 289-290). And Dearmer adds that for the priest to celebrate "alone without the assistance of any other minister, and with only a couple of serving-boys," is a "modern Roman practice" (p. 289). Cutts, *Dictionary of the Church of England*, enumerates among the duties of the "parish clerk"—who survived in England up to our own generation and probably is not altogether extinct even now—"to serve and respond in the Eucharistic service" (art., "Parish Clerk"). The *Century Dictionary*, describing the office and duties of a sub-deacon, and observing that "sub-deacons are first mentioned in the third century," says: "The bishop, priest, or other cleric who acts as second or subordinate assistant at the Eucharist is called the sub-deacon, and the term is used in this sense in the *Anglican Church* also, although that Church has no longer an order of sub-deacons" (art., Sub-deacon). Blunt, *Annotated Prayer Book*, uses the term as a matter of course (pp. 359, 360). The sub-deacon is not a lay reader, performs none of the functions related in the canon on Lay Readers, and, in our judgment, no more comes within the provisions of that canon than do choristers or acolytes.—EDITOR L. C.]

"GUILD OF THE MYSTERIES OF GOD"

To the Editor of *The Living Church*:

AMONGST the many societies and guilds already organized in our midst to further Christian faith or practice in various directions, there seems to be room for yet another.

All who have read the New Testament Scriptures carefully must have been struck by the distinction made in the Gospels between "the disciples" and "the multitudes," and by St. Paul's allusions to "milk for babes" and "strong meat for men," and his references to "the hidden wisdom," "the mystery of the Gospel," "the mystery of the Christ," "the mysteries of God." Further, students of early patristic literature will be familiar with the direct mention or suggestions to be found there with regard to "the Christian mysteries," "the mysteries of Jesus," etc.

There is a strong and widespread hope among many students of these passages that greater knowledge of these mysteries, in ways we cannot yet imagine, may ere long be restored and so fulfil a deeply-felt want in the Christian Church.

In this hope, and with the conviction that the time is now ripe, the "Guild of the Mysteries of God" has been founded with these two objects:

- (1) The gathering together in one body of those Christians who, in humble readiness to be used as He may see fit, will consecrate their lives to the service of Christ, and who will live, study, work, and pray for growth in the knowledge of the hidden wisdom.
- (2) The common study of Christian Mysticism and mystical legends and traditions, of Christian ceremonial and symbol-

ism, and of all scattered allusions to the Christian Mysteries which may be discoverable.

Fuller information may be obtained by all who feel really moved to join themselves in this work, on application to the Rev. C. W. Scott-Moncrieff, M.A., warden of the guild, at the Parsonage, Gatehouse of Fleet, Scotland, or to the Rev. F. W. Pigott, M.A., at Hornsea, East Yorks, England. An addressed envelope, with international postage coupon, should be enclosed.

Thanking you in anticipation for courteously inserting this letter, we are, sir,
September 5, 1912.

Yours, etc.,

F. W. PIGOTT.

THE LATE REV. DR. WILSON

To the Editor of *The Living Church*:

THERE are a few inaccuracies in the account given in this week's *LIVING CHURCH* regarding the death and burial of my father, the Rev. Dr. Wm. White Wilson of St. Mark's Church, Chicago. They are chiefly due, I suppose, to the very badly confused accounts given by most of the Chicago newspapers. I would like to correct them for fear of misapprehensions among our friends.

Dr. Wilson was 65 years old, not 62. He did not go to East Orange, N. J., immediately after his ordination, but was for some months curate at St. Ann's Church, Brooklyn. None of his children are in the East—they are all resident in Chicago except myself. The services held on Sunday, September 9th, at St. Mark's, were the usual services such as are held every Sunday; there was no requiem Eucharist.

Sincerely yours,

FRANK E. WILSON.

Chicago Heights, Ill., September 14, 1912.

CONTINUITY OF CHURCH LIFE

To the Editor of *The Living Church*:

MAY I, one of the younger clergy, be permitted to intrude into your columns and make what, to me, is an essential plea for the clearer teaching of the continuity of the Church's life? I have read with interest the articles on the need of more accurate histories concerning the Church, to be used in our public schools. Does not the trouble lie greatly with the Church itself? In my one year in the priesthood I have found the greatest difficulty in teaching the continuity of the Church's life, because in our Prayer Book there is no reference made whatever to the saints of the Church after the time of the apostles. The people cannot understand how the Church can have a continuous life, if for fifteen hundred years of its life it passed over without mention of one great leader. We honor the biblical saints, but we take no notice of such saints as St. Alban, St. Aidan, nor any of the other dozen or more saints who labored and gave their lives for the Church. The people are familiar with Cranmer and other Reformation leaders. In their minds Henry VIII. is more closely connected with the Church than St. Columba or Theodore, Archbishop of Canterbury.

Cannot the Church itself make some provision by which its clergy will be placed under obligation to teach and observe a memorial of our own saints from the time of the apostles? Almost daily people come to me wanting to know how it is that the Church has come down through the ages. Not long ago some one wanted to know if St. Chrysostom, whose prayer is said in the daily Morning and Evening Prayer, was not a Roman Catholic, because he lived in the fourth century. If the Church itself would only emphasize and teach the lives of its saints, and teach them authoritatively, I believe we would so show to the world that the Church which we hold to be holy and Catholic comes down in unbroken succession from the apostles and draws its authority from one Source, even Christ.

Yours respectfully,

Greenville, Ala., September 11th.

GEO. E. ZACHARY,

Rector of St. Thomas' Church.

PROTECTION FOR GIRLS IN PARIS

To the Editor of *The Living Church*:

KINDLY allow me to supplement the article of Miss S. P. T. Borst in your issue of August 10th, upon "A Word for Our American Girls in Paris," to refer to the great and unique work initiated and sustained by Her Excellency Mrs. Whitelaw Reid, of her American Girls' Club in the Students' Quarter of Paris.

When I had the privilege of attending the Episcopal Convention at Chicago in 1886, to extend the knowledge of our three Homes for British and American Young Women, and of placing our work for them before the Bishops, several of whom had visited our Homes, I held meetings at which they presided and had the pleasure of interesting Mrs. Whitelaw Reid in New York.

Mr. Whitelaw Reid was called to the post of Ambassador to France; Mrs. Whitelaw Reid sought out the spot which no one had touched and the need was great amongst her own young country women in the Student Quarter of Paris.

After twenty years of successful working, the American Girls' Club is being enlarged with every modern convenience, guided by the quiet and unobtrusive generosity of its honored foundress, whose

name will be a household word as long as the American student is attracted to Paris.

Naturally this club reaches a distinct class in an unique quarter. Our Home, dating from February 10, 1873, which we wait to rebuild, with our hall dating from 1875, is situated upon the other side of the Seine, where we can meet the trains and be the girls' first friend.

When I visited Chicago in 1886, American girls formed about 10 per cent. of our residents, but their condition from the fact that an ocean rolled between them and their nearest friend, rendered their position most pathetic.

Out of seven of whom it was our privilege to soothe the dying moments in our little sanatorium at 77 Avenue de Wayland, five were Americans.

The thoughtlessness of ladies who bring young women out as companions, governesses, maids, etc., to be of use during the ocean voyage, needs to be exposed. Directly their ignorance of the language is felt, they are "not wanted." In one case the dismissed governess after only an hour's absence to seek a situation signed an agreement upon *Papier Timbré* for so-called "duties" which cost her her life! Another, satisfied with 2 Napoleons, thinking she could manage, soon found herself adrift without her luggage. In the agony of her loneliness she cast herself into the river. Mercifully she was rescued and brought to our Home.

"What made you do that?" I asked.

"Ah!" she groaned, "it was not that I wished to die, but that I did not know how to live. If but a dog had pulled my skirts I would have come back!"

Then, the existence of our Homes needs to be more widely known; a reference to our books shows that these girls find their way to Paris from almost every corner of the United States.

A girl of 17, one of 20, employed by the same firm, found our Washington House, 18 rue de Milan, quite by accident. Walking through the salon one night after prayers, she asked me:

"Is this Home for us?"

"Yes, it is for you."

The girl looked perplexed as if there was something that she could not comprehend. Then, turning to me with a look of indignation, exclaimed:

"If this is for us, *why* are we never told?"

This impelled the question, "Who are the 'we,'?" and she said that twenty of them came out together.

"Where are your companions?"

After a long silence, making sure that no one could overhear, she whispered:

"They have got gentlemen friends; I was offered one, but I was frightened!"

So whilst we are waiting to rebuild with our land facing us—standing idle!—evil is working amid the luxury of wealth!

ADA M. LEWIS,

Hon. President and Foundress of the "Ada Leigh Homes in Paris."
Washington House, 18 rue de Milan, Paris.

SUMMER NEGLECT OF THE CHURCH

To the Editor of *The Living Church*:

I AM sure that I am not alone in lamenting the very serious and general falling away in the matter of Church attendance during the summer months. Only lately it has been said, and the statement oftentimes repeated, that in the metropolitan City of New York itself, never before has there been witnessed such meagre attendance at public worship as during the season now closing. This condition of things is not peculiar to New York, but has come to be regarded as something to be expected. It is easy to say in reply that the general exodus to the various vacation resorts is the explanation of this condition, and yet the visitor finds that the city is far from depopulated. Not only are there countless thousands who, if they go away at all, are only able to keep holiday for a week or two, and so are there the greater part of the time, but the influx of strangers is enormous.

Does not the responsibility for the small congregations largely rest upon the churches themselves, which apparently acquiesce in the strong and growing feeling that people are not to be expected to go to church in the hot weather? The writer was privileged to spend the second Sunday in September this year in a great city where the Church is said to exert very powerful influence and to be numerically strong. Attending one of the chapels of a great parish in the early morning for the purpose of making his Communion, he found five others present beside himself. Repairs in the church necessitated the use of an unattractive and rather depressing room fitted up as a temporary chapel. Going thence to a church renowned not only for its magnificent house of worship, its beautiful music and dignified ceremonial, but also for the wonderful work done by its founder and long-time rector, and anticipating a great treat, in view of a service attended there some years ago in connection with the same feast which marked that day's calendar, he was greatly disappointed to find everything at loose ends. In place of the customary large choir and uplifting music, he found that just eleven little boys, without any other assistance, were required to sing all the music provided. The priest's part was partly sung and partly read; the sermon, by a very youthful priest, was a simple Sunday school address on the parable in the Gospel; and the congregation, which used to fill the

church from end to end, was scattered thinly all over the nave. And this condition was found to be typical.

What is the explanation? Well, to be honest, we must acknowledge that the reasons ordinarily suggested do not satisfy us. Is it not possible that the real reason is that the Church herself has given the impression that people are not expected, and that therefore it is only necessary to provide for the actual needs of those few people who persist in the performance of their religious duties in season and out of season?

The question that needs to be answered, it seems to me, is this: Is there any real justification for the general lowering of the standards of Divine Worship during two or three months of the year, particularly where there is a staff of two or more priests? This question, I believe, should be seriously considered before another summer rolls around. Surely the Church dare not acquiesce in the growing tendency to regard public worship as a luxury, and personal inconvenience as an excuse for the non-performance of a perpetual obligation.

A. GEORGE E. JENNER.

Boston, September 12, 1912.

A RECURRING NEED

To the Editor of *The Living Church*:

OLD friends and new responded to our appeal and made up the July deficit and have given us in addition \$12,000 toward the October quarterly payment. It is not a pleasant duty to make these continual appeals. It is saying the same thing over again; but how can it be helped? The need continues. It is indeed a case of giving us each day our daily bread.

We must have before October 1st, about \$10,000 more than we now have, in order to make up the next quarterly payment of about \$30,000 to 550 clergy, widows, and orphans.

There will be less than fifteen days in which to secure this. We earnestly pray churches and individuals at once to make up this balance before October 1st. The alternative is delay in payments to those who sorely need the help. It means less food, less clothing, less of comforts, and in the case of the old and sick and disabled it means real suffering and mental anxiety and worry.

We have added no new names since spring, but there are filed and waiting, scores of pathetic and needy cases requiring help. It would not be honest or kind to add more to our list when we cannot promptly pay those who are already upon it.

The "\$120 x 1,000 Underwriters" plan has about 55 subscribers. This is a long way from 1,000, but a new subscriber comes in every day or so, and we believe that there are surely 1,000 people in the Church who can and will do this thing if they only will stop a moment to think of what it means in the way of definiteness, surety, and economy. (Send for information.)

Instead of a pledge there is a "Filing Reference" upon which any one can place his name.

Many congregations might guarantee to raise \$120 and more annually, or two people subscribing \$60 might combine to make a unit of \$120, or four subscribing \$30, or 10 subscribing \$1.00 a month, might form a "Clerical Red Cross Club."

When "The \$120x1,000 Underwriters" plan becomes an accomplished fact, by the subscription of individuals and the participation of churches, there will be no more delay or anxiety in making payments to those now upon the list; we can press forward and induce the other half of the churches to contribute, as they have not as yet; and can add new and worthy cases now on the waiting list and sorely needing help.

Let the subscriptions with the money come in quick and fast. There is nothing gained by delay when a good deed or a kindly act is in contemplation. The reward is instant and great, in this case.

You, reader, put your desire that this good cause should be helped, and the thought that so many others could help it if they would; put this good thought into an immediate contribution, and one we can depend upon definitely to furnish daily bread.

ALFRED J. P. McCLURE,

Treasurer and Financial Agent, *General Clergy Relief Fund*.
The Church House, Philadelphia, Pa., September 12.

THE DAY OF SMALL THINGS

WHEN WE sow flower seeds, it hardly seems possible for those tiny atoms ever to sprout into roots, leaves, buds, and flowers. But many things come to pass that would not be possible with anyone but God. It sometimes seems as though He loves to put precious and beautiful things into a small compass, for the mere pleasure of working a miracle of development and transformation.

And if this be true in the natural world, it is equally true in the spiritual. It is not always the big things; the things done by vast conventions, and with blowing of trumpets in the sight and hearing of all men, that accomplish the greatest good. The little guilds, and religious communities, if they are full of the Holy Spirit of love, humility, joy, and obedience, may help on the progress of the kingdom marvellously. It is indeed true that God never despises the day of small things, or else He would not hide His seeds in tiny acorns, or the wealth of a wheat field in bags of little seeds.—*The Messenger*.

Brotherhood Convention—Concluding Sessions

IN spite of the continuous heat throughout the sessions, interest in the Brotherhood of St. Andrew convention continued to the end, and the view of those who had attended many sessions was that none had been more profitable spiritually than this. On Sunday afternoon and evening there was the largest attendance that had been registered at any time. At the general mass meeting held in Mandel Hall in the afternoon, a vested choir, made up of selections from fifteen of the best boy choirs in the city, led the singing. Mr. H. D. W. English of Pittsburgh, first vice-president, presided. The general subject discussed was "Christ and the Republic," Bishop Anderson and Mr. Raymond Robins, both of Chicago being the speakers.

BISHOP ANDERSON said that the common statement that this was a Christian nation might be disputed by both anti- and non-Christians, the former maintaining the right of all religions to be here, and the latter that the Christian profession was not sufficiently lived up to. We are a Christian nation because all our antecedents and traditions are Christian. The men that laid the foundations of the Republic were Christians, and our ideals of God and man, of humanity and civilization, our ideals of home, wife, mother, child, and schools are Christian. Christ's idea of a nation is righteousness; right between man and man; right made might, not might made right. No data can be gathered on the subject of a national conscience. There are all sorts of government departments and surveys, for everything under the sun, except a department or a survey of the conditions under which the people live. You can get from Washington almost any kind of statistics, except those about human beings. The character of the nation depends upon its homes, upon its cities, upon its communities, and upon its churches. In the making of a Christian nation we must begin with the home, and the system of education that leaves out home training is eliminating a large part of the subject. Children should be brought up to know and revere the Christian religion, and taught once more the Bible, sacraments, and worship, the practical observance of Sunday, social duties, and obligations. Let us get away from the foolish idea that Sunday is a day in which we are not to do certain things. Sunday is a day in which you are to do certain things to show that you are not leaving God out of your lives. Sunday is the day that proclaims that we are real men and we ought to work, and because we are not slaves, we ought not to work all the time, and because we are children of God, we cannot afford to leave Him out of our lives. We must go back to the home and teach the Christian idea of marriage. Our children do not get taught at all; they simply grow up and get married without any teaching. A large part of the troubles of our day arise from the fact that way back there, a whole lot of people married blindly, not knowing what marriage was, and the steps necessary to prepare for it. Another thing to teach and preach is a single standard of purity. If there is a fallen girl, there is a fallen man; and when the fallen man is going in and out of the fine homes, the fallen girl cannot get into the back kitchen. Some day Christianity will establish the same moral law for both. In the community we can all stand for clean cities and clean parks and alleys, and good clean playgrounds, a clean press, and clean theatres, and we can all stand against vile shows and indecent pictures and that sort of thing. You can stand for the abolition of the greatest curse of all our cities, the red-light districts. It is not a mere theory to put this ahead as a goal. A Christian does not recognize anything as a necessary evil. If a thing is necessary, it isn't evil; and if it is evil, it isn't necessary. Brotherhood men should not flirt with gambling, and should stand for its abolition altogether, as it is impossible to draw a line between harmful and harmless gambling. The question of intemperance may sometimes come up and in a way in which it is difficult for one to decide on his action. Many sins of the worst character seem to be associated with it and with the saloon. Ask yourself this: Which side of the controversy has the most unselfishness in it, and which side has the most selfishness in it, and then, after that is settled, vote for the side that has the most amount of unselfishness in it, and the greatest amount of high-mindedness in it; even if it does not theoretically represent your position, you will be going in the right direction. What we need to-day in the industrial world is righteousness between man and man. We should approach all industrial questions from the standpoint of righteousness. We have a day in our calendar called Holy Innocents' Day. We say, "How awful it was to kill those little children," but more children are offered up in the city of Chicago every year to the god of avarice, and to the god of lust, and to the god of ignorance, ever so many more than Herod killed, and we do not seem much concerned about it. We must seek proper conditions for women and children to work under, and set ourselves against the sweat-shop system. I mention all these things because they are symbols of righteousness. One function of the Christian Church is to keep God and Christ so vividly before our eyes that we will be enabled

to transform those ideals into actualities in the world in which we live. Cultivate and acquire a passion for civic righteousness, a passion for political righteousness, a passion for social righteousness. When the nation becomes Christian in fact, it will be when the kingdoms of this world become the kingdoms of our Lord and of His Christ. And we will hasten that day, not simply by *singing* "Stand up, Stand up, for Jesus," but by going back to political environment, and to commercial environment, and to agricultural environment, and to social environment to "Stand up, Stand up for Jesus."

The second speaker on the subject of the afternoon was Mr. RAYMOND ROBINS, a prominent social worker of Chicago, who said that the hope of a redeemed humanity had been the heart of all religion. This was the ideal of the Jews. The ideal behind religion is to live the divine life here on earth. The Galilean gave two great commandments, and while the first, and greatest, should not be minimized, there was a tendency to forget or minimize the second. This second commandment is the great challenge to the Christian Church. The saving of the individual man is the first duty of the Church always. We shall never have a great and pure nation until the men of the nation are great and pure. The challenge of the first century was that of individual religion. This challenge was answered by Jesus Christ and His apostles, and nineteen hundred years have witnessed to the reality of its power. The challenge of this twentieth century is social. There is power in the Church to reach down to the toilers and restore to them their rights, to bring succor to those who work in sweat-shops, and to the disinherited child of the slums. Mr. Robins then presented a vivid picture of a boy and girl, bred in the slums, and pictured their progress through life, what the city owed them but did not give them, and what they returned to the city for this lack of care. He presented impressively and effectually the evils and needs of the modern industrial and social world, and presented solutions for many of the problems involved. He favored the giving of suffrage to women, as a certain remedy for the social conditions that exist. In politics he said the initiative, referendum, and recall would give control to the people, who should then have the same privilege of discharging undesirable officers, that other employers had of discharging undesirable help. "We are to go forward, and the progress is not to come out of stand-pat politics or a cold-storage religion."

SUNDAY EVENING

The culminating service of the convention was that held in Mandel Hall on Sunday evening, the Hall being filled by the largest assemblage present at any of the sessions.

The "Charge to the Brotherhood"

The "Charge to the Brotherhood" was at this time given by the Rt. Rev. A. S. Lloyd, D.D., president of the Board of Missions. Dr. Lloyd said that it was impossible after the marvellous addresses and conferences of the convention for any one, no matter to what degree of spirituality he had attained, to go home without a clearer image of the Christ, and a more real vision of His manhood. The dignity of a man, used of the Christ to help His pitiful ones, is more glorious than we have ever dreamed of, and the dignity of man's work consists in this, that it is the means provided by God by which other men may be led to Him. If you were a perfect man you would be of no use in this fight Christ is making. It is the man who has fought himself that the Christ can use, the man, who picking himself out of the dust, still faces the front, if He calls for a man. The work of the Brotherhood should be real, not religious, but pious, not anything that is great, or desires to be great, but just one's self speaking out because Christ compels one to speak for love of Him. Can you be human enough to believe that every man your life touches is trying just as hard as you are to be his best? Can you be man enough to be perfectly certain that no matter how far down a man has fallen, he is there in spite of an effort to keep his feet, and if fallen, it is through loss of hope? Are you human enough to let that man see in you the revelation of what will in the end keep him steady on his feet? Can you be human enough to invite that man to come stand by you and make his fight as a brother, fighting with him for that which the life of both depends on? But let us be sure we are not Pharisees. Let us never forget that by the grace of God we are what we are. We have nothing we did not receive. The man that wants something easy to do is not a man yet. The man who faces a thing that is worth doing, whatever it costs, is like the Christ in proportion to the singleness of his purpose. Be human. Be Human. Let us go, conscious that it is the Christ expressing Himself through the human quality in us that is going to bring a blessing to people, and let us go with hope. Don't ever exalt the Master by that cheap pious talk that bids someone to go and do what you won't pay the bill for. Be human, and in order that you may have the ability to be a man, keep close to Him, that He may tell you all His heart and all His purposes, and what kind of a man He means to bring you to be before He is done with you, so that when every man tries to turn another way and you are by yourself, and the opportunity is gone, and there is no use to try again, you can still be held by the blessed uplift that comes of knowing



OFFICIAL PHOTOGRAPH, BROTHERHOOD
[Copyright by Kaufmann, We



ANDREW CONVENTION, CHICAGO, 1912.
[Co. and Gibson, Sykes & Fowler.]

the King will smile if He finds you at your post. Let us put ourselves together at His disposal, so that when He wants a man, the whole line will step up ready to take the task and gain the issue.

After a brief address by President Bonsall, in which he pleaded to the Brotherhood to make real in their lives the vision which had come to them, the Brotherhood hymn, "Jesus calls us o'er the tumult," was sung, and Bishop Lloyd pronounced the benediction, and the twenty-seventh annual convention of the Brotherhood of St. Andrew was a thing of the past.

REPORT OF THE COUNCIL

The view of the year's work taken by the Council in its report was one which showed much work under way and a more encouraging outlook apparently than at any time heretofore. Special commendation was given to work in the metropolitan district of New York, composed of New York, Long Island, Newark, Central New Jersey, and Westchester Local Assemblies. It was explained too as important to be remembered "that the Brotherhood spirit has so permeated the Church that many men are really doing Brotherhood work, and are with us in spirit, who are not formally members of the Brotherhood. The usefulness of the Brotherhood would be greatly increased, and the work of such Churchmen would be made much more effective, if they would enlist directly in the Brotherhood ranks." Treating of the Men and Religion Forward Movement it was stated that wherever the opportunity was embraced to enter this movement with a view toward giving real personal service, "our anticipations were more than realized. Besides our responsibility as Churchmen to aid in the missionary cause, emphasis was laid especially on Personal Service, Bible Study, Boys' Work, and the tremendous opportunities for real help in the Social Service work, where it is sought to apply the teachings of our Lord in all the relations of life. The overwhelming needs of the men and boys about us and the countless opportunities for service which were revealed by this movement have served to emphasize the necessity of earnest and continued prayer and consecrated service to which as members of the Brotherhood we have solemnly pledged ourselves. The wisdom of consecrating upon the two simple, definite rules of the Brotherhood has been clearly demonstrated. But with this also has been disclosed the fact that real devoted Brotherhood men are by their training especially fitted for work in the more extended fields, and many of them have been and are the chosen leaders in movements for social service, civic betterment, Christian unity, and other efforts for the extension of the Kingdom." The report notes with pleasure "that the Week of Prayer is being more generally observed during Holy Week." More leaders are needed in the junior department, in which department there is much that is encouraging. The financial statement was less satisfactory than last year and a threatened deficit was reported, but it is a pleasure to say that this was in large part made up during the convention. The present quota of 50 cents per member contributed to the expenses does not nearly pay the cost of administration. A special canvass for the Brotherhood fund is to be made during October. A number of useful suggestions as to practical work were made.

BROTHERHOOD STRENGTH AT CHURCH OF THE REDEEMER

An interesting fact is that nearly one-tenth of the entire registration for the convention consisted of men from the Church of the Redeemer, which had by far the largest representation of all the Chicago parishes. The service at the Church of the Redeemer on Sunday morning, when Bishop Lloyd preached, has already been mentioned in these reports. On the evening of that day the church was closed and parishioners were urged to attend the final Brotherhood service at Mandel Hall. Here also the opening service of the convention was held early Thursday morning, when nearly half as many men were present as at the corporate Communion of the Brotherhood on Sunday morning, though large numbers of delegates from a distance had not arrived. The Church of the Redeemer furnished the organist for the convention, and the second vice-president of the national organization is one of its vestrymen.

All of this will indicate the unique work among men that is being so well done at this parish of the Redeemer under the rectorship of the Rev. Dr. John Henry Hopkins.

OUR CHOICE

EITHER self or Christ is on the cross in every action of our life. There is no half-way ground. Consciously or unconsciously we are choosing between Christ and self in all that we do. If to live is Christ, self is crucified. If self is in any way served, we do that which sent Christ to the cross. Even after we have surrendered our life to Christ, and have died to self, we have the perilous power of asserting self again, in resistance to him; and then we crucify him again. If we always saw this in vivid clearness as we debate some "trifling" digression, we should shrink in horror from the act which drives the nails again into our suffering Saviour. But Satan tries to keep us from seeing this clearly. He denies that it is so. He seeks to befog and benumb our consciousness. Only as we continue in complete abiding in Christ in faith and obedience, can we be held in unbroken, unrelenting hatred of the heinousness of sin.—*Sunday School Times.*

A JAPANESE MEDICAL RELIGION

By S. ALICE RANLETT

MANY of us have supposed that the non-Christians of Japan are adherents of Shintoism or of the various Buddhistic, philosophic, and Confucian sects, but a writer in the London *Daily Chronicle*, Clarence Rook, has made the discovery that some four millions of the forty odd millions of Japan are believers in a religious system called Tenrikyo, and the "medical religion."

Few in England or America had heard of this religion until, not long ago, four missionaries from Japan settled for a time in London, talked to some whom they met of their faith, and, departing, left behind them a little book written in English but printed in Osaka. Mr. Rook writes of some of his discoveries in this small volume which seems to be the "Science and Health" of the Tenrikyonists—if one may so call the followers of the founder of Tenrikyo, who, like the founder of Christian Science, was a woman, one Nakayama Miki, who was born in 1798, of the Samurai class, and who received an education in reading, writing, and mathematics. Like the late Mrs. Eddy, according to her biographers, this Japanese lady early fell into melancholic moods; as the book quaintly puts it, "she peculiarly sank into a melancholy leading to religious meditation," and desired to enter a monastery, but, instead, "she agreed to her parents' persuasion and married a rich farmer." Her virtue as a woman was "imitable," and in her forty-first year, "the inspiration which qualified her to receive and communicate divine truth began." The event was so miraculous "that her countenance suddenly growing bright as if an angel coming down from heaven, said in a most grave accent that God has sent me to save our fellow-beings. Her husband was struck with astonishment and horror, conceiving that a devil had taken possession of her." For a time, this woman had only a few secret followers and was persecuted by the local government and the Buddhist priests; "poor calamity and danger always were her companions while a considerable part of her life was spent in prison—but a strong persecution makes the persecuted stronger."

Even in the curious English of the little volume, the maxims of Tenrikyo are less confusing to the average mind than are those of some other modern systems, and the religion appears to be altruistic, since its founder established in her city, colleges and an orphan asylum, together with "ceremonious singing and music and dancing"; and, not mysteriously shutting herself away from her kind, Nakayama Miki received those who, sick in mind or body, came to her from near and remote lands to be healed, "increasing in numbers to an enormous extent, until she went back to heaven on her reaching ninety years of age, from the divine land of Jamato."

Tenrikyo seems to be founded on the principle of purity of heart, and the writer of the little book says: "Our religion can give this a deeper meaning than the Biblical expositors do." "All causes of disease are in the mind, that is, sin is the cause of disease and hence the true remedy of disease must act on the mind," is a leading maxim of this system, which, further, names eight chief sins, or, in the effective Japanese symbolism, eight "dusts" which must be swept away before the man is pure. These "dusts" are covetousness, parsimony, wrong love, hate, resentment, anger, haughtiness, selfishness, "the spring from which all the other dusts flow, and these mean in a wide sense all the desires and feelings that are opposed to the divine will."

Other impressive passages from this missionary book are the following: "God is like water in His purity—it washes away all dirt." "Before God who is in the world and who is the Father of mankind, all men are brethren, equal and without class." "You must sacrifice for others, otherwise you cannot obtain the eternal life." "The empty worshipping (worship) is blasphemy." "You shall not attack the other religions."

Thus Nakayama Miki, in an environment containing little to inspire her, with her natural gifts of mind and her spiritual yearning for the higher and the better, lifted up her soul and received something of the eternal goodness and truth; how much we may know when some wise scholar shall open to our ken more of the principles and results of the Japanese woman-founded religion, Tenrikyo.

EACH high achievement is a sign and token of the whole nature's possibility. What a piece of the man was for that shining moment, it is the duty of the whole man to be always.—*Phillips Brooks.*



LITERARY

THE "CATHOLIC ENCYCLOPEDIA"

This new *Catholic*, that is, Roman Catholic, *Encyclopedia*,* is a work of extraordinary interest. The Roman Catholic Church touches life, past and present, at many points, and a net far enough flung to gather up all important subjects thus touched upon must necessarily offer an extensive and varied array of information. Theology, Philosophy, Biblical topics, Church History and Geography, Canon Law, Liturgics, Art and Archæology—these are some of the departments of ecclesiastical learning which are here fully and learnedly treated. Each article is signed and is intended to be the work of an expert. There are to be fifteen volumes in all, and of these fourteen have now appeared. They are put out in attractive form, with maps and illustrations, good binding, and good printing. Such an embarrassment of riches is something, evidently, not easy to estimate or describe. This short review will attempt only to note a few general impressions made upon one itinerant reader. In reviewing an encyclopedia it will be permissible, perhaps, to imitate the encyclopedia method and offer these impressions in topical (and alphabetical) form.

Articles on Church History. For the early period the editors have been fortunate in securing a number of contributions from Dom John Chapman, perhaps the most eminent living patristic scholar in the English speaking world. Beside his article "Patrology," Chapman writes on Didache, Calixtus, Tertullian, Montanists, Nestorius, etc. In his article on Cyprian he argued for his well-known theory that the "forged interpolations" in the *De Unitate* were put in by Cyprian himself. And in the article "Clementines" he expounds an attractive theory that the Pseudo-Clementine literature was all written after 330 and that Simon Magus is not St. Paul but the fourth century neo-Platonic philosopher Jamblichus—a theory which, if substantiated, will render ridiculous a great many pages of German theological discussion. Of Pope Liberius he says: "No one pretends that if Liberius signed the most Arian formula in exile he did so freely; so that no question of his infallibility is involved. . . . If he really consorted with heretics, condemned Athanasius, or even denied the Son of God, it was a momentary human weakness which no more compromises the papacy than does that of St. Peter." And of Honorius: "No Catholic has the right to defend Pope Honorius. He was a heretic, not in intention, but in fact. But he was not condemned as a monothelite." He was condemned because he did not exercise his prerogative of infallibility. Fr. Delehaye, the eminent Bollandist, writes on Hagiography and Martyrology. The article on Gnosticism is representative of the full and careful treatment given to all the great historic heresies. There are excellent articles on nearly all the early Church fathers. Dr. Labourt writes on Syriac subjects such as Ephraem, Ibas, Maronites. Among Mediæval articles are those on Francis, Bonaventura, and other Franciscan topics, by Fr. Pascal Robinson, and on Dante and Joachim of Flora by Mr. E. G. Gardner. Many of the articles on the early English Church, as those on Alban, Bede, Thomas Becket, come from the facile and scholarly pen of Fr. Herbert Thurston, who also writes on Cardinal Pole. Fr. Birt writes on Lanfranc. Abbot Gasquet deals with Monasteries under Henry VIII., and Fr. William Barry with the Oxford Movement. The history of the Eastern Church is well treated by Dr. Adrian Fortescue and others. Under "Protestant Episcopal Church" there is an admirable short article by Mr. Sigournay W. Fay, though the absence of any reference to Perry in his list of histories indicates possibly that the author's knowledge of the subject upon which he writes is not very securely grounded.

Ceremonial and Liturgical. In this department there is much good reading for the general student as well as for the specialist. From the article "Mass," for example, we learn that during the first centuries it was the custom for several priests to concelebrate—a custom which still survives in ordinations. This was gradually replaced by individual celebrations and then, as the doctrine of intention grew, with celebrations daily at separate altars. Bossuet said mass only on Sundays, feasts, and the days of Lent. And there is still no obligation for a priest to celebrate daily, though the custom is now very common. The different kinds of masses are described. *Missa nautica* and *missa venatoria* were shortened forms said at sea in rough weather and for hunters in a hurry. Under "Rite" we are told that "uniformity of rite or of liturgical language has never been the Catholic ideal." In the article "Liturgical Books" we learn that there were no liturgical books in the Ante-Nicene Church; and that the local mediæval uses, those of Sarum, York, Lyons, etc., were "exuberant inflations" of the more austere Roman

ritual and contained ceremonial sometimes almost grotesque. They have therefore no special claim on our sympathy. The reform of Pius V. was a return to antiquity. He made an exception, however, for uses which had been in possession for at least two centuries, and thus the missals of some of the religious orders and the really independent Ambrosian and Mozarabic rites were saved. These articles are by Dr. Fortescue. Dom Cabrol writes on Breviary, Canonical Hours, etc., Leclercq on Holy Oils, Maundy Thursday, etc., Braun on Pallium, Stole, Surplice, Tiara, Marucchi on Cross, Thurston on Angelus, Bells, Lent, Holy Week, Rosary, Thanksgiving before and after Meals. Fortescue and others give a good deal of attention to the liturgy and ceremonial of the Greek Church. All these articles take full account of the very important contributions to our knowledge of liturgics which have been made in recent years by such men as Drews in Germany and Bishop and Brightman in England. But much of this new knowledge has come from the writers of these articles themselves. And the consequence is that this encyclopedia offers without doubt a better introduction to the study of liturgical subjects than is to be found anywhere else in English.

Distinctively Roman Features. This Encyclopedia has the official imprimatur and is written by Roman Catholics for Roman Catholics—the only exception we have noted is that Mr. Cram writes several of the articles on architecture (and the publisher is, we believe, a Churchman). No one in his senses will go to such a work expecting to find there a perfectly cold-blooded, non-partisan account of all subjects, just as no one would turn to a Lutheran Encyclopedia for a non-partisan account of such a subject, say, as "Roman Catholicism." So one need not complain of, rather one should be grateful for, a Roman account of Luther, Gunpowder Plot, Modernism, Socialism, and such articles as those of Fr. Pollen's on Counter Reformation, Ignatius Loyala, and Society of Jesus. In the article on Socialism, by the way, we find the "C. A. I. L." criticised for its combination of "revolutionary socialism with an acceptance of the main Christian doctrine," and this is explained by "that mental facility in holding at the same time incompatible doctrines which is everywhere the mark of the 'Catholic but not Roman' school." The article "Theology," divided into the five parts, Dogmatic, Moral, Pastoral, Ascetical, Mystical, gives what we may assume to be the standard Roman teaching of the present day. Canon Law in its various aspects comes in of course for full treatment. Roman Congregations and Curia, Conclave, Seal of Confession, States of the Church, are good articles. Philosophical subjects are handled by such able representatives of neo-scholasticism as DeWulf, Maher, Turner, and Driscoll. The articles which give descriptions of the different Roman dioceses and missionary fields, written usually by some local authority, are likely to be useful for reference. And there are very full accounts of the history and present status of the different religious orders. The popes are written up by such men as Mr. H. K. Mann and Mgr. Kirsch. Of aggressive and irritating Romanism we do not find, on the whole, an objectionable amount. In their attitude to our own Church we should think the contributors had endeavored to observe the spirit of Fr. Thurston's article on toleration, where he says: "Catholics (that is Roman Catholics), who are conversant with the teaching of their Church . . . will see in non-Catholics not enemies of Christ, but brethren."

Modernism. Fr. Tyrrell, had he lived, might have rejoiced to read under "Syllabus" that that famous pronouncement of Pius X. had drawn attention to "the growing importance of a thorough schooling in exegetical criticism and in the history of dogma." The reason given—because "the modernists had abused (those subjects) in the most unpardonable manner"—matters little. There is abundant evidence in these volumes of the growing appreciation in the Roman Church of modern exegetical and historical criticism. It may be a surprise to some readers to find how many venerable traditions are consigned to the scrap heap by the enlightened Roman Catholic scholarship which this encyclopedia represents. Take, for example, the Holy House of Loreto, supposed to be the cottage in which the Annunciation took place, transferred by the hands of angels from Nazareth and set down in the year 1294 at Loreto, a small Italian town. "More than forty-seven popes have in various ways rendered honor to the shrine and an immense number of bulls and briefs proclaim without qualifications" its authenticity. In 1894 Leo XIII. called it "one of the most sacred monuments of the Christian faith." But now it has to be put away, apparently, along with the holy shroud, the boards of the crib, and other outgrown relics. Saint Philomena is thrown to the wolves—not a case of murder in the first degree, however, for such a saint never really existed, though she had a day given to her in the calendar by a nineteenth century pope, and until recently was the centre of a passionate cult widely popularized by the saintly Curé of Ars. The twenty-five years of St. Peter's episcopate at Rome exist no more. These are only instances of the fact abundantly evident on every page of this work that Roman Catholic scholarship, like all scholarship, revises its opinions, combats evil traditions and obscurantism, and advances with the years. If, as Newman said, "the Schola Theologorum is the regulating principle of the (R. C.) Church," this fact is full of hope. Revision will go on, and in later editions of this encyclopedia we shall hope to find other things quietly consigned to the proper limbo—for example, the liquefaction of the blood of St.

* *The Catholic Encyclopedia*. Robert Appleton Co., New York. 15 vols. \$6.00 per vol.

Januarius at Naples, and such a statement as the following, from the article entitled "Hell": "The demons suffer the torment of (material) fire, even when, by divine permission, they leave the confines of hell and roam about the earth. In what manner this happens is uncertain. We may assume that they remain fettered inseparably to a portion of that fire." And such a phrase as the following from Fr. Thurston surely cannot stand: "No dishonor is done to God by the continuance of an error (about a certain relic) which has been handed down in perfect good faith for many centuries."

Scholarship. There is a prevalent notion that the Roman Church is deficient in scholarship. This Encyclopedia and the list of eminent men who contribute to its pages should dispel such an illusion. (We miss, by the way, the name of Mgr. Duchesne; the coöperation of the most eminent living Roman Catholic scholar we should have thought worth securing at any cost.) All the articles are not, it goes without saying, of equal merit. It may have been necessary to assign the article on the patron saint of a certain country whose inhabitants are very loyal to his memory to an eminent cardinal of that country whose learning was hardly up to the standard but whose favor was worth sacrificing something for. But of such examples we have noted few. And there is a commendable absence of what one article calls the attempt "to conciliate science with piety and to supply the latter with nourishment that has been passed through the sieve." The bibliographies appended to almost all the articles are of great value. They show that the writers have quite generally taken account of the best German, French, and Italian literature, and the references are often such as might not be readily found elsewhere. This suggests the remark how little such work as this is or can be purely Roman. There is hardly a page of this Encyclopedia which could have been written without the coöperation of Protestant and Anglican scholarship. The *Schola Theologorum* is, after all, strangely disrespectful of ecclesiastical boundary lines. Another striking thing which may be noted is the evidence which this Encyclopedia affords of the high standard of scholarship already reached by the American Roman Catholic clergy. Not only is the Encyclopedia itself the product of American enterprise and edited by Americans, but a very large number of the contributed articles are by American scholars. The general standard of these articles is excellent and they offer convincing evidence that our own clergy must look to their laurels if they would not soon be far outstripped by their Roman brethren in the race for learning.

Value. We have offered little criticism for we have found little to criticise. All encyclopedias have their defects. There is in this one a certain amount of repetition and a rather careless system of cross references, but these defects may be largely atoned for if the editors will give us at the end, as they doubtless will, a carefully prepared index. We should also have liked to see rather more attention paid to the social aspect of Christianity. But, to sum up, our judgment is that there is no reference work except a general encyclopedia and a Bible dictionary, which, for the average parish priest, is better worth owning than this. W. P. LADD.

MISCELLANEOUS

The Goodly Fellowship. By Rachel Caper Schauffer. New York: The Macmillan Co.

This is a pleasant story of how a young woman, forced in travelling through Persia to spend some months with missionaries, is converted by her experience from an attitude of disapproval of their work to one of admiration. But this is only the undercurrent of what is in reality a love story. The missionaries to whom we are introduced are Protestants, and this somewhat colors the tale, although not in a controversial way.

The Friar of Wittenberg. By William Stearns Davis. New York: The Macmillan Co.

A decidedly readable historical novel, in which the early career of Martin Luther as reformer is placed in the setting of the adventures, passions, and religious development of a German baron. The story contains pictures of life at the Roman Court which are not altogether just, and Martin Luther is glorified more than the facts of his life justify.

International Arbitration and Procedure is the title of a recent addition to the excellent series issuing from the Yale University Press. This volume embodies the lectures delivered at Yale by Robert C. Morris of the New York Bar, dealing with the history of the movement from the earliest times to the present. Mr. Morris shows that arbitration is no "new thing," that the Greek cities constantly practised it, and that various communities and nations have resorted to it in all ages. The first chapter is an excellent summary of this history. The others deal with a review of those arbitrations to which the United States has been a party, the Hague Tribunal, and a discussion of the grounds of international controversies. President Taft adds a fitting foreword. (\$1.25).

OH, THEN, how hard it is for the eye of man to discern betwixt the chaff and the wheat! How many upright hearts are now censured, whom God will clear! How many false hearts are now approved whom God will condemn!—*John Flavel.*

Woman's Work in the Church

Sarah S. Pratt, Editor

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

The little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees;
The foolish fears of what may happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the husking of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God."

—Elizabeth Barrett Browning.

THERE was a little girl once who was constantly hearing about "the face of the earth" and had a consuming desire to see this wonderful thing. Much amazed was she, and likewise disappointed to be told that the soil in her mother's garden was the "face of the earth."

So it is with many of us: we do not recognize the things we have always longed to see. For years I have read about Cinquefoil, always spoken of as a beautiful little plant; its name—five-leaves—is so pretty, that often have I wished to see the Cinquefoil. This year I have a botany at the river and find I have been walking over Cinquefoil for years and didn't know it!

City dwellers go to the suburbs at the first breath of spring, gather a handful of blue violets and anemones, and this often completes their education in flowers. One must get into the heart of the country, along water-courses, in marshes and on shady hillsides, to know what a beautiful, abundant flora the Middle West possesses. The yellow flowers, now in full glory, flame gorgeously; there seems to be about the same difference between a wild and cultivated flower that there is between a buxom country belle and her city cousin. The country flower flourishes under any conditions, with brighter hues and greater vigor; less carefully tended, her beauty is more striking, if less delicate. When one compares the legion of wild blossoms, big, strong, ever-blooming, with the few dainty ones we are able to produce with great care in the garden, he can well understand that "God made the country and man made the town."

Before me is a magnificent bunch of yellow Foxglove; huge trumpets of lovely shape and color, wherein the bumble bee turns himself upside down to suck the sweets hidden at the base, and dust himself with the pollen that he may carry it to the next flower and fertilize its seed—one of nature's cunning designs only found out about fifty years ago. Then there is the rose mallow, as big as a hollyhock, of an exquisite rose color. There is a plant called jewel weed, because its yellow blossoms look like a dangling ear-ring.

It is a beautiful discovery to learn that the things disdainfully called weeds have each—to the humblest dusty wayside vagabond—been touched by the hand of science, revealed in the wondrous ingenuity of its mechanism, and enrolled under a generic name, never again to lose its identity. Verily there is no such thing as a "weed." Emerson calls a weed "a flower whose virtues are not known," which is a pretty definition and one comforting to the weed, I would think; some one else calls a weed "a flower out of place." Personally I would be inclined to call weeds, things which grow too rank and in unflowerlike settings; just as people who take root in the dusty roadside of life and never care for its seclusions, grow common and weedy. We are all weeds more or less; our environment has a lot to do with it.

A FEW MORE stories about the old parish of St. Mary's, Delphi, of which I wrote recently, have come to me. During the rectorship of the Rev. B. B. Killikelly, the

first incumbent of the parish, a prominent citizen died. He was an unconverted man of the world, who had tasted life's dregs deeply; a man of wealth who had come from a city. His affiliation was Presbyterian, but when death became imminent he sent for Mr. Killikelly, a man of large sympathies, told him the story of his life, and asked to be prepared for the great change. Mr. Killikelly comforted him and finally baptized him, a fact which offended the deeply-prejudiced sectarians who were friends of the deceased.

The funeral was held from the Presbyterian church, which was filled for the occasion. The sermon was such as was common in the days of pre-destination, and doubtless the friends of Colonel B— felt none the better for hearing it. The Rev. Mr. Killikelly, who was present, sent up a request to add a few words; the request was refused, whereon the reverend gentleman rose in his seat and said: "There will be a meeting at the Episcopal church at four o'clock this afternoon to hear some facts about Colonel B—."

That afternoon the church was filled to its capacity to listen to the well-told story of a worldly life and a repentent death. This did much to place the Church rightly before the people, although prejudice and mild persecution were the lot of all the early pastors.

The family of the Rev. Mr. Killikelly are long residents of Pittsburgh, Pa., his daughter, Miss Sarah Killikelly, is known as the author of a valuable compendium called *Curious Questions*.

The first strawberry festival given in this parish caused much comment; the word "festival" was a new word—probably introduced by some rector's wife—and was handed from lip to lip with some ridicule. "*Festival!* Great name, isn't it? I suppose *sociable* isn't good enough for these Episcopalians!" The printed posters announcing the "festival," were covertly torn down, but that extreme measure did not interfere with the attendance. Churchwomen always know how to do things and the affair was a great one socially; it was very funny, however, before the strawberry season was ended, to read notices of Methodist and Presbyterian *festivals*.

The first vestry was a little at sea regarding its work: vague ideas, which ran the whole gamut of possible duties and dignities, possessed the vestrymen.

"I need a new suit of clothes; I have been elected a vestryman of the new Episcopal church," one of them said to his wife.

"Why—that's funny," she made answer; "Dr. Stewart told his wife to get out his *old* clothes; that *he* had been elected vestryman." Evidently one thought he had to collect the offering and the other anticipated some menial duty.

One must not judge too harshly those who mis-judge the early Church in this country: very often it was presented to them tactlessly, even mistakenly. It was often aggressively intended to wound their Protestantism and show them their infirmity. In how different a light have all people now come to regard the American Catholic Church!

"THE SYMPOSIUM in the Woman's Department of THE LIVING CHURCH regarding the hatless woman," writes a friend, "was very interesting and logical on both sides, but I think the woman who said that the Roman Church permitted the uncovered head is mistaken. Since your article was printed, I have seen two instances in which women were sent away on account of bare arms; both of these, however, were in Rome. In one case a young woman at an audience with the Pope was sent out by a papal chamberlain and returned wearing a jacket. The other instance was when a bare-armed girl was forcibly ejected from a church, causing a riot. Of course such things would never happen in a Roman church in America, yet I imagine that no woman would be permitted to go improperly costumed into the presence of the new American Cardinals.

"Isn't it after all a question of dignity? It seems to me that woman would instinctively feel the need of the dignity which accrues from proper, complete costume in God's house. We are to enter into dignified worship, in dignified temples, in a dignified frame of mind, and, inasmuch as the body has such a tremendous effect upon the mind, would it not be seemly that the body be modestly and completely apparalled?"

This is indeed a perfect bit of reasoning: the only objection that can be made to it is that it applies only to women of fine perception and religious sensibilities, whereas the Church plans to reach thousands who have neither.

THE CHURCH SECRETARY AT FAIRLEIGH UNIVERSITY

By S. ALICE RANLETT

III.—THE WORK

FAIRLEIGH, February, 19—.

YES, my dear Eleanor, we are now, as you surmise, in the midst of our year's activities, but as to "accomplishing great things," that is another question. I shall be thankful if we accomplish some small good things; but, after all, what do we know about the true small and great? Since the measurements of earth are not those of the kingdom of heaven, where "he that is least" is greater than the great; there, not here, are the real dimensions known.

But we are working; there have been changes, I believe there has been growth upward, since, in All Saints'-tide, the Bishop left us, praying our heavenly Father for His "grace to do all such good works as He has prepared for us to walk in." Our first meeting to discuss our duties as Churchwomen at Fairleigh was not dull; the girls had "considered," as I requested, and came loaded with opinions; we organized a Churchwoman's guild, with Annette Morgan, a vigorous, vivacious young woman as president; our rules are few and simple, making no greater demands than any Christian should expect to heed—a short definite time each day for prayer and devotional reading, presence at church at the Holy Eucharist on Sundays and Feasts, and church attendance at such other times as are reasonable; a little work, or gift, or service, or all, each week for the Master, and the constant readiness to obey His will as it may be revealed, according to the sentiment in the guild collect, "Whatsoever He saith unto thee, do it."

The guild now numbers some seventy-five girls who, individually and collectively, are doing things. They assist in the music of the two parish churches, and have formed a volunteer choir in sections for week-day evensong at St. Mary's, where the congregation, formerly consisting of the rector and a few faithful women, now numbers from fifty to a hundred and fifty, including some of the young men from the university, of whom a few have been aroused to lend some of the best Glee Club voices to the Sunday worship of God. Some of the guild girls help in the Girls' Friendly, and others in the Church Missionary Society, and many attend the Mission Study Class. They took entire charge of one missionary meeting, which was largely attended by both town and college folk, and was the brightest meeting of its kind that some of us ever rejoiced in. A few of the girls, with some of the college men, are helping the rector of St. John's, who is reaching out with a Sunday school and a week-day service to a factory village, five miles away; and some, by a little knack of sewing, embroidery, or fancy cooking, are earning money for Church gifts, while others attain this end by self-denials, a box less of chocolates, a bunch less of violets, or some greater omission. The look-out committee keeps open eyes for girls not yet discovered, who ought to be claiming and sharing in their privileges as children of the Church. The guild has fed our reading circle both from its own numbers, and by arousing interest in others.

That reading-circle has long outgrown my little room, and now occupies the school-room at St. Mary's; furthermore, the circle, like those animated, curious little creatures that you see in a drop of stagnant water beneath the microscope lens, has divided itself into three vigorous sections: one studying Church history, one theology—the science of God—and one the Prayer Book; each division spends the last ten minutes of the hour in some book selected from our old or new treasures of spiritual reading. We have a question box, and occasionally omit the general reading to discuss the questions which have been proposed, and on which the girls have sought information, while I, sometimes, have spent hours preparing to be, if necessary, the modest ultimate authority.

Evangeline Grey, the blind girl, belongs to all three branches of the reading-circle, and is expanding wonderfully in intelligence and grace of mind and soul, while she is full of the joy of discovery—that discovery of marvels at your side that you did not know were near; and there are others who, like Evangeline, were hungering for God, and are learning how to understand Him a little, and to receive His word.

"Isn't it beautiful," Evangeline exclaimed, one day, "that there is so much written about these greatest things of all? But how many do not know! When I go home, I'm going to

send for the Sisters' Lending Library books, and have a reading-circle of our young girls."

"So am I," added Carol Dudley. "Why, Miss Everett," she continued, "you have not an idea how little the most of us know about these things! In country places where many of us live, there are practically no Church books—we may be thankful if there is a church, for there isn't everywhere. And then, don't you think the clergy often take it for granted that people know more than they do? I believe that people, if they understood the position of the Church, and the true sacramentalness of the Sacraments, would flock into the Church."

"Yes," added Evangeline Grey, "if they only knew what it is to have the Church for a mother, and what kind of a mother she is, they would certainly come in crowds. But how can they know unless they read, or some one who has read tells them? I am trying to remember every word I can to tell over to people, and I am saving every possible cent to buy books."

Do you remember, Eleanor, that I told you I expected my Latin—with other good things of my possession—would in some way help in this new work? Then read my tale.

By the permission of members of the faculty, I have enjoyed an occasional hour, assisting—in the French sense—in some class or lecture in literature or philosophy, and one day I slipped into one of Professor Brown's senior Latin classes; he is animated and scholarly, and I spent a delightful hour, listening to his clever comments and the intelligent questions of a small class of good Latin students. As I left the building, Professor Brown overtook me and said, "I see you are an appreciative Latin student, Miss Everett. Have you made a special study of Plautus?"

I told him of our class under our dear old Professor at Welleliffe, and he exclaimed, "So you have studied under him! I do believe you can be my special providence, if you will. You see my mother needs just now my assistance in a business perplexity, and I can arrange the most of my work so that I may go to her; but my assistants are heavily loaded and, if you would take this Plautus class, I could leave with a clear conscience for a week of untangling my mother's affairs."

I consented to try to help out the Professor; and I swept and dusted, so to speak, the Latin apartments of my mental mansion, and did my best, under the circumstances, with the Plautus class, which cordially and courteously did its best with me. As I left the class-room after my last lesson, Miss Winton, a brilliant member of the class, joined me.

"You have taught me something beside Plautus, Miss Everett," she began; "I thought it couldn't be done—the way I wish and must, thoroughly—I thought you had to choose one or the other."

As she spoke thus brokenly, part of her meaning came to me; she was thinking about serving two masters.

"You see," she continued, "it has been such a struggle for us all. My mother is doing without my help, and my father is giving me all that he can spare from the support of the family; and I work myself, sew and mend, and make fudge for the girls here; I have taught district school, and have sewed for the neighbors, and washed and cleaned for them; last summer, I took a place as cook; there are no summer schools now, and I don't like table-waiting at resorts; the girls have good times and not hard work, and get a good deal of money; but, poor as I am, I can't take tips from people for what I am paid to do, it seems to me such a little, polished-up kind of begging. I hope to get a good position in a high school, after I graduate, and so help the family, and see the younger ones educated, and so I feel as if I must use every moment in making the very most of my opportunities here. And then I love my work, and delight in my studies; but the other—Church and the rest—I thought these things would take the precious time and so I have let them all go. But you have done both, Miss Everett, and you care—a great deal—for both."

"And you will do both, I am sure," I replied. "We must remember that the Father who gives us as our chief vocation the seeking first the kingdom of heaven, gives us also our minor vocations through which, during the part of our life allotted to this world, we are to do His will and walk in His ways. 'And He gave some, teachers—for perfecting of the saints, for the edifying of the body of Christ—until we come unto the measure of the fulness of the stature of Christ.' You have heard of the holy man of the English Church who, hard pressed by the duties of his station, yet spent many hours daily in prayer, saying that heavy work made more necessary for him

long seasons of seeking the presence and counsel of God. There is no conflict between the life with God, and the life God gives us to live among our fellows, when we understand."

"I have made a terrible mistake," said my new acquaintance; "I have not done the first seeking, but it is not too late. Thank you, Miss Everett."

Since that day, Agnes Winton, with her sound judgment, trained mind, and serious purpose, has been an inspiration in our guild, and a strong helper in the missionary society and Sunday school, and I am wondering what the future will bring to her and she to it.

It has seemed best to us not to multiply clubs and definite engagements at Fairleigh, at least not at present, and no doubt we omit activities which we should engage in, under other circumstances. Our methods must differ from those of other colleges, all of which have their various problems and opportunities, as they chance to be co-educational or women's colleges, or are situated in the country or in small towns, or in or near large cities where there are openings for varied parish activities, and friendly settlement work among the poor, and foreign-speaking people and children.

But, though we have as yet no college missionary society, several of our missionaries from the home and foreign fields have this year visited us with inspiring words and presence, arousing an interest which appears in the increase of missionary literature called for after their departure. Did I tell you that the collect for missions is said at all our guild meetings, and also another, asking that we all, according to our several callings, may have a share in bringing the nations into the fold, and that some of us may be clearly summoned to the field?

The history students among our Church girls are becoming keen in their search for historical truth as it bears on the Church, and they take the results of their investigations to class. The instructors sometimes come to me with accounts of animated discussions, and inquiries into the accuracy of the girls' statements. One young instructor, speaking of these matters, said:

"Of course, we know that many of the text-books used in secondary schools are inaccurate, or vague in their treatment of much that relates to the English Reformation, and other chapters of the Church story, but in the university we ought to teach the truth, whatever comes of it; and I am going to spend a part of my next vacation in looking up authorities in the best library within my reach, and see to it that, as far as is in my power, our Fairleigh students learn their history through facts, and not fiction."

The parish confirmation classes are forming now, and we hope that these will have a good increase from the numbers of the students; but of this I will write later.

Your friend, the Church Secretary, Eleanor, has her disappointments and makes her mistakes; she "leaves undone many things she ought to do, and does things she ought not to do," and often she thinks of that wise, consecrated woman who appeared in her first visions of the work at Fairleigh, and wonders how that woman would meet the demands and solve the problems here; and then, since that wise woman is not here, the Secretary who is here lifts up the precious "Direct us, O Lord, in all our doings—and further us with Thy continual help—that we may glorify Thy holy Name." And then she goes on, working, planning, praying, and hoping—greatly hoping.

Faithfully, dear Eleanor,

Your SUSANNE.

(To be continued.)

IT IS THE desire of the Master that those who follow Him should "rejoice with those who do rejoice and weep with those who weep." We should live in sympathy with those whose lives touch ours. The well-balanced life is responsive to human joys. Jesus would have His followers happy, for only thus can they realize the highest possibilities of their physical and intellectual powers, only thus can they radiate happiness. However, it is essential that the happiness of the Christian should be sought and enjoyed in wholesome ways that leave no one harmed thereby. Especially should our sympathies in practical ways go forth to the weak and erring, to the unfortunate, to the sick and sorrowing.—*Selected.*

A MAN is responsible for his acts of choosing, but not responsible for his environment. Hence if two men make, on some given occasion, when they are exposed to equal temptation, equal efforts to resist and to choose the right, their condition in the sight of God must be the same. And yet, owing to their different environments, the one may win a great victory over temptation, while the other falls into some black abyss of crime.—*Lewis Carroll.*

"POSSUNT QUIA POSSE VIDENTUR"

Yon weary crew—out-distanced, sore,
 And striving hard to hold the pace—
 What chance is theirs, with laboring oar,
 To prove the winners of the race?
 Through confidence, that's born of hope,
 They land triumphant in the van—
 Courage with weariness may cope—
 "They can, because they think they can."

So victors in the race of life
 Are seldom those who lead at first;
 But rather they who learn, by strife,
 Through crushing weights their way to burst.
 An obstacle is but the breeze
 Which serves ambition's flame to fan;
 The world's achievements are for these—
 "They can, because they think they can."

GEORGE B. MOREWOOD.

HOSPITALITY IN CHURCH

A TRUE STORY

By MARY LEVERETT SMITH

MARY LEIGH was standing before the mirror in her snug little room at boarding school, pinning on a pretty red hat covered with black feathers. Evidently she was busy over some knotty problem, for one of the girls in the next room called out, "Oh, Mary, don't make yourself into a monkey!" and Mary laughed as she discovered that her hat was perched quite to one side, so that one feather drooped, monkey-fashion, low over her left ear.

"Where are your thoughts, Brownie?" went on the girls, giving her the name won for her by the frequent brown studies into which she fell.

Mary straightened the hat, and took up her fur cape before answering. Then, pausing before a picture of a country parsonage with a little stone church on a hillside near it, she said, as she clasped her cape:

"I fancy more than half of me was going there this morning. I was thinking how they all go to church as a matter of course at home, and it does seem so strange here!"

"We are going this morning. Come along with us, and don't poke off all alone!"

"No, Blanche, I couldn't go with you. It is good in you to ask me, but I should be so homesick if I went to a Unitarian service."

"Well, you are a funny girl! I'd hate to go to church all alone," and Blanche shrugged her shoulders, and went on reading.

"I think you're very narrow to imagine your church is the only one fit to go to!" put in Martha.

"I had better start, or we shall spend the morning in argument," said Mary good-naturedly, walking away with the dear Prayer Book they thought contained such bigotry. "How much they miss in their cold, hard service, and how odd it would be to know so little about the Bible as they do! But I must not judge them, for I would not know any more, if I had been brought up as they have been," she thought to herself as she left them.

It was hard work for Mary Leigh to go to church alone, more of an effort than the girls knew. She was accustomed at home to have the best of everything at church where her uncle was rector; but now that she was at boarding school, the nearest church was a very fashionable, rich church, where pews were high and the congregation, perhaps unconsciously, made strangers feel themselves decidedly unwelcome, though the rector, a true priest, was endeavoring to overcome this un-Christ-like spirit in his flock.

Mary was poor, and was teaching at school to pay for her tuition; so she could not afford the high price a seat at St. John's cost, and was obliged to stand with the crowd until the *Jubilate* was sung, after which strangers were shown to seats.

Mary shrank from this, for she had been brought up to be in church a few minutes before it began, so as to get her thoughts quieted and ready for praising God, and to be hurried up the aisle during the *Jubilate* was a trial. Several times she almost decided to stay at home; then she thought, "It is God's own House and I will still go, even though there does not seem to be much room for me."

The Sunday's rest was needed sorely, too, for the new life at school was a puzzling one. Teachers and pupils were Unitarians, and the atmosphere was anything but stimulating to the spiritual life. To Mary's amazement the girls never said any prayers, and her Bible was the only copy of God's Word to be seen in their rooms.

"As a matter of history, apart from the dear rules for daily living, I should be ashamed to know so little about the Bible," Mary thought to herself, surprised to see that all the references to scriptural subjects, with which their literature lessons abounded, were unknown to the girls.

Only a few days before the Sunday of which we are speaking, she had entered the school-room to be seized by one of the girls with the appeal:

"Oh, Mary, you always know everything! Please help me with my Chaucer. Could you read it all?"

"Yes, I thought it easy to-day," answered Mary, who dearly loved the old English literature, and had been brought up to look on the old poets as real friends. "I did not look out anything."

"Oh!" groaned Blanche. "You read that awful early English as if it were your native tongue, while I can't make out half of it!"

"Let me help you!" and Mary was reading down a page or two when Gertrude rushed in.

"Oh, girls!" she exclaimed. "We were to explain all the references, and I can't find one of them, though I've hunted high and low. Of course you found everything, Mary!"

Mary laughed as she answered, "I must be awfully stupid, for I thought there was nothing to find!"

"Oh, but there was! Someone is called a regular Judas Iscariot, and I've looked up the name under 'J' and 'I,' and I can't find it in my 'Reference Book.'"

"Gertrude!" and Mary looked at her in utter astonishment. "Surely, you know that without hunting it up?"

"No, I don't," replied Gertrude, looking half ashamed at her own ignorance.

Mary quietly took up the Bible, and opening it at the twenty-second chapter of St. Luke's Gospel, handed it to Gertrude, saying, "Please read the whole chapter through, if you don't know it at all, for no one should be ignorant of the great account it contains. I don't know half so much as you girls think I do, but all the Bible tells us means so much to us in helping us to know how to live, that I couldn't get along without studying it."

This incident, which is a true one, serves to show the need Mary felt in her new life for all the Church help and strength she could gather, and, as she neared St. John's, her eyes brightened, and her feet quickened their steps.

She was looking half wistfully at the many people hurrying in, wishing that she might be as sure of a seat, and wondering why they did not make a business of bringing strangers into their pews, when in front of her she saw a lady struggling over a refractory veil.

"Do let me help!" said Mary, stepping up; then nimbly untying the knot, she handed the veil to the lady, and they stepped into the church. Mary took her place with the pewless at the door, and found the register a very comfortable standing ground for a few minutes, after which one of the ushers came up and spoke to her.

"May I show you to a pew where a lady says she would be glad to have you sit to-day?" he asked, and Mary soon found herself comfortably placed with her friend of the veil. After service was over she thanked the lady for her kindness, and passed quickly out, too well-bred to linger with a stranger.

The next Sunday Mary was again at her old post over the register, where she found an elderly lady warming herself also.

"Have you a seat?" asked the lady, attracted by the bright face under the pretty hat.

"No!" Mary answered, and laughed to herself as she found herself invited to sit with another pew-owner. "After all, I guess God is beginning to provide for me!" she said to herself, "and I do hope this time I shall be asked to come regularly."

No such request being made, Mary walked briskly up a block to catch a street-car, wondering if next Sunday she would again be taken under someone's wing, and be able to have the quiet prayer before service, which brought such comfort to her homesick little heart.

Just then the elderly lady got in and sat down in a vacant

seat next Mary. She recognized her, and smilingly asked if she came to church every Sunday.

"Yes, indeed!" answered Mary, with an earnestness which showed how much she valued her church-going.

"Don't you want to come and help fill my pew?" and Mrs. Raynor introduced herself, and made friends with our little girl, whose face beamed all over as she gladly accepted the kind offer.

That evening she wrote home and told for the first time how hard it had been to go to church all these weeks, but now she had a "place" in God's House, and described how she had gotten it, asking her friends if they didn't think it all quite a "story-book adventure."

When I recall her appreciation, I wonder why those of us Church people who are so fortunate as to be in parishes where pews are rented and sold, do not fill the vacant seats in our pews, by finding poorer friends who might be glad to have a "place in God's House."

It is thus that we will be spared from hearing some day that awful sentence from that Lord we are gathered in that house to worship: "I was in the midst of you, and ye knew Me not. I was a stranger in the persons of My members at the doors of My own House, and ye took Me not in!"

No matter how real our surprise may be, no matter how unfeigned the question we ask, "Lord, when saw we Thee a stranger, and took Thee not in?" the dreadful answer will fall upon our ears in the words of that verse whose very familiarity will be our judge: "Inasmuch as ye did it *not* to these My brethren—all around your daily path—ye did it *not* to Me. Depart from Me! I know you not!"

THAT GREEN-EYED MONSTER

ONE of the most beautiful paintings ever placed on exhibition represents Andromeda, lovely, helpless, terror-stricken, chained to a rock, there to await the coming of a devouring monster. As every school-boy knows, she was rescued by a champion who made his appearance just in time.

Recalling this story, the observer of real life sighs vainly for a hero to come to the rescue, not of one luckless damsel, but of thousands of unfortunates in the power of a monster quite as odious as the one overcome by the valiant Greek. But theirs does not seem to be a case where human deliverance is possible. The green-eyed monster denounced by Shakespeare, the diabolical sorcerer that destroys in woman all that men praise as womanliness, that in so many cases transforms what might have been an earth-angel into the thing alluded to by Kipling as "the female of the species," is not to be slain by sword or spear.

Some writer tells us of virtues, each of which has an offsetting vice, and they seem to go together like old-time galley slaves, chained in couples. One is reminded of this sometimes when hearing mention made of some woman's "affectionate disposition." The adjective now has an old-fashioned sound, but we may take it that a generation ago it was quite in vogue. The great and only Dickens made use of it in describing those creations of his that he seemed most anxious for us to admire. Dora Copperfield was affectionate, and so was her husband's mother. In their short lives they were simply charming and most of us will own to having wept at the death of one or both of them.

But, to come from fiction down to real life, Dickens' wife was no doubt affectionate—probably this was one of the qualities that made her attractive to her lover, but undoubtedly it was the accompanying quality, jealousy, that wrecked her husband's home; with a woman of colder nature, a woman who could see her husband friendly with another woman younger and possibly prettier than herself, without making herself and all around her miserable, the novelist would, without question, have lived in peace and comfort. In reading Kipling's dreadful story of an orang-outang, possessed of the devil of jealousy, attacking its owner's young bride and fairly tearing her to pieces, one cannot help recalling affectionate jealous women who, fortunately for themselves and their rivals, have not the physical strength of the beasts of the field. In an old satirical poem we read of a heroine who upon one of her rivals bestows unstinted praise, and the reason for this is given in the concluding line which informs us that that particular rival "died last night." There are those, however, among the gentler sex who are not deterred even by this, the demon of jealousy transforming them into ghouls, attacking the dead who should be safe

from them. To a monster described in Holy Writ as being "as cruel as the grave," the grave is no barrier. For deliverance from this demon one needs to touch by means of prayer unceasing the hem of His garment, whose power is the same now as when, nineteen centuries ago, He went about doing good.

C. M.

"THY WILL BE DONE"

By ZOAR

VACATION time is over, and, refreshed and strengthened by a long rest and beneficent change, thousands are returning to their winter's work in the office, shop, the school-room, or the home. Business men and women—clerks, teachers, mothers, all are, or should be, ready to take up their share of the great world's work.

Ere, then, we start on our task, would it not be helpful for each one of us to ask ourselves in what spirit we intend to do it? What is our purpose? To get, or to give? What is the ideal we have set before us, and how shall we reach it? Let us look in our own heart and probe its motives, and dare to answer these questions, honestly and fearlessly, as before God.

The highest note was struck by one who, although he has known the bitter humiliation of great bodily weakness or, rather, *because* he has known it, because he has drunk deeply of that very cup, and learnt the lesson which suffering ever teaches to those whom the Lord loveth and chasteneth, has somewhat to impart, a message to deliver. What then of this message? The simple, familiar words straight from the Master's lips: "Thy will be done!" But a new light was thrown on them. Not only in time of trouble and sorrow, not only as the agonizing cry of our broken heart when it seems as if we never again shall know what joy and peace mean; not only with bitter tears when we kneel by the bedside of a dear departed one, not only then, though every one of us has known and will know the bitterness of such moments, the hard conflict ere we submissively can say: Thy will be done; but, "Thy will be done," as our joyful battle-cry; "Thy will be done," as children, longing to know what their loving Father's will is, and eager to go out into the world to do His will and help others to do it.

This was the message, simply, earnestly delivered. O what a different world this would be if each and every Christian made this in very deed his "joyful battle-cry"; if, looking up to Him, our Lord and Master, each and every one of us started on our winter's work with this on our lips, this in our heart, this our aim and purpose, our high ideal in joy or sorrow, at all times and everywhere, this, His prayer made our very own: "*Thy will be done.*"

IMPLICIT TRUST

OUR DAYS are in God's hands. And this is not calling us to put on sack-cloth, for, if they are in God's hands, they are in good hands. They surely could not be in better keeping. "It is a fearful thing to fall into the hands of the living God." Is it? God is love. Is it a fearful thing to fall into hands of love? Yes, as a rebel. But for the Christian it is a blessed experience. For the Christian the fall is a flight, the sinking a soaring, the prostration is a promotion. It means slipping into the clasp of his Father.

And, if this be so, how foolish a thing is worry! How undutiful. How distrustful! Nothing has any power against us. No evil can harm us. No plague can come nigh our dwelling. Someone speaks of drinking the cup of affliction. Well, what if we are called upon to drink it? It is only a cupful: even if we are made to drink it all, it cannot hurt us. Our heavenly Father will not give any of us more than we can bear. This is a sanitary age. Hardly can we drink a glass of milk to-day but the doctors are warning us of the danger. Between bugs and bacteria we are well-nigh afraid to eat. But, if "my times are in His hand, why should I doubt or fear?" Accidents! There are none. Catastrophes! The word is obsolete in the vocabulary of faith. Do not worry. Do not hurry. Do not scamp your work. Do not borrow trouble. "Fret not thyself." We are to walk by faith, and faith implies the gloaming. God takes His own time, because all time is His own. Jesus was never in a hurry. In His life there is determination, but never haste. We have not passed this way heretofore, but He has, and He knows every turn in the road. He knoweth the end from the beginning. So let us trust. The step from here to over there we all must take. It is a step into the unknown. We are to be on tiptoe all the while, always expecting something beautiful and gracious. Happy the man who can say with the sun-dial that Hazlitt saw in Italy, "I make record of only the hours of sunshine." Remember, if clear vision had been better for us, we should have had it; but clear vision is not ours, and so it cannot be best for us. And, meanwhile, the trip is fascinatingly interesting. The night may be dark, but the morning will be cloudless.—*Rev. Malcolm J. McLeod.*

THE SIXTEENTH SUNDAY AFTER TRINITY

Through spaces wider than our minds conceive,
Singly, in systems, round the universal pole,
More worlds than we can number ever roll;
They haste not, rest not, nor their orbits leave,
They approach, retire, attract, repel, retrieve
Their former station from their farthest goal;
One all-constraining force doth all control,
As thus in mystic dance they interweave.

They fail not, for their Lord is strong: His love
Is lavished always, unrestrained,
On all His various works, below, above;
Yet hence full knowledge of it is not gained;
But who sees the Christ shall from the sight
Learn all its breadth, and length, and depth, and height.

JOHN POWER.

Church Calendar



- Sept. 1—Thirteenth Sunday after Trinity.
- " 8—Fourteenth Sunday after Trinity.
- " 15—Fifteenth Sunday after Trinity.
- " 18—Wednesday. Ember Day. Fast.
- " 20—Friday. Ember Day. Fast.
- " 21—Saturday. St. Matthew. Ember Day. Fast.
- " 22—Sixteenth Sunday after Trinity.
- " 29—St. Michael and All Angels. Seventeenth Sunday after Trinity.

CALENDAR OF COMING EVENTS

- Sept. 25—Vermont Dioc. Conv., Bennington.
- Oct. 1—Milwaukee Dioc. Council, Milwaukee.
- " 9—Fifth Dept. Miss. Council, Cleveland.
- " 18—Sixth Dept. Miss. Council, Grand Junction, Colo.
- " 22—First Dept. Miss. Council, Providence.
- " 22—Second Dept. Miss. Council, Buffalo.

Personal Mention

THE Rev. FREDERICK S. ARNOLD, rector of St. Thomas' Church, Brandon, Vt., after October 1st will resume his former work of some years ago as curate of Christ Church, Poughkeepsie, N. Y.

THE Rev. ARTHUR H. BEATY of St. Peter's Church, Chicago, Ill., sailed on the *Mauretania*, September 11th, for London and Paris. He will return the latter part of October.

THE Rev. PERCY J. BROWN, Canon of the Cathedral at St. Louis, Mo., began his work on September 1st. Mr. Brown was formerly curate at St. Peter's Church, Philadelphia, Pa.

THE Rev. JAMES H. CLOUD, priest in charge of St. Thomas' Mission for the Deaf, St. Louis, Mo., preached the sermon at the annual service in connection with the reunion of the alumni of the Missouri School for the Deaf, on September 1st, at Fulton, Mo.

THE Rev. CHARLES L. COOPER, D.D., has accepted a call to the rectorship of St. John's Church, Camden, N. J., where he will begin work about October 1st.

THE Rev. DAVID WELLINGTON CURRAN, formerly in charge of Grace Church, Traverse City, Mich., is now rector of All Faith Parish, and chaplain of the Military Academy of Charlotte Hall, St. Mary's county, Md. (diocese of Washington). Communications should be addressed to All Faith Rectory, Mechanicsville, Md.

THE Rev. M. COLGATE DAUGHTY has accepted a call to become the vicar of Grace Church, Newport News, Va., where he began his labors on September 15th.

THE Rev. JAMES W. DIGGLES has resigned the rectorship of St. Paul's Church, Bloomsburg, Pa., and has accepted an election as rector of St. Mark's Church, Johnstown, Pa. (diocese of Pittsburgh), where he should now be addressed.

THE Rev. FREDERICK GOWENLOCK began work on September 1st as assistant priest at St. Stephen's House, St. Louis, Mo. His address is Sixth and Rutger streets, St. Louis, Mo.

THE address of the Rev. W. H. HEIGHAM is changed from Saluda, N. C., to Waycross, Ga.

BISHOP JOHNSON of Missouri, who underwent an operation for appendicitis early in the summer, is still in the Adirondacks, but will return to the diocese to begin visitations on September 29th.

THE Rev. ROBERT P. KREITLER, rector of the Church of the Ascension, Mount Vernon, N. Y., has accepted a call to become rector of St. Luke's Church, Scranton, Pa., where he will enter upon his duties about November 1st.

AFTER an extended vacation spent at various points in Virginia and New York, the Rev. A. E. MACNAMARA and family have returned home to St. Matthew's rectory, Glendive, Mont.

THE Rev. CLAUDE E. RUNNALLS, formerly in charge of St. Peter's Church, West Allis, Wis., is now curate to the Rev. Fred Ingley, rector of St. Matthew's Church, Kenosha, Wis.

THE address of the Rev. A. F. SCHEPP is changed from Lander, Wyo., to Rock Springs, Wyo.

THE Rev. W. B. STEVENS entered upon his duties as rector of St. Ann's Church, 140th street and St. Ann's avenue, Bronx, New York City, about September 1st.

THE Rev. ARTHUR R. TAYLOR, rector of St. John's Church, York (diocese of Harrisburg), has been given six months' leave of absence, and expects to spend this period in Italy, for which he sails with his family on September 28th.

THE Rev. FRANCIS M. S. TAYLOR, D.D., on account of the failing health of his aged mother, and her loss of sight, has given up his work as rector of St. Paul's Church, East St. Louis, Ill., in order that he may be with her at her home in Erie, Pa. He will take up such work under the Bishop of Erie as will permit him to reside in the see city, which will be his address after October 1st.

BISHOP TUTTLE of Missouri returned to his home in St. Louis from Wequetonsing, Mich., on September 12th.

DIED

LEE.—Entered into Life Eternal at Austin, Tex., on September 3, 1912, the Rev. THOMAS ROTH LEE, rector of St. David's Church for thirty-seven years.

"God's finger touched him and he slept."

"For all the saints, who from their labors rest,

* * * * *

Thy Name, O Jesu, be forever blest.

Alleluia."

McKENZIE.—Entered into rest, September 13, 1912, at Salisbury, N. C., ELLEN SUMNER McKENZIE, mother of the Rev. Benjamin S. McKenzie of Yankton, S. D.

MEMORIALS

MARY CHASE GARDAM

MARY CHASE GARDAM entered into rest on Sunday, August 25, 1912, at Marblehead, Mass. In her death, the Church lost a faithful servant and the community in which she lived and worked a sympathetic and beloved friend. Her love and reverence for the Church formed part of her faith, and her daily life and helpfulness, and the good cheer that accompanied her everywhere, reflected the Christian spirit within.

She came from a family of pioneers on both her father's and mother's side. Her great grandfather, on her mother's side, Philander Chase, founder of Kenyon College and first Bishop of Ohio and of Illinois, had the zeal and power of the missionary soldier of Christ. She was the daughter of the late H. N. Smith and of Mrs. Laura Chase Smith, now of Los Angeles, California. Her parents were among the early settlers of Wisconsin, making their first home at Plymouth, where Mrs. Gardam was born. She graduated from Milwaukee College, now known as Milwaukee-Downer.

December 21, 1881, she was married to the Rev. William Gardam, by Bishop Welles, Dean Spalding assisting, at All Saints' Cathedral, Milwaukee. Mr. Gardam was then rector of St. Paul's Church at Plymouth. The following year Mr. Gardam received a call from Lake City, Minn. After five years of service at Lake City, Mr. and Mrs. Gardam removed to Faribault, Minn., where Mr. Gardam became Dean of the Cathedral, during Bishop Whipple's episcopate. In 1896, after nine years of service at Faribault, they removed to Ypsilanti, Michigan, where Mr. Gardam became and still is rector of St. Luke's Church, and also president of the Standing Committee of the diocese of Michigan.

Mrs. Gardam was a fitting companion for her distinguished husband, a man no less honored for his personal charm and Christian strength than for his learning and intellectual attainments. She was singularly happy in the devotion of her gifted husband and in the affection and loyalty of many friends. During the thirty-one years of their married life, she shared with her husband the many duties of parish work, and performed these duties, as rendering a service of love, unselfishly, earnestly, and untiringly, though often taxed beyond her strength.

Her refined literary tastes, artistic temperament, and attainments as an artist surrounded her with lovable charm and gave the color of freshness, cheerfulness, and deep interest to her

Church work. It was her privilege to use her gifts in imparting first instruction to many scores of boys and girls, who, scattered throughout the land, are bearing with them the influence of the teacher from whose lips they received their primary religious education in Sunday school, the first training place of our best men and women, and learned from her the Lord's Prayer, the Creed, the Ten Commandments, Old Testament stories, and New Testament parables. It is a blessed gift to know how to place before the young the beauties of moral and spiritual things, investing them with life interest, with new attractions, and with sincere love for the good.

Besides her husband, she leaves her mother, Laura Chase Smith, and three sisters, Martha Nelson McCan, wife of David McCan, and Miss Laura Grover Smith, who reside in Los Angeles, California, and Frances Margaret Trotman, wife of James F. Trotman, of Milwaukee.

After a severe illness in her home at Ypsilanti, Mrs. Gardam seemed to be convalescing. In the hope that she might fully recover, Mr. Gardam took her to breathe the fresh sea air for which she longed; but her strength was not sufficient and she died after an illness of five weeks. The kindness, sympathy, help, and service, of the Rev. Charles L. Wells and the Rev. William M. Partridge, at Marblehead, were a source of strength in this time of need.

On Monday, August 26, 1912, there was a short service at Fabens House, Marblehead, by the Rev. Mr. Partridge, assisted by Archdeacon Babcock of the diocese of Massachusetts.

In the afternoon of that day, Mr. Gardam left Boston, and arrived at Ypsilanti Tuesday morning, where services were held in his own church at four o'clock in the afternoon. Rev. William Ladd Torrence, Rev. Warren L. Rogers, Rev. Stephen W. Frisbie, Rev. Henry C. Atwater, and Rev. H. Hobart Barber were the officiating clergymen at this service.

The last tribute of neighbors and friends is lovingly told by one of Michigan's foremost educators:

"Mr. and Mrs. Gardam's influence has been by no means confined to Church circles. Beginning there, it has spread through all the avenues of public life and social service, directly through the Church and its accompanying organizations, and indirectly in organizations of a social and charitable nature.

"Imposing funeral services were held at St. Luke's on the afternoon of Tuesday, August 27th.

"The church was filled to overflowing with the friends of Mr. and Mrs. Gardam, including people from all Church denominations represented in the city.

"It was a significant testimonial to the sincere affection felt by all classes of people in Ypsilanti for Mrs. Gardam, whose rich gifts of mind and character have been so graciously and lavishly expended in good works, bounded by no lines of class or denomination.

"Let us not dwell too much on our loss; but strive rather to remember how rich we have been in having her life lived in our midst. The incense of her memory will long remain with us as an incentive to unselfish and devoted service."

The burial took place Thursday, September 5th, in Forest Home, Milwaukee, the Rev. James Slidell of St. John's church, officiating.

THE REV. JOHN E. CARTERET

The Bishop of Maryland and the clergy and laity of the Archdeaconry of Cumberland, assembled at St. Thomas' church, Hancock, Md., on Monday, July 1, 1912, to attend the funeral of the late rector of this parish, the Rev. JOHN E. CARTERET, record with deep sorrow the death of their brother, in the midst of an active and useful life.

An Englishman by birth, an alumnus of the University of Oxford, an officer of the English Army, retired after distinguished service, he devoted to the ministry of the Church the last years of his life. He brought to his work a well-trained mind, a high standard of duty and a deep spirituality, all of which he consecrated with devotion and energy to the service of his Master.

We have lost a loyal friend and brother; and the diocese of Maryland, a faithful and efficient presbyter.

We extend our sincere sympathy to his bereaved family, and to the parishioners of St. Thomas' parish, where he last labored, and where his people, young and old, loved and followed him as a father, and revered and honored him as a man of God.

R. HURST SMITH.

F. M. C. BEDELL.

WILLIAM CLEVELAND HICKS.

Committee.

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 GUEST-MASTER, Holy Cross, West Park, N. Y.

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Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL

YOUNG, unmarried priest wanted as assistant in city parish in New York state. Must be interested in institutional work, a good reader and able to take responsibility. Salary, \$1,500 and rooms in Parish House. References required. Address "D," care LIVING CHURCH, Milwaukee, Wis.

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

CHURCHWOMAN, undergraduate nurse, highly recommended, wishes position after October 1st, as infirmarian in a boys' or girls' school or institution. Would assist in care of linen and mending. Address "B," care LIVING CHURCH, Milwaukee, Wis.

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A FEW BOOKLETS

In England, the publishers frequently bring out devotional matter of exceptional merit, in small booklet form, handsomely printed, and in good readable type. These booklets are purchased by people who want "light reading," not in the sense of flippancy, but a book to pick up and read through at a sitting, and leaving one's mind clearer and better for the exercise.

Mowbray publishes several such which may well be noticed. For instance there is the *Deathless Soul*; "Common Sense Reasons for believing in Existence after Death," by Chillingham Hunt (43 cents postpaid). It contains, too, many passages on immortality from scientists, philosophers, and poets. The author well says, "Do not abandon thought on a subject because you cannot master its mystery." This will lead many people to gladly read this essay, so prettily printed.

One picks from the pile of booklets at random, for there is no sequence of thought in the list, and Canon Holmes' *The Chalice* (43 cents postpaid), seems to come next, with its frontispiece of the Ministerial Chalice in the Abbey of Glos—a grand piece of workmanship. In these "thoughts" Canon (now Archdeacon) Holmes tells of the First Chalice; the Material of the Chalice; the Decorations of the Chalice, etc., etc. There are numerous illustrations of historical chalices also, and the dainty letter press in two colors makes the book a charm to handle.

Naturally, while speaking of Archdeacon Holmes, one would sort out other booklets by the same author, and that brings before us *The Meaning of the Months* (65 cents postpaid), and *The Days of the Week* (43 cents postpaid). Both of these were written primarily for young people, but are most enjoyable for adults also. In fact, one of our clergy has been using with great interest to his people, the first named as a basis for occasional sermons. The first one has a dozen water color drawings most exquisite in their reproduction, while the latter has one as a frontispiece. These are named together, for a purchaser would choose to have both, if any. These have been noticed before and thanks have been expressed for having called attention to them.

The foregoing are mentioned as Mowbray's publications, but another of Archdeacon Holmes charming papers which originally appeared in the *Girl's Magazine* of London, was published ten years ago by THE YOUNG CHURCHMAN CO., and a large edition sold. This is entitled *Responsibility* (28 cents postpaid), and consists of short addresses to girls on their personal habits, etc. A new edition bound in cloth, has just been

issued. The attention of Church people has often been called to this very charming booklet, and we yet expect to find some one or more philanthropic women who will distribute the book freely as gifts to all associations of girls, such as the Girls' Friendly and other societies and guilds. That is the reason the price was made so low, that one could send out many copies for a few dollars.

The next in the list differs materially, but is interesting to many who might not be attracted by the others. This is *Ober-Ammergau* and the *Passion Play* (45 cents postpaid), by E. Hermitage Day, D.D., and contains 24 illustrations from photographs taken by the author. It is the full story of the Passion Play, the Spirit of the Play, the description of the approach to the village and of the village, and a synopsis of the play, together with much other historical matter. The book is by all odds the best made on the subject, and so will be of permanent value.

And now one picks up Mrs. Romanes *Thoughts on the Beatitudes* (18 cents postpaid). This is for devout minds, and is a personal book, as it begins, "I am going to think for some days, and weeks even, on our Lord's Beatitudes, verse by verse." Thus the personal pronoun makes it real to the one who reads and meditates. There are such devout souls, thank God, and this booklet is commended to those who make it a practice and to those serious minded ones who would gladly make a beginning.

There are those, however, who know nothing of meditation, and would not know how to place oneself in the state of mind necessary. Some may think it is a morbid feeling, but one needs to approach it as in all spiritual exercises, with cheerfulness. Therefore *Some Aspects of Meditation* (27 cents by mail) by an English Sister is highly commended. It is very helpful and explains, too, what meditation in the religious sense is.

A number of years ago in all the Sunday School hymnals, could be found, "I want to be an Angel"; but it has been dropped generally. And yet there are religious people who still believe that human beings turn into Angels after death. *The Ministry of Angels* (42 cents postpaid), is a booklet which tells one all that is known as to the ministry of Angels, and gives the right attitude towards the messengers of God for Christian people.

Messages of To-day (43 cents postpaid), being Short Selections from the Writings of Bishop Ingram. Parchment cover, printed in red and black. THE YOUNG CHURCHMAN CO. has the honor of importing a large edition of this booklet, which is published in England by Wells Gardner Darton & Co. So great was the demand for it before Christmas last year, that the English publishers had difficulty in supplying the demand. Bishop Ingram is held in such affectionate esteem, that the people are glad to have so pretty a souvenir selected from his many writings. American Churchmen only need to read what the Bishop of London has written, to become as enthusiastic admirers as are the English people. He is one of whom it may well be repeated that the "Common people heard him gladly."

A Priest's Outlook (44 cents postpaid), may suggest itself as for the clergy only; but it is not. It is a series of passages from the letters of Laurence Enderwyck. Probably not many on this side of the Atlantic ever knew or heard of the devout priest from whose letters these pages owe their existence. There is a fascination in reading the short chapters, which all the clergy will enjoy and many laymen will also read with interest and helpfulness.

This list will end by calling attention to a *Simple Guidance for Celebrating the Holy Eucharist* (22 cents postpaid), by M. R. Newbolt, principal of Dorchester Missionary College. Of course this is for priests, and our young clergy will find it a helpful book, especially for those who got no training during their theological course.

The publishers take pleasure in calling attention to this entire list, each title being useful and at the same time very inexpensive. Order from THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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BOOKS RECEIVED

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

- DODD, MEAD & COMPANY. New York.
The Sign. By Mrs. Romilly Pedden (Katharine Waldo Douglas). Breton Cantique. Price, \$1.25 net.
Patty's Butterfly Days. By Carolyn Wells. Author of *The Patty Books*, *The Marjorie Books*, etc. (Illustrations by Martin Lewis.) Price \$1.25.
- HOUGHTON, MIFFLIN & COMPANY. Boston.
The Preliminary and Other Stories. By Cornelia A. P. Comer. Price \$1.00. Postage extra.
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PAMPHLETS

- FROM THE AUTHOR.
What We Owe and How to Pay it. By a Layman. Price \$1.75 per 100.
- EDWIN S. GORHAM. New York.
Jesus Christ, the Same Yesterday, To-day and Forever. An Address Delivered in the Cathedral of Saint John the Divine, Sunday Morning, May 5th, A.D., 1912. By the Rev. Frank M. Clendenin, D.D., rector of Saint Peter's Church, West Chester.

IT IS NOT a world for men to take their ease in, but a world for work. It is not a world for the selfish greed of gain, nor for the selfish pantings of ambition, nor for the selfish struggles of power, but a world for generous self-abandonment, for sacrifice and heroic toil. Only he shall be loved of God and honored of men who is found to have accomplished something for human happiness and human good.—*Roswell D. Hitchcock.*

THE CHURCH AT WORK

INTERESTING INDIAN MISSION WORK IN CALIFORNIA

THE REV. JOHN E. SHEA, missionary to the Indians along the Klamath River in Siskiyou Co., northern California, is proving himself to be a capable and successful representative of the Church in that isolated and virgin field. His labors during the month of July resulted in twelve baptisms amongst the whites and red people, chiefly young persons. His services partake largely of the Sunday school character, the Indians being especially fond of the singing. Early in August he reports another interesting service at the close of which fourteen more men, women, and children came forward and asked for baptism. He says, "When the shadows of the evening were stealing into the valley, I put on my vestments and consecrated these simple children of the wilderness by water and the sign of the cross to the service of the Master."

Mr. Shea writes of an annual three-day celebration which the Indians observe with much enthusiasm. "This festival in its historical setting corresponds with the Hebrew account of the creation of the world. Much of the Indian tradition along the Klamath may be identified with principal events of the Old Testament Scriptures. An account of the flood which has been preserved to them from an unknown source, confines the great human tragedy to this locality, and two Mount Ararats, instead of one, figure in the story. On the top of one of these mountains one man only was preserved from the devastating powers of the waters; on the other mountain a woman only remained alive. These two finally coming together became the progenitors of the new race."

LAST SERVICE IN HISTORIC RICHMOND CHURCH

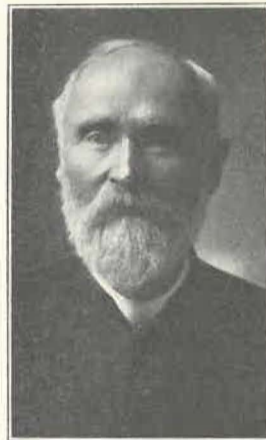
THE LAST SERVICE in the old St. James' church, Richmond, Va., will be held on September 29th. The building has been sold, and a new and large structure is in process of erection at Franklin and Birch streets in the growing western section of the city. Until the completion of this, which will be about the beginning of the coming year, the congregation will worship in the parish building, which forms part of the new plant. St. James' has one of the most interesting histories of any church in the South, and its record for great works, both at home and abroad, is unsurpassed. The removal of the congregation to other sections in consequence of the growth of business houses in the down town district has necessitated the change of quarters.

DEATH OF CANON H. B. BURGESS

THE REV. HEMAN B. BURGESS, *rector emeritus* of St. Luke's Church, Plattsmouth, Neb., senior priest of the diocese of Nebraska, and honorary canon of Trinity Cathedral, Omaha, died at the rectory in Plattsmouth early Saturday morning, September 7th, in the eighty-first year of his age. Dean Tancock had administered to him the *Viaticum* on Friday and he was eager to enter into rest. The funeral was held at 2 o'clock Monday afternoon from St. Luke's church, with inter-

ment in the local cemetery, Dean Tancock, the Rev. John Williams, and Canon Marsh officiating. Seven others of the clergy were present and several of the representative laity from Omaha and other parts of the diocese. The stores and business places of Plattsmouth were closed during the hour of burial.

The Rev. Heman B. Burgess was born in 1832. He was graduated from the University of Michigan, where he distinguished himself in mathematics and astronomy, being offered upon graduation a professorship in the latter science, which he declined because of his vocation to the priesthood. He entered Nashotah House for his theological course and was



THE LATE REV. H. B. BURGESS.

graduated in 1861. He was ordered deacon by Bishop Kemper, and priest by Bishop McCoskry in St. Paul's church Detroit, in 1861. The first ten years of his ministry were served in Michigan and Wisconsin. In 1871 he came to Nebraska to teach in Nebraska College, Nebraska City. In 1873 he succeeded the Rev. Anson R. Graves as rector of St. Luke's, Plattsmouth. On St. Peter's Day, 1911, Canon Burgess celebrated the golden anniversary of his priesthood and the thirty-eighth of his rectorate. By proclamation of the mayor, business houses were closed during a portion of the afternoon, "in order that all Plattsmouth may have the opportunity of extending congratulations to Canon Burgess." He was taken ill in October of that year, and it was hoped that despite his advanced years he might yet be able to exercise in some degree his ministry. May 1st of this year he resigned and was elected *rector emeritus*. For many years Canon Burgess was a member of the Standing Committee and had filled other positions of trust and honor in the diocese. He is survived by his widow and one son, a physician, Dr. F. D. Burgess of Cedar Rapids, Neb.

MEMORIALS AND OTHER GIFTS

A HANDSOME and imposing gold cross has been presented to Christ Church, Waterloo, Iowa (the Rev. George W. Hinkle, rector), and placed in the apex of the church, to the memory of the late George Humphreys. At the time of the dedication the rector preached a sermon on "God is Love," using the cross as the symbol of God's love to man. The new cross is of the Latin style and stands six

feet high with arms extending two feet from the centre beam. These are about five inches in width as is also the standard. It is built of galvanized iron which has been through a process of thorough treatment of paint and various other coatings to kill any acid which might be in the metal. After each coat has been allowed to dry thoroughly, the gold leaf is put on. A thick plating of the gold completes the work, and the workmen guarantee that it will never tarnish or wear off. No stain from within can possibly work out, and the elements only tend to brighten its exterior. Standing as it does at the apex of the building, it adds a great deal to the dignity of the church.

DURING THE SUMMER the interior of St. John's church, North Adams, Mass., has been redecorated and a new carpet laid at an expense of about \$1,000. The church was reopened for services on the first Sunday in September and greatly admired by the congregation. The work was made possible by the generosity of Mrs. Charles H. Read, whose husband was for many years the beloved senior warden of St. John's Church. The Read family have been a tower of strength to the parish since its earliest days. The church building, which is a handsome stone structure of Gothic architecture, is the gift of the late Mrs. Elizabeth M. Sibley of Rochester, N. Y.

OBSERVE 207TH ANNIVERSARY

THE two hundred and seventh anniversary of St. Anne's parish, Middletown, Del., will be celebrated with appropriate ceremony in the ancient church, on Sunday, September 15th. The Bishop of the diocese will preach the sermon, and the services will be conducted by the rector, the Rev. Percy L. Donaghay.

PECTORAL CROSS PRESENTED TO PRIEST

A HANDSOME pectoral cross, set with large amethysts at the extremities, and illuminated with the symbol of the Agnus Dei at the centre, has been presented by the congregation of Trinity parish, Marshall, Mich., to the rector, the Rev. J. Hartley, Ph.D. This cross is to take the place of one that was lost or stolen when Dr. Hartley was viciously attacked by a ruffian some time ago. Other clerical vestments of rare value were presented to the rector at the same time, tokens of his people's appreciation of himself and of his services.

FIFTH DEPARTMENT MISSIONARY COUNCIL

THE MISSIONARY COUNCIL of the Fifth Department will be held in Cleveland, Ohio, on October 9th and 10th. The Holy Communion will be celebrated each day at different city churches, and the religious services of the council will be held in Trinity Cathedral, business sessions and conferences being held in the Cathedral House. At the opening service on Wednesday addresses will be made by the Bishop of Ohio and by Bishop Lloyd, and the Bishop of Chicago will be the preacher at the closing service on Thursday evening. Five general conferences will be held. The topic

for Conference I. will be "The Provincial System: Would It Help or Hinder Church Extension?" which will be discussed by the Bishop of Michigan City and the Rev. Dr. Faber. At Conference II. the Rev. F. C. Sherman will speak on the subject, "Can the Missionary Council and the Sunday School Convention be Coordinated?" and the Rev. Arthur R. Gray will discuss "Teaching Missions in the Sunday Schools." Bishop Weller and Dean De Witt will have charge of Conference III., at which the topic will be "Seminary Training for Men to Work in Small Towns and Rural Districts." The general topic at Conference IV. will be "The Use of Laymen as Catechists, Preachers, and Evangelists," which will be opened by the Bishop of Indianapolis. Archdeacon Dodson will discuss "Revival of Weak Rural Parishes," the Bishop of Springfield will tell of the "Establishment of the Church in Mining Districts," and the Bishop of Marquette will speak on "The Conducting of Out-of-Door Services." Conference V., on the general topic, "How Can the General and Diocesan Boards of Missions Co-operate in the Interests of Church Extension?" will be opened by the Bishop of Milwaukee, and the Bishop of Western Michigan will speak on the "Relation of the Department to the General Apportionment," and Dean Marquis will discuss the "Organization of a Congregation for the Greatest Missionary Efficiency." During the sessions a lunch will be served at the Country Club, and a Church Club banquet will be held.

Delegates desiring accommodations should notify the Rev. Henry E. Cooke, 3118 Clinton avenue, Cleveland, Ohio.

NEW CHURCH COMPLETED AT FLEETON, VA.

AT FLEETON, Northumberland County, Va., a new church has just been completed and paid for. This is in Lower St. Stephen's parish, which was organized in the very early days of the history of the country. The Church has been ostensibly dead in the community for many years, but after the lapse of time is coming into her own. The work is in charge of the Rev. Benjamin Dennis.

GEORGIA CHURCH WILL CELEBRATE SEVENTIETH ANNIVERSARY

ST. JAMES' CHURCH, Marietta, Ga. (diocese of Atlanta), plans to celebrate the seventieth anniversary of the laying of the cornerstone on Sunday, October 13th. It is to be a red-letter day for this old parish. The rector, the Rev. Edward S. Doan, is preparing an historical address, which later on will form the nucleus of a book, which he expects to publish next spring. The historical address will be read on two Sundays—the first half, or the part up to the civil war period, will be read on October 6th, and the latter half on October 13th. The Bishop of the diocese will be present on the evening of the anniversary.

MARRIAGES OF THE CLERGY

THE MARRIAGE of the Rev. George Farrand Taylor, priest in charge of Grace Church-Holy Cross House, St. Louis, Mo., and Miss Mary Collison, daughter of Mrs. R. C. Collison of Washington, D. C., was solemnized in St. Margaret's church, Washington, on Thursday, September 12th, at 11 A. M. A nuptial Eucharist was celebrated. The Rev. Joseph Peck Robinson, headmaster of Trinity Chapel School, New York City, officiated, assisted by the curate of St. Margaret's. Mr. and Mrs. Taylor will take up their residence in the rectory of Grace Church about the middle of October.

A MARRIAGE of much interest to Church people occurred in Holy Trinity church, Richmond, Va., on September 11th. The contracting parties were Miss Emily Gravatt,

daughter of the rector, and the Rev. Robert A. Goodwin, Jr., Church missionary at Kiukiang, Kiangsi in the District of Wu Hu, China, and son of the Rev. R. A. Goodwin, D.D., rector of St. John's Church, Richmond. The ceremony was conducted by the fathers of the couple. Mr. and Mrs. Goodwin will leave for China on September 16th.

THE MARRIAGE of the Rev. William S. Sayres, D.D., general missionary of the diocese of Michigan, to Miss Sara Lydia Hunter took place in St. John's church, Detroit, Mich., on Saturday, September 7th, the Rev. Dr. Faber, rector of the church officiating. The church was well filled by the many friends of Dr. and Mrs. Sayres and a reception was held after the ceremony, at which a large body of Masons attended, Dr. Sayres being chaplain of Palestine Lodge.

IOWA SUFFRAGAN WILL RESIDE AT DES MOINES

THE CHURCHMEN of Des Moines have pledged \$1,200 per year, for a period of five years, to a fund to provide an episcopal residence for the new Bishop Suffragan of Iowa, who will make his residence in Des Moines. It is expected that at the end of that period a suitable residence will be purchased. The choice of Des Moines as the city of residence of the new Bishop is a wise one, as that city is the largest in the state and centrally located as a point from which to care for many of the mission stations, which will be directly under the charge of the Suffragan Bishop.

THE WHITE CROSS SINGLE STANDARD LEAGUE

DURING his vacation, the Rev. W. T. Allan, chairman of the White Cross Single Standard League of America, delivered addresses to men and women separately, in Washington, D. C., New York, and Ripon, W. Va., and organized seven chapters, three for women and four for men. The league now has thirteen chapters, numbering about two hundred members. Everywhere it is presented, the League is enthusiastically received. Unfortunately the work is hampered by the chairman having a parish to look after. He hopes next year to devote his entire time to League work. It will depend upon his raising the money. He has returned to his parish duties at Jacksonville, Ala., with a flood of letters of inquiry about the work to be answered.

EXONERATE PRIEST OF THE CHURCH

SOME MONTHS AGO a suit of a somewhat sensational character was begun against the Rev. Dr. Mellwain of Keokuk, Iowa. Those who were familiar with the circumstances felt sure that Dr. Mellwain would prove his innocence of all the charges, and that there was quite a good deal of evidence of blackmail in the suit. Events have proved the truth of these opinions, for the suit has been dropped and Dr. Mellwain completely exonerated of all charges brought against him. Performing as he did a priestly duty showing the goodness and kindness of his heart, and to shield the names of others, it will be good news to his friends that the latest developments of this case completely set at rest all scandal, and defamation of character which were attempted.

ENTHRONEMENT OF THE BISHOP OF FOND DU LAC

THE ENTHRONEMENT of Bishop Weller will take place at St. Paul's Cathedral, Fond du Lac, on Sunday, October 6th, at the 10:30 service. The Ven. Archdeacon Rogers of Fond du Lac, and the Ven. Archdeacon Thompson of Stevens Point will officiate, and the sermon will be preached by the Rev. Howard

B. St. George, professor of Ecclesiastical History at Nashotah House, Nashotah, Wis. At the celebration of the Eucharist, following the enthronement, Bishop Weller will be the celebrant, Archdeacon Rogers, deacon, and Archdeacon Thompson, sub-deacon.

The ceremony will be simple and brief, and owing to its taking place on Sunday, very few of the diocesan clergy will be present.

CONFERENCE OF CHURCH WORKERS AMONG COLORED PEOPLE

THE TWENTY-EIGHTH annual Conference of Church Workers among the Colored People, assembled in St. Cyprian's church, New Berne, N. C., on the evening of September 10th. There was a procession of all the clergy, Archdeacon Bright of Georgia, and the Rev. George F. Miller of St. Augustine's Church, Brooklyn, conducting the service. In the absence of the President, Archdeacon Phillips of Pennsylvania, Archdeacon Delany of North Carolina, Vice-President, presided. Addresses of welcome were delivered by the Rev. Junius L. Taylor, rector of the entertaining parish, and the Rev. B. F. Huske of Christ Church, who represented Bishop Strange. The acting President presented the Rev. Dr. Bragg, Historiographer, who fittingly responded to the words of welcome. The conference continued in session until Friday evening. There were a number of celebrations, missionary meetings, reading of papers, and general discussions. About twenty-five of the clergy were present, representing dioceses from Massachusetts to Mississippi. Altogether, there was in the neighborhood of one hundred visitors, including both clerical and lay delegates, and members of the Woman's Auxiliary. All of the principal towns of North Carolina were represented, and, it was indeed, and in truth, one of the most enthusiastic and helpful of all the conferences held. The hospitality of the good people of St. Cyprian's, and of the city, was most lavish and abundant. The next session of the conference will be held at St. Paul's School, Lawrenceville. All of the former officers were reelected, save that the Rev. H. B. Delany was elected as president in the place of Archdeacon Phillips.

On Friday the Rev. George M. Plaskett, Orange, N. J., preached a stirring sermon before the Auxiliary. Miss Otelia Russell, daughter of Archdeacon Russell, was elected recording secretary. The other officers were reelected. More than one hundred dollars were raised for missionary purposes. Mrs. A. B. Hunter, Raleigh, N. C., and the Rev. Samuel H. Bishop of the American Church Institute, were among those who addressed the Auxiliary.

The conference, by formal resolution, placed on record its great gratitude to Bishop Tuttle, and other friends, for the measure introduced by him in the House of Bishops at Cincinnati, looking towards Missionary Districts, and Negro Bishops; and earnestly expressed the wish that such proposed legislation would be adopted next year at the General Convention in New York. The conference also adopted certain resolutions calling upon the Board of Missions, with the consent of the Third and Fourth Missionary Departments, to appoint a colored priest in each of such departments, as a field secretary, on behalf of the special interests of this work.

In the general address to the Church at large, attention is directed to the interesting fact that the late Bishop Atkinson of North Carolina, purchased the very spot whereon the conference was assembled for the first colored parish organized in the South, following the late Civil War, which congregation was organized June 1, 1866, bearing the name of St. Cyprian's; and, that the same Bishop inaugurated in the same state, a year or two later, St. Augustine's School, Raleigh, the first educational institution for colored

Churchmen. Reference also was made to the approaching 25th anniversary of St. Paul's School, Lawrenceville, Va., and the Church at large requested to clear this splendid institution of debt before the celebration of this event. Attention is directed to the bright and scholarly men among colored priests, peculiarly fitted for the teaching office, and the wish is expressed that such may find the necessary opportunity in the institutions of the Church for the employment of their faculties, and not be forced into denominational institutions, while the young men and youth of our own race crave the personal contact and touch with such splendid representatives of the capability of the race.

The closing session of the conference was held on Friday evening, when Archdeacon Middleton of Mississippi, gave some account of work in that diocese, the Rev. Alonzo Johnson described the progress of the work in Hartford, Conn., and the Rev. Dr. Bragg of Baltimore, gave a missionary address on "Some Black Missionary Heroes."

SUNDAY SCHOOL INSTITUTE IN THE DIOCESE OF HARRISBURG

THE second annual Sunday School Institute of the diocese of Harrisburg will be held at Lancaster, Pa., on September 19th and 20th. An address will be made by the Rev. Dr. H. L. Duhring, and a lantern lecture will be given by the Rev. Dr. F. Gardiner. Other addresses will be made as follows: "Objective Teaching," by the Rev. W. Northey Jones; "Child Nature and Development," by the Rev. James F. Bullitt; "The General Board of Religious Education," by the Rev. W. Northey Jones; "Sunday School Extension," by the Rev. J. M. Gilbert; "Efficient Use of the Bible in Sunday School Instruction," by the Rev. C. G. Twombly; and "The Sunday School as a Social Force," by the Rev. Dr. F. Gardiner. The sessions of the Institute will be held on the grounds of Yeates School, where facilities will be provided for meals and for remaining over night.

CONSECRATION OF THE SUFFRAGAN BISHOP-ELECT OF IOWA

THE PRESIDING BISHOP has taken order for the Ordination and Consecration of the Rev. Harry Sherman Longley, D.D., Suffragan Bishop-elect of the diocese of Iowa, at St. Mark's church, Evanston, Ill., on Wednesday, October 23rd. The consecrators will be the Presiding Bishop, the Bishop of Iowa, and the Bishop of Chicago. The Bishop of Erie and the Suffragan Bishop of Chicago will be the presenters, and the sermon will be preached by the Bishop of Central New York. The attending presbyters will be the Rev. Albert L. Longley and the Rev. A. Randolph B. Hegeman. The Rev. Charles H. Young will act as master of ceremonies.

CHRIST CHURCH, MANHASSETT, L. I., BURNED TO THE GROUND

DURING a severe electric storm in the late afternoon of Wednesday, September 11th, Christ Church, Manhasset, L. I., was struck by lightning and burned to the ground. An organ valued at over \$5,000, which was recently installed, was destroyed. The rector, the Rev. Charles L. Newbold, with the assistance of some of the firemen, was able to save the communion vessels and a little of the church furniture. The loss is partly covered by insurance.

DEATH OF PROMINENT ST. LOUIS CHURCHMAN

MR. FREDERICK A. FANNING, a lay worker on the staff of the Hospital Missions, St. Louis, Mo., entered into rest on Thursday, September 5th. Mr. Fanning's work lay chiefly among the prisoners at the workhouse

and jail. He was singularly successful in winning the confidence of the men and arousing them to a resolution to lead a new life. He was highly esteemed by the city officials and officers of the court, who were nearly always willing to accept his judgment in the matter of paroles, and gave him every facility for his work. Of 264 paroles, granted at Mr. Fanning's request, only 25 have turned out to be bad, and many of these men are now living lives of usefulness and prosperity.

PAROCHIAL MISSION AT CHATTANOOGA, TENN.

THE REV. EDMUND DUCKWORTH, rector of the Church of the Redeemer, St. Louis, Mo., will conduct a ten days' mission, beginning October 1st, in St. Paul's church, Chattanooga, Tenn. The rector of St. Paul's is the Rev. Loaring Clark, formerly in charge of St. Paul's Church, Carondelet, Mo. The Rev. Mr. Duckworth recently received news from England of the death of his mother, a sweet, true-hearted, brave woman, who has borne the trials of old age and lingering illness with great cheerfulness and fortitude. Mr. Duckworth's last visit to her was in the summer of 1910, and since that time he has been in almost daily expectation of her end.

RESIGNS RECTORSHIP OF LARGE ST. LOUIS PARISH

AFTER a rectorship of nearly seven years, the Rev. D. C. Garrett has resigned the charge of St. Peter's Church, St. Louis, Mo. Mr. Garrett has been very ill during the summer, part of which he was obliged to spend in a sanitarium near Boston. The vestry of St. Peter's, in accepting the resignation, voted to continue his salary until January 1, 1913, as a mark of appreciation of his ministry.

Mr. Garrett was a delegate to General Convention in 1910, was chairman of the local committee for the Church Congress which met in St. Louis last April, and has held other positions of influence in the diocese. No steps have yet been taken by the vestry toward calling a new rector.

MEMORIAL SERVICE FOR THE LATE REV. DR. DALTON

ON THE Fourteenth Sunday after Trinity, a service in memory of the late Rev. Asa Dalton, D.D., rector emeritus of St. Stephen's Church, Portland, Maine, a notice of whose life appeared in these columns last week, was held in the church of which he had so long been the rector. The service was read by the present rector, his successor, the Rev. Henry F. Kroman, and the address was by the Bishop, the Rt. Rev. Robert Codman, D.D. The Bishop reviewed the life and labors of the deceased priest, and paid a warm tribute to his memory. Among other things, he emphasized Dr. Dalton's sturdy loyalty to his convictions, and said, "He was a man who made a name for himself, who accomplished something worth doing, and left behind him an influence that will never die." After the sermon appropriate resolutions were adopted by the large congregation in attendance.

DEATH OF JAMES T. GARDINER

THE BISHOP OF ALBANY, the Rt. Rev. William Crosswell Doane, D.D., whose daughter, Mrs. James Terry Gardiner, entered into rest at Northeast Harbor, Maine, on July 31st, has met with another bereavement in the death of his son-in-law, Mr. Gardiner, who died suddenly and most unexpectedly on the morning of September 10th. The health of the deceased had not been good for many months, but apparently had considerably improved, and it was while he was busying himself out doors at his summer place at North-

east Harbor that the final summons came. Mr. Gardiner, who was a prominent civil engineer, resided in New York City, was a native of Troy, N. Y., and was in his seventy-first year. He was educated in the public schools of Troy, at the Rensselaer Polytechnic Institute, and the Sheffield Scientific School, and received the honorary degree of Ph.B. from Yale in 1868. He had held various important positions, among which had been those of inspector of the U. S. Ordnance Corps, constructing earth works around the harbor of San Francisco, and of topographical assistant of the Geologic Survey of the State of California. Later he had been president of the Street Railway & Lighting Co., of St. Joseph, Mo., vice-president of the coal companies of the Erie Railway, and president of the Mexican Coal and Coke Co., and of the Northeast Harbor Water Co. He was well known in his profession, had large executive ability, and was highly esteemed in the wide circle of his acquaintance. He was a loyal Churchman, and left six children, a daughter by his first wife, and a son and four daughters by the late Mrs. Gardiner. The service at Northeast Harbor was held on September 12th at St. Mary's-by-the-Sea, and was conducted by the Bishop of New York, the Rev. W. T. Manning, D.D., rector of Trinity parish, New York, and the Rev. Charles F. Lee, the priest in charge of St. Mary's. As on the occasion of Mrs. Gardiner's funeral, the coffin was borne by residents of the village with whom the deceased had been acquainted for many years. The interment was at Albany, N. Y., on the afternoon of the following day.

THE CLERGY CLUB OF THE DIOCESE OF OLYMPIA

FOURTEEN of the clergy of the diocese of Olympia have organized a Clergy Club and have built a large club house upon Orcas Island in the San Juan group, about eighty miles north of Seattle. A tract of land was purchased overlooking the Sound and covering about two acres of ground. The building is a large one of the bungalow style, consisting of a large living room with open fireplace sufficiently large to receive four-foot logs, and necessary kitchen accommodation. Underneath the spacious twelve-foot veranda, which extends the whole length and one end of the building, is the men's dormitory, while the whole of the second story is used for the women's dormitory. About twenty-five guests, clergy and their families, spent the month of August in this delightful spot, and although the felling of trees, sawing of logs, and grading of driveways, required much manual labor on the part of Bishop and clergy, much time was found for mountain climbing, fishing, swimming, and kindred sports. The location is ideal and the mission church near at hand served as a proper part of clerical vacations to the benefit of the islanders. The size of the building is 18 by 42, and it was designed and erected under the guidance of the Rev. E. V. Shayler. It is planned to use the club house as a centre, and to erect cottages for individual or family use next year. The club has been duly incorporated under the laws of the state and is unique in the American Church.

CORNERSTONE OF CHAPEL LAID AT ST. HUBERT'S, N. Y.

A VERY interesting event occurred on Monday afternoon, September 2nd, at St. Hubert's, Keene Valley, N. Y., on the occasion of the laying of the cornerstone of the Chapel of All Souls, which is to be erected as a memorial to the late Rev. George W. DuBois, D.D., and as a means of perpetuating his work of twenty years in the neighborhood. The service was in charge of the Rev. Arthur H. Judge, rector of St. Matthew's Church, New York City, who for the last five years

has had charge of the work at St. Hubert's and the Ausable Club, during the summer months. Others of the clergy present, and who gave brief addresses, were the Rev. Walter Lowrie, rector of the American Church, Rome, Italy, the Rev. H. H. Pittman, rector of the Church of the Good Shepherd, Elizabethtown, and the Rev. M. K. W. Heicher of the Congregational Church, Keene Valley, N. Y. The architect of the new chapel is the Rev. Hobart B. Whitney, rector of Trinity Church, Athens, N. Y., and the contractor and builder, Mr. William Otis of Keene Valley, N. Y.

PROGRESS OF THE G. F. S. IN WESTERN NEW YORK

IN THE annual report of the G. F. S. for 1912 it is stated that at the present date there are twenty-four branches, 1,262 members (probationers and candidates), ninety-five married branch helpers, 415 associates, and thirty-two subscribers, a total of 1,804 connected with the Girls' Friendly in Western New York.

Many members enjoyed their vacation this summer at Holiday House on Conesus Lake, which was in charge of Miss Katharine Hayes of Geneva, as it has been for the past three years. The semi-annual meeting of the diocesan G. F. S. council will be held in Rochester on September 19th, at the home of the diocesan president.

A CORRECTION

THE STATEMENT that the Rev. James J. Vaulx was the only priest ordained under the authority of the Church in the Confederate States proves to be incorrect. We are advised that the records of the diocese of North Carolina show that there were six such ordinations in that diocese alone during the period of the Civil War, and very likely there were others in other dioceses of the South.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Benediction of St. Mark's Church, Milwaukee

THE SERVICE of benediction of the new St. Mark's Church, Milwaukee, will be held next Sunday morning at 11 o'clock, conducted by the Bishop.

MISSOURI

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

Deaconess Pew Gives Up Work at Grace Church-Holy Cross House—St. Louis Clericus Resumes Weekly Sessions

THE STAFF of workers at Grace Church-Holy Cross House has suffered a severe loss by the resignation of Deaconess Anne F. Pew, who has been resting after a severe operation last winter, and is obliged to give up all active work for at least another year. Deaconess Anne has been connected with the work of Holy Cross House almost from its foundation, and its present flourishing condition is largely due to her faithfulness and splendid courage in the face of almost insurmountable difficulties. She is greatly beloved by Church people in St. Louis, and particularly by the members of the mission, to whom she has ministered in things spiritual and temporal with a sympathy that won all hearts.

THE ST. LOUIS CLERICUS began its weekly sessions on Monday, September 16th. The chairman this year is the Rev. H. W. Mizner of St. Stephen's House, and the secretary is the Rev. George F. Taylor of Grace Church-Holy Cross House, St. Louis.

QUINCY

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

Men of St. John's Parish, Kewanee, Ill., Make Improvements During Rector's Absence

DURING the absence of the rector, the Rev. Wilfred Ernst Mann, who was in the east on his vacation, the men of St. John's parish, Kewanee, gave during the month of August a very successful "Fête Champêtre," which was attended by over one thousand people. It is proposed hereafter to make the fête an annual affair. During the summer, also, the interiors of the church and rectory were re-decorated throughout, and hard-wood floors placed in the latter.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

Clergy of the Diocese Resume Work After Vacations

THE CLERGY of the diocese have returned from their vacation and are planning their fall and winter work. During August the Bishop substituted for the three Sacramento city priests, that each might have a brief rest and change.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

School of Methods in Missionary Education at Cincinnati—Becomes a Novice of the Community of the Transfiguration

THE REV. SAMUEL TYLER, rector of the Church of the Advent, Walnut Hills, Cincinnati, has accepted the position of Dean of the School of Methods in Missionary Education, a continuation of the work of the World in Cincinnati. The classes meet at the Church of the Advent and Christ church, and Miss Irene F. Finte, president of the Junior Auxiliary and Miss Emily Tillotson, educational secretary for the Woman's Auxiliary in this diocese, are also taking an active part as teachers.

ON HOLY CROSS DAY Miss Mary Mitten, formerly of London, England, was clothed as a novice of the Community of the Transfigura-

RIGHT HOME

Doctor Recommends Postum from Personal Test

No one is better able to realize the injurious action of *caffeine*—the drug in coffee—on the heart, than the doctor. Tea is just as harmful as coffee because it, too, contains the drug *caffeine*.

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By the publication of the volume of Teachers' Helps for "Bible Lessons on Christian Duty," this series is now completed. Like the rest of the series the matter for this latest volume was sketched out by the late Professor Hayes, who had published all the others and had written about half of the present volume before his death. The latter has since been completed by Dr. Hayes' close friend, the Rev. John Mitchell Page, and the complete series is therefore before the Sunday School workers of the Church, as follows:

Bible Lessons on the Creed: Outline for Pupils.

A text to be learned, a scriptural passage to be read, a lesson to be written out. 44 lessons. Price, 5 cents each. Postage 10 cents per dozen.

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Sample Set, \$1.85 Postpaid.

This series of lessons is the outcome of practical experience, having been in use (at first in manuscript) for many years. The method has been worked out with the cooperation of trained teachers, with the aim of making it not only sound in principle but also available for the average teacher and pupil. The home work is simple and practical, and the results from it have been carefully kept in mind. Above all, taught are those of first importance, Christian Faith and Duty, and in treating them, the needs of children about eleven to fifteen years of age have been unusually encouraging. The subjects these lessons do not present abstract principles as such, although they are so arranged as to emphasize the fundamental truths, but each lesson deals with one or more passages of Scripture, carefully chosen. Scholarly accuracy in the treatment of these passages has been sought, more than will be evident upon a cursory examination; and at the same time the needs of children and of teachers have been considered above everything else, plain language has been used, and each lesson has been arranged with the thought always in mind that it is meant to be taught.

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MILWAUKEE, WIS.

tion at Bethany House, Glendale, at the early celebration by the chaplain, the Very Rev. Dean Paul Matthews and the Reverend Mother Superior, Mother Eva Mary. The movie takes the name of Sister Mary Agnes.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.

The Missionary at Cody Holds Services in Out-of-the-Way Places

RECENTLY Mr. Haight, the priest in charge of Cody, drove fifty miles in two and a half days. He forded the river six times in order to call at fifteen ranches. Once the water came into the buggy box. At Ishawooa, a small community, there were thirty present at the service, twelve of whom were men. The second evening at Marquette, the congregation consisted of twelve men and fourteen women and children. Only two persons at either of these services were communicants of the Church. In spite of this fact full Evening Prayer was used, and the people responded well.

CANADA

News from the Dioceses of the Dominion

Diocese of Montreal

AN IMPRESSIVE ceremony was witnessed by a large number of people on September 7th, when Bishop Farthing laid the cornerstone of the new Eglise du Redempteur, Montreal. The Very Rev. Dean Evans, who was chairman of the building committee, consecrated the stone. The Bishop gave a short address in the course of which he pointed out that the present church was not built for proselytising purposes, but only because they felt it their duty to offer to all members of their creed within the British Empire the opportunity of worshipping in their own language. The Bishop spoke of the affection felt by the congregation for the old church in Chatham street, now to be replaced, but he said that with the present growth of French protestant influence in the city, old buildings and old associations were becoming inadequate. The rector of the church, the Rev. H. E. Benoit, spoke in French and pointed out that all the successful attempts at French colonization were attempts made by Huguenots, a fact which no historian would deny.—THE REV. CANON HENSLEY HENSON, sub-dean of Westminster Abbey, preached in the Cathedral after evensong, on September 8th.—THE RT. REV. WILLIAM BOYD CARPENTER, formerly Bishop of Ripon, in England, will visit Montreal in the beginning of October, and give a course of lectures on the 2nd, 3rd, and 4th. The Provincial Synod opens in Montreal on October 17th.

Diocese of Quebec

BISHOP'S COLLEGE SCHOOL, Lennoxville, which opens on September 18th, has had many improvements made in the buildings during the past year. There are twenty bursaries for sons of clergy in the Dominion, entering as boarders in the school. The visitors are the Bishop of Quebec and the Bishop of Montreal.

Diocese of Toronto

THERE WAS a very good attendance of members at the annual meeting of the Canadian Guild of Organists, in the parish house of St. James' Cathedral, Toronto, September 3rd and 4th. Dr. Albert Ham, organist and choirmaster of St. James' Cathedral, is president of the association. Very satisfactory reports were received. It was decided to hold the convention again next year in Toronto, in September.—MUCH REGRET is felt at the departure of the Rev. A. G. Dicker, who has accepted the charge of St. James', Buxton, Derbyshire, England, and will go to take up his work there shortly. Mr. Dicker has been rector of St. Luke's, Toronto, for the last six years, where the self-denying work of himself and his wife have been greatly appreciated

and will be much missed.—THE REV. CANON POWELL, principal of King's College, Windsor, visited his old parish of St. Clements', Eglinton, and preached on Sunday, September 8th.—ONE OF THE well-known speakers to be heard at the men's mass meeting in Massey Hall, Toronto, at the time of the meeting of the Convention of St. Andrew's Brotherhood, to be held in that city the third week in September, is the Rt. Rev. Dr. Talbot, Bishop of Winchester. Another speaker will be the Hon. Robert Laird Borden, Premier of Canada.

Diocese of Huron

THERE WAS a large attendance at the laying of the cornerstone of the new Trinity Church, Watford, by Bishop Williams on September 5th. The rector of the parish, the Rev. S. P. Irwin, and a number of the clergy, assisted the Bishop. The fine new rectory in St. John's parish, Glencoe, was opened in the same week.

Diocese of Niagara

AN INTERESTING ceremony took place in St. Philip's church, Hamilton, on September 1st, when Bishop Clark consecrated the beautiful new altar and reredos, as well as other gifts for the interior furnishings.—AT THE Children's Service in the Church of the Ascension, Hamilton, on September 8th, the special preacher was the Rev. Dr. Rexford, principal of the Diocesan Theological College, Montreal. The duplex envelope system, which has been adopted in this church during the summer, seems to be very successful.—THE CHURCH OF HOLY TRINITY, Welland, is to be greatly improved and enlarged, the alterations to cost over \$8,000. Among them are a new tower and organ loft.

Diocese of Mackenzie River

A STRONG appeal is being made for the Eskimo missions in the far north. An incident given by the Rev. C. E. Whitaker, missionary at Peel's River, shows the reality of the faith of these people when they have accepted Christianity. During a visit from the Bishop last summer, after a service distinguished by the heartiness and earnestness of the singing and responses of the Eskimo converts, a pile of furs was shown worth \$226, the free-will offerings of these poor people.

Diocese of Ottawa

A VERY fine memorial window was dedicated in Holy Trinity Church, Cornwall, on September 1st, by the rector. It is in memory of a member of the congregation, the late E. C. Robertson, one who, the rector said as Churchman and communicant had shown forth the light of God in the spirit of devotion and integrity.

Educational

ON THURSDAY morning, September 7th, St. Martha's School for Younger Girls at Knoxville, Ill., opened its portals for the second full academic year. Twice the number are in residence this year, that entered the school last September, and others are expected; following the experience of last year, when several were received after the opening. It has been found best to limit the number of day pupils received, the increasing number of residents making this necessary.

The High Celebration, with an appropriate address by the chaplain of St. Mary's School, the Rev. Dr. Chittenden, formed the leading feature of the day's programme. After luncheon the students met their instructors in the classroom, duties were appointed, and the routine of work and play fully explained and established.

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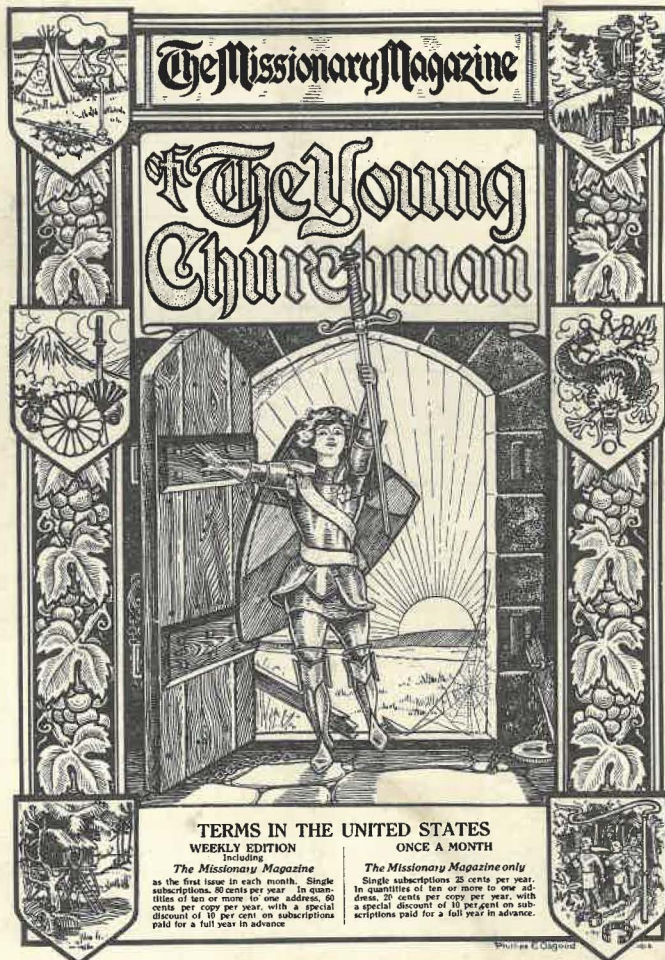
THE FIRST NUMBER OF
**The Missionary Magazine of
 The Young Churchman**

will be the regular weekly issue for October 6th

AS already announced, The Young Churchman begins a new venture with its issue for the first week in October. From that date the first issue in every month will be a special

**Missionary
 Magazine**

edited by the editors of the *Spirit of Missions*, by permission of the



Reduced Fac Simile of Cover

Board of Missions. There will be contained a series of Missionary Lessons by the Rev. Wm. E. Gardner. These Missionary Magazines may be obtained regularly; one number each month of The Young Churchman or they may be subscribed for separately as The Missionary Magazine (once a month) alone.

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FOR TEACHERS

Aids for the teacher in connection with Mr. Gardner's Missionary lessons will be printed monthly in the *Spirit of Missions*, to which every Sunday School teacher ought to be a subscriber. For this purpose a club rate for Sunday School teachers of 50 cents a year for the *Spirit of Missions* is made by the Board of Missions, the regular subscription price being \$1.00. Thus it is hoped that each of the two magazines will supplement the other.

And we suggest also the importance of teachers and other Sunday School workers fitting themselves for that work in a broad, comprehensive, and not merely technical manner. For that purpose

we strongly recommend for all Sunday School workers THE LIVING CHURCH, in which the news and thought of the Church are presented, week by week, in interesting manner. The subscription price is \$2.50 per year, and clubs for Sunday School teachers, consisting of five or more subscriptions, are entered at the rate of \$2.00. Thus, in clubs, the teachers and workers may obtain THE LIVING CHURCH and the *Spirit of Missions* for the price of the former alone—\$2.50. Surely this annual investment for the sake of broadening the vision of the Sunday School teacher is one that every teacher will be ready to make.

The Young Churchman Co., Milwaukee, Wis.