

# The Living Church

VOL. XLVII.

MILWAUKEE, WISCONSIN.—SEPTEMBER 28, 1912.

NO. 21

416 LAFAYETTE ST., NEW YORK

Entered as Second Class Mail Matter at the  
Postoffice in Milwaukee.

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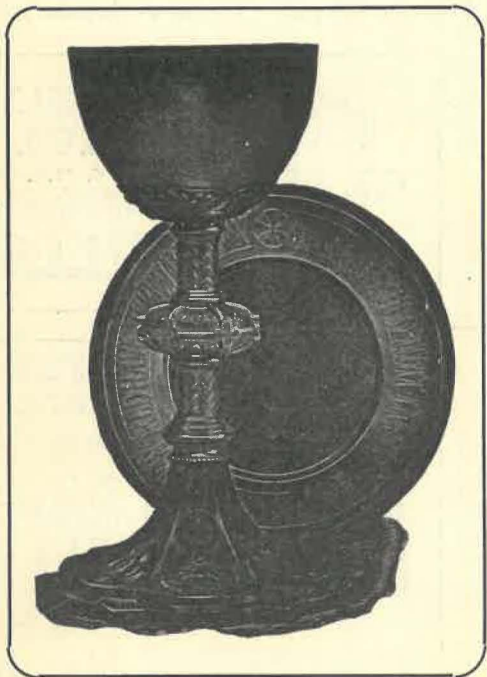
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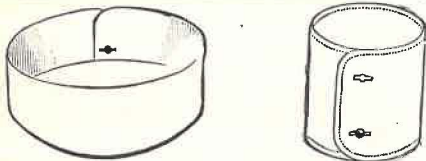
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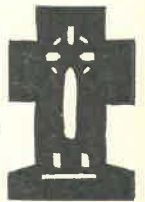
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*A Weekly Record of the News, the Work, and the Thought of the Church*

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

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Milwaukee: 484 Milwaukee Street (Editorial headquarters).  
Chicago: 19 S. La Salle Street (Advertising headquarters).  
New York: Sunday School Commission, 416 Lafayette Street.  
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

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IT IS only fools who make a mock of sin. The sensitive, the highly strung, the easily tempted, the men of good intentions, weak will, and strong passions—they know its agony, its thralldom, its reality.—*Basil Wilberforce.*

## THE MEDIUM OF GRACE

ONE Body, and one Spirit . . . one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." . . . "Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights."

So came the Son; so the Church, as the Son's Bride; so our spiritual natures—from above.

There are two views of the Church. One that it is a consummation; an end to be attained; the result of previous qualifications passed. The other that it is a training school; a factory wherein are made Christian men and women. The latter is St. Paul's view. The Church is not something that men can make, but something that makes men.

In the first Epistle to the Corinthians, St. Paul says: "First that which is natural; afterward that which is spiritual." He is speaking of death and life; but the expression also applies to his view and teaching of the Church. There are some things that we are naturally. We belong to the animal creation, naturally; we are perhaps rational, naturally; but we are spiritual spiritually; for the Church is the Mother of the spiritual in us, and in our lives. That is why the sacrament of Baptism is called a "new birth"—because the Church gives birth to us spiritually in that sacrament.

The natural man's end is death, in company with all nature; nor need any live long in order to realize that natural birth ends in natural death. Nothing in all nature gives a certain warrant for believing in a future life. The illustrations of seed and butterfly are merely analogies that lose their force without the Gospel of the Resurrection; for the seed is not the plant that gave it, and the butterfly has a brief lease upon its second life, at best. But the spiritual man has no end. He is born into divine life, and with the spirit there is no end. This we learn spiritually; nature cannot teach it.

With the ways of man's life, this is also true, that nature leads to darkness. Education and physical strength do not lead to morality by any law of necessity inherent in nature. But spiritual man's way necessarily leads to light and morality. Not only does he know right, he acquires the power to do right.

The Church is the Mother of spiritual life, through Christ Jesus. Through her is builded a spiritual *home*, into which we are born, and in which we breathe the atmosphere of spiritual ideals—in which we are fed with spiritual food. In the natural family of good tone we learn and develop the standards only by being born into it. Thus, we have a commonly used word to express such birth-right acquirements; it is "breeding." And so likewise we learn and perform the ideals of the Christian life by being born into the Family of God, the Church.

And, reader, have not you and I seen that this is true? With all our sin and frailty, have we not accomplished something of the work of our Father, since being born into His Family? Is not that Family the medium and channel of grace?  
R. DE O.

MELANCHOLY is God's visitation upon an idle mind; his mode rather of scourging such an one back again to his duty; for the way of escape from any trouble in life is duty coupled with trust in God.—*Dwight.*

CHARITY, federation, comity, the deliverance of the over-churched community; agreement in essentials, diversity in non-essentials; the drawing together into one of the scattered and discordant discipleship of Christ—the time demands these forward steps. The signs and movement of the age, the teaching of the Spirit, the words of the Master, all impel us toward union.—*Prof. John W. Buckham.*



## PUBLISHERS' NOTICE

A NUMBER of the clergy have very kindly favored this office with lists of parishioners to whom they ask that sample copies of THE LIVING CHURCH be sent, many of them adding a cordial expression of their desire that the circulation of the paper be materially increased within their parishes. For these expressions of confidence and good-will we desire to return sincere thanks.

The circulation of Churchly literature is the first step toward securing an intelligent laity. We shall never have active Churchmen, whether in the parish, the diocese, or the Church at large, until we take steps to secure a laity that is intelligently interested in the current work and current thought of the Church. We are perennially surprised when years end with missionary deficits, when clergy relief and pension funds are not enthusiastically subscribed, when even General Conventions prove that subjects that have been commonplaces for years to intelligent readers of the Church press, fall as complete novelties upon the ears of eminent gentlemen who do not know that there are any Church papers except the organs of their respective parishes, and who deem legislation therefore to be "inexpedient at this time" of their ignorance.

These conditions will last as long as the lay people generally are not readers of the Church papers. Their cure is not to be found in writing pessimistic letters about the Church to these same Church papers; but in finding a guild or an individual that will carefully canvass the parish for subscriptions. A liberal commission is offered for the purpose; but the benefit to the Church should be a greater impetus than this commission. The mere circulation of sample copies (though we are always glad to send them) is of little avail. Few subscribe as a result of them. If the creation of an intelligent laity is worth while, it will take more effort than that, and we ask that *those who care* will institute such local canvasses. There is not profit enough in the transaction for it to be generally feasible for paid agents to be sent out from the publication office.

THE LIVING CHURCH attempts to fill a double need in the Church. It has pages that appeal to parish workers in general—such, for instance, as its special departments of the Sunday School and of Woman's Work—and it has pages that appeal more particularly to those who are already educated Churchmen. It cannot and does not neglect either class.

October is the best month of the year for a parish canvass to be made. The succeeding twelve months are those in which the issues to come before General Convention will be discussed. The determination of those issues depends very largely upon how successful we may be in *educating the whole body of the laity* upon them. You who know THE LIVING CHURCH can determine whether, for the sake of the Church, a large addition to its number of regular readers would be advantageous to the Church. If it is, we must look to you. There is little that can be done from the publication office.

Particulars as to terms for parish canvasses are sent on request.

## DIVORCE AND RE-MARRIAGE

HERE has been formed in California a (voluntary) Commission on Marriage and Divorce, which has entered upon a vigorous campaign in the interest of higher social ideals with respect to the subject, and is urging especially that public sentiment be crystalized upon a demand for an amendment to the Federal constitution to enable Congress to enact a uniform law.

This commission is, we understand, the outgrowth largely of efforts made by the Methodist conferences in the state, and it has employed the services of a Methodist minister, the Rev. Francis M. Moody, as Field Secretary. We learn with pleasure that our own Bishops and clergy in the state are giving their coöperation. Dividing the state into three sectional sub-organizations, we observe the names of the Bishop of Los Angeles

as the president of one and the Bishop of Sacramento as president of another, while we understand that the Bishops of California and San Joaquin are also active members. The movement has already resulted in the passage of a memorial to Congress by the State Legislature asking for such amendment of the constitution, and in the strengthening of the state law. Some additional steps which the commission is urging are the passage of a law requiring the presence of the District Attorney, in every suit for divorce or annulment of marriage, to contest the same in behalf of the State for the purpose of uncovering fraud and punishing perjury; and also of a requirement that at least five days' notice must be given to the County Clerk before a marriage license can be issued. The former of these steps is urged upon the advice of the superior court judges in three-fourths of the counties of the state; and both the suggestions are such as are working well in some other states already.

But what has particularly interested us is an investigation made by the Field Secretary into the cases of re-marriage of divorced persons within the state, covering a field not often investigated. Mr. Moody is authority for the statement that of the incredible number of more than 22,500 divorced persons who have been re-married in California within the last six and a half years, *more than 12,000 have been re-married by ministers of the gospel*—so-called. Nor has Mr. Moody been content even with discovering this alarming fact. He has found that some 2,000 ministers—some of them coming from outside the state for the purpose—have officiated at these 12,000 re-marriages, which were performed for all sorts of divorcées, some of them "married" after being divorced two or three times, and on all sorts of pretexts that are recognized by the "liberal" laws of the state. Of these 2,000 ministers he declares that more than 500 are Methodists (and it must be remembered that it is a Methodist minister who makes the statement), and that these have re-married more than 4,000 divorced persons; that 257 are Presbyterian ministers, who have re-married 1,800 of the number; that more than 200 Congregational ministers have married 1,472 divorced persons; and that Baptists, Disciples, and Lutherans follow with bad records, that Roman Catholic priests "are amazingly numerous, though most of them have only one or two cases to their charge"; and, finally, that "of the larger denominations the Episcopalian clergy have the best record." For this latter fact, God be thanked! But the condition is too serious for us to be content merely with having the "best record" for our own clergy. We have no reason to suppose that the various denominations represented in California are different from the same denominations viewed from a national perspective. Of course, as Mr. Moody says, many of these ministers are men who are no longer in the active ministry, men who are engaged, partly or wholly, in secular work, and the "black sheep" of which, unhappily, every ministry has some. But the figures are too large for it to be possible for these exceptional ministers to be the chief factors. Mr. Moody says they "represent every office of the ministry. An overwhelming majority of them are just plain pastors, but among them are found bishops and near-bishops, . . . honorably retired clergy including both supernumerary and superannuated clergy, college professors, college presidents," etc. It is impossible not to gather from these figures that an exceedingly low standard with respect to the re-marriage of divorced persons is astonishingly prevalent among at least those denominations that are cited as having the worst record—and they are the chief part, in numbers and in influence, of Protestant Christianity.

AND THEN we are furnished by Mr. Moody with some interesting comparative statements with respect to the ratio of divorces to population. In the (continental) United States the divorce rate has risen from 30 in every 100,000 in 1870 to 85 in 1906, and is estimated at 100 in 1910. Except for Indiana and Nevada, California has the highest ratio of any of the states. By geographical sections the ratio of divorces per 100,000 inhabitants has increased from 1870 to 1906 as follows:

North Atlantic states from 26 to 40. South Atlantic states from 8 to 43. North Central states from 45 to 109. South Central states from 18 to 117. Western states from 65 to 150. Pacific states from 68 to 156.

Thus no part of the United States has been free from the growth of the evil. Yet when we compare the figures of Japan, we find that the evil is there a diminishing one. The number of divorces in Japan has fallen from over 124,000 in 1897 to



about 60,000 in 1908; the ratio per 100,000 of population from 287 to 122. Not only have the divorce ratios of Japan and the United States nearly met, but the ratio in our western and Pacific states is now much worse than the ratio in Japan. Why is it that Japan can stem the tide of this grave social evil, and the United States cannot?

IT IS IMPOSSIBLE not to perceive that organized Christianity in America is at fault. The fact relating to the re-marriage of divorcées by ministers of Christian bodies is sufficient evidence of that.

We may put aside the comparatively small number of divorces that would canonically be esteemed rather the legal setting aside of such marriages as were in fact no marriages at all, and divorces that would better be termed legal separations from bed and board, involving no right to re-marry. For statistical purposes it is unfortunate that in most of our American states these are inextricably jumbled together with absolute divorces, though they are as distinct from the latter as are birds from fishes. To term all these alike absolute divorces is to make our statistics rather worse than they would be if the really justifiable legal separations and annulments of marriage were properly distinguished. Yet it is probable that these are relatively so few that they bear no great relation to the total of divorces granted, nor, certainly, can they be esteemed factors in the relative increase of these beyond the increase in population.

Of course it is nothing new, especially to Churchmen, that this condition exists in this country. It is repeatedly declared in warnings from our Bishops, in the Pastoral Letters that formerly proceeded from the House of Bishops, and in the ample literature of a religious and social nature that proceeds from Churchly writers.

Yet the culpable share that Protestant Christianity is taking in encouraging the worst violations of the Christian marriage ideal, by purporting to give the blessing of Almighty God upon marriages which God has explicitly refused to bless, is not so generally recognized. American statistics grow worse because American Christianity is a party to the evil; Japanese statistics grow better because Japanese Christianity, together with the better ideals of even Japanese paganism, have set themselves rigidly against the evil. For, happily, the Christianity that goes into all the world and vigorously preaches the gospel, is apt to be of the more virile sort that sets Christianity definitely against the social evils of any land. The minister of low ideals, who connives at divorce and performs the re-marriage of divorced persons, is not apt to be the sort who volunteers for service in the foreign field, or who would be accepted by mission boards if he did. Not many people believe in a sort of missions that does not require good morals as a basis of the religion that they would propagate. Yet the large numbers of Methodist, Presbyterian, and other ministers in California who have been parties to these numbers of re-marriages, do, indeed, furnish cause for fear that they must represent a very generally accepted low standard in their own bodies.

What can be done about it?

As our own words cannot be assumed to go largely beyond the limits of Churchmen, whose record is stated by this California observer to be the best that any religious body has made within the state, it would be useless, if it would not also be impertinent, for us to suggest what the duty of others may be. Yet it cannot be amiss for us to express the warmest sympathy with those men in these various denominations who are working for higher ideals among their own fellow Christians. Thus, though the Methodist record in California is shown to be the worst of any that has been made, it is the Methodist conferences that have taken the initiative in that step for reform that has resulted in the formation of this State Commission which is vigorously attacking the evil. We must leave to the best thinkers within these several bodies, the ways and means for bringing their own ministers and people into better control, quite confident that as these are aroused to the enormity of their official complicity in the scandal they will take steps to prevent it. *The key to the divorce situation in America rests, therefore, with the thinkers in these Protestant denominations.* In the meantime, by such coöperation as our Bishops in California are giving, Churchmen can show themselves ready, not to criticise, but to assist, those who are making a campaign for betterment.

And then we can all work for better state laws, and, ulti-

mately, for an amendment to the Federal constitution vesting in Congress the right to regulate marriage and divorce—where it belongs. The former must not be permitted to wait for the latter. Amendments to the Federal constitution require at least a generation of agitation. Nor have we much sympathy with the demand for uniform state legislation, which some are making. Uniformity of legislation by the states, as our legislatures are constituted, seems to us absolutely impossible, and the uniformity could be only that of the minimum if it were not. Such efforts seem to us wholly wasted. To improve state laws as rapidly as we can, to labor for a constitutional amendment ultimately, and to labor incessantly to promote higher ideals among the American people and especially among those who profess and call themselves Christian, these are the steps toward reform that seem to us to lie closest to us.

Nor should we suppose that even as Churchmen we are beyond the necessity for improvement. Our canon law does not absolutely prohibit the re-marriage of divorced persons; and, still worse, we hear occasionally of a priest who prostitutes his holy order by marrying those who do not even come within the present exceptions of our canon. Where such instances occur, the canonical machinery for discipline may well be put into operation. If any priest deliberately violates the law which the Church has given for his instruction in this moral issue, he renders himself unfit for the exercise of the priesthood. For the protection not only of the Church's good name, but also of the souls committed to his charge, it becomes necessary that the Church's law with respect to the re-marriage of divorced persons be rigidly enforced.

Nor can we stop there. The evil is so great, the doubts as to who are "innocent parties" are so insoluble, that even those who defend the abstract right of such parties to re-marry may well join with those who—as ourselves—believe that no such right can be recognized, in enacting a stricter canon law. That law should, we believe, provide that no marriage of a person divorced (except where the so-called divorce is the equivalent of a canonical decree of the invalidity of any marriage *ab initio*, which fact should invariably be left to the Bishop to determine upon legal evidence) should be performed by our clergy or permitted to our people. Only by such a law, simple and easily understood, can we do *all* that is within our power to stem the evil, even among our own people. And well will it be when the State also distinguishes, as does the Church, between absolute divorces, legal separations, and decrees setting aside marriages as invalid from the beginning. This distinction, could it be generally made, would be a great assistance in the work of reform.

Here is an important duty for our coming General Convention.

#### ANSWERS TO CORRESPONDENTS

G. H. C.—(1) Authorities differ as to whether the priest should say the Lord's Prayer alone at the beginning of Holy Communion, the balance being in favor of the practice.—(2) The people join when it is said in the Confirmation service and elsewhere.—(3) Bride and groom kneel for the Benediction in Holy Matrimony but not, commonly, for the Lord's Prayer and collect. The people repeat the former.—(4) St. Gabriel's is an entirely proper name for an Anglican church. We recall such a dedication of a church in Long Island and there are probably others.—(5) We occasionally hear of the cornerstone of a church being laid by masonic orders, but it always seems incongruous, masons no longer being, as once they were, orders within the communion of the historic Church.

C. R.—(1) The observance of the Angelus is a widespread custom throughout the Latin nations of Europe and, to some extent, beyond. It consisted originally of a sunset call to prayer and afterward was extended to morning and noon as well. The prayers used have varied and need not necessarily be uniform. Our own customary noon-day prayer for missions is, in substance, a revival of the custom in modernized form.—(2) We have no information.

PUPIL.—(1) Custom justifies sitting through the offertory where the congregation is large or an anthem is sung; but where the time consumed is small, particularly at early celebrations, it is better to stand.—(2) The people do not join by saying *Amen* to the final collect after the recessional.

A. N. S.—The wafer termed the *Host*, at the Holy Communion, is distinguished from other wafers by its size rather for the practical convenience of the priest in making the fracture and in caring for the broken fragments than through any symbolic purpose.

NOT ALL at once does Christ reveal himself, when we go forward determined to be his. And the old life still struggles for the mastery, and we are in heaviness through manifold temptations. But the difference between Christ and the devil is just this, that the devil's to-morrow is worse than his to-day; but the morrow of Christ, for every man who trusts him, is always brighter and better than his yesterday.—G. H. Morrison.



## BLUE MONDAY MUSINGS

AN English friend is good enough to write appreciatively of the *olla podrida* sometimes served up in this column. Her last letter tells of a visit to some children with a new brother. The first thing a little sister said on hearing of the arrival was, "Does Mummy know?" The small boy, explaining the advent of the baby, declared, "Why, God has only to wave His Hand, and down they come!"

COMMENTING upon some verses reprinted here, *Irremeabilis Unda*, which deal with rainy weather, my friend encloses a pendant poem by Katherine Tynan Hinkson, portraying cheerful optimism in the presence of a downpour. (But I recall the definition of a pessimist as "one who has to live with an optimist"!):

## A MEMORY

This is just the weather, a wet May and blowing,  
All the shining, shimmering leaves tossing low and high  
When my father used to say: "'Twill be the great mowing,  
God's weather is good weather, be it wet or dry."

Blue were his eyes and his cheeks were so ruddy,  
He was out in all weather, up and down the farm;  
With the pleasant smile and the word for a wet body;  
"Sure the weather's God's weather, who can take the harm?"

With a happy word he'd silence all repining,  
While the hay lay wet in field and the cattle died,  
When the rain rained every day and no sun was shining;  
"Ah, well, God is good," he'd say, even while he sighed.

A wet May, a wild May; he used to rise up cheery  
In the grey of the morning for market and for fair,  
Now he sleeps the whole year long, though days be bright, be dreary  
In God's weather that's good weather, he sleeps without a care.

Now 'tis just the weather, a wild May's weeping,  
How the blackbird sang and sang 'mid the tossing leaves!  
When my father used to say: "'Twill be the great reaping,  
God send fine weather to carry home the sheaves."

THIS is too bright a jewel to shine only in Wheeling, West Virginia. The convincing argument from the galaxy of notables named is evidence, at least, of a desire for some sort of apostolicity and authority. But how I should like a really good definition of "broad"!

## "THE RELIGION OF THE FUTURE"

"It will be broad. It will be rational. It will be progressive. It will satisfy the mind as well as the soul.

"Not a religion of the dead past, but of the living present; a tribute to the God of Truth, of Light, of Love, of Beauty; the God of Science, of Letters, of Philosophy; the God that breathes life into man, beast, bird, bud, flower, and every living thing; the God of the *here* and *now*.

"Not a religion of creeds but of deeds; not of forms but of realities. It is called

## UNITARIANISM

"The religion of Emerson and Longfellow; the religion of President Taft and Governor Harmon; the religion of Dr. Eliot, David Starr Jordan, and Edward Everett Hale; the religion of many thinkers everywhere.

"Hear a live-wire message at the Eoff Street Temple, next Sunday morning at 11 o'clock, by the Rev. Peter A. Molineaux.

"FIRST UNITARIAN SOCIETY OF WHEELING, W. VA."

THE *Manayunk Review* informs its readers that "Confirmation was observed recently at St. David's Church, when a class of nine received the rite at the hands of the new rector, the Rev. C. W. Woodroffe. The Bishop of Delaware was also present."

HERE is a sign of the times, as to "progressive and up-to-date religious methods," surely, taken from the theatrical review, *Variety*:

## "THE CHURCH AND THE STAGE"

"At Los Angeles, Cal., those who have charge of the managerial affairs of the First Congregational Church are planning an unusual and unique method of sermonizing next Sunday, and also for September 22nd, when Benjamin Scovell, an English actor and entertainer, proposes to occupy the pulpit in the absence of the pastor, William Horace Day, and undertake to portray Wilson Barrett's religious play, "The Sign of the Cross," in five scenes, and a Biblical piece of his own in three scenes entitled *King Saul*.

"Mr. Scovell announces that he will wear no 'make-up,' but that otherwise his delineations will bear all the earmarks of stage acting."

IDAHO does not mean to be behind the times, either, judging from this advertisement in the *Idaho Daily Statesman*:

## "DIVINE HEALING MEETINGS"

"Hear Rev. S. M. Kristensen, an associate of Dr. Yoakum and the widely known Pisgah Home of Los Angeles, Cal., teaching and preaching the full gospel, at G. A. R. hall, 714 State street, Friday and Saturday this week, 2:30 and 7:30 P. M., and Sunday at 3 P. M. Healing by the Lord at close of each meeting, free of charge."

I NOTE with real pleasure the truly Christian act of the Dutch Reformed body, which has turned over to the Presbyterians six local congregations in Oklahoma, with \$50,000 worth of property, because it feels that the Presbyterians can manage them to greater advantage. With practically no doctrinal differences, there is no sacrifice of principle here, but a real spirit of reunion, which (logically carried out) would heal more than one of the grievous wounds in the Body of Christ.

PROFESSOR ALBERT SCHNEIDER, in charge of the United States Bureau of Chemistry at San Francisco, says that the American Tobacco Trust distributed five million dollars worth of free cigarettes in China, after the late campaign against opium there, and has created an enormous demand for that product. He adds that the cigarette here is creating a more general use of opium. I make no comment: but wherever I see cigarette-stained fingers on a Christian minister, I *think* much!

I SHOULD LIKE to know the Rev. William M. Neeley, pastor of the Cumberland Presbyterian congregation of Near Brick, Ala., who publishes this statement in his local paper:

"Hitherto we have had no ice-cream suppers or any 'whipping the devil around the stump' to get money to build, but have just gone down into our pockets as did our fathers, and gave as God had prospered us. Our pastor does not believe in ice-cream suppers nor any device that the devil would have us use to get money. God's plan is to 'give and ye shall receive.' 'Will a man rob God? Bring your tithes into the store house and try Me, saith the Lord.'"

But it rather startles one to read, in the same article, about "the first annual Communion service in our new church!"

HERE is a tribute to Christianity and Foreign Missions, which is well worth preserving, since it comes from a Jew, Rabbi Landman of Philadelphia. Perhaps some of those "liberal" Christians, who doubt the wisdom of attempting to supplant ethnic religions, will consider this carefully:

"Christianity, however, has both the moral and spiritual force of which Shinto and Buddhism are void. That's why it made such tremendous progress in Japan during the sixteenth and seventeenth centuries, and that's why its missionaries of every denomination are succeeding so wonderfully to-day. Its appeal is to the heart and to the soul, to the high and low born, to the rich and to the poor alike. Its doctrines bring joy in the present and hold out hope for the future. There is little doubt, therefore, under the broad toleration that the Japanese government is assuring by its stamp of approval placed upon it by the home office, that in due time Christianity's conquest of Japan will be phenomenal and complete."

I learn from some of our own missionaries in Japan that the new Emperor is most favorably disposed toward Christianity. Who knows what his reign may bring forth?

SOME WEEKS AGO I printed here a summary of the ecclesiastical tangle among the French Roman Catholics of Quebec, regarding the priests of the College of Ste. Marie de Monnoir, who were under censure of the Archbishop of Montreal and the Bishop of St. Hyacinthe, but were championed by Justice Monet of the Quebec Supreme Court and many other laymen. I learn from the Montreal papers of August 12th that the priests' appeal to Rome has been rejected, they have been suspended *a divinis*, and their chapel placed under papal interdict. I quote this from a paper edited by a Roman priest, as perhaps bearing on the case:

"Said one eminent Cardinal in Rome to a priest who went there in trouble: 'Rome will listen more to one lie of a Bishop than to a hundred truths from a priest.'"

PRESBYTER IGNOTUS.

WE DO NOT understand the meaning of our youth, our joys, or sorrows, till we look at them from a distance. We lose them to get them back again in a deeper way. The past is our true inheritance. Its sacred lessons, its pure affections, are ours forever.—*Frederick W. Robertson*.



**IRISH BISHOPS PROTEST AGAINST HOME RULE**

Pastoral Letter Issued by Bishops in the Province of Ulster

**ENGLISH CHURCHMEN DEFEND THE SANCTITY OF THE LORD'S DAY**

The Living Church News Bureau }  
London, September 10, 1912 }

THE following pastoral, with reference to Irish Home Rule, has just been issued by the Archbishop of Armagh and the four northern Bishops:

"To the Members of the Church of Ireland in the Province of Ulster:

"DEARLY BELOVED IN THE LORD:—It would be idle to shut our eyes to the fact that we are face to face with a great crisis in the religious and political history of our beloved native land. Momentous changes are proposed for the future government of Ireland, the disastrous consequences of which, if carried out, none of us can forecast. In this time of sore anxiety we implore of our people to be very earnest and constant in their prayers to Almighty God, that of His bounteous goodness He will overrule all things to the glory of His name and the greater good of His Church and people.

"We ask especially that Sunday, September the 22nd, may be observed as a day of special humiliation and prayer in all our churches for God's mercy and guidance. Let all our services on that day be marked by deep personal humiliation and confession of sin; by intercession for all who are in positions of authority, that they may have grace to be faithful to the public interest; by supplication on behalf of our fellow-countrymen of all classes and creeds, that they may learn to work together for the common good; and above all by earnest and devout prayer 'that truth and justice, religion and piety, may be established among us for all generations.'

"If we thus wait upon God in humility and faith, He will bring us and our country in safety through the present crisis.

"The Lord sitteth above the water floods. He remaineth King for ever; He will give strength unto His people.. The Lord will give His people the blessing of peace.'

"We are your faithful servants,

"JOHN B. ARMAGH, Archbishop and Metropolitan.

"GEORGE A. DERBY and RAPHOE.

"A. G. KILMORE.

"CHARLES F. DOWN.

"MAURICE CLOGHER."

Canon Ottley, honorary secretary of the Imperial Sunday Alliance, has recently written to the Archbishop of Canterbury

**The Imperial Sunday Alliance**

to draw his attention to the question of opening of places of amusement on Sunday. He mentioned the forthcoming meeting of actors and theatre managers at which it was understood that, in protesting against the preferential treatment accorded to the moving-picture shows, they will demand (1) either that no Sunday licenses be granted to the picture-show business; (2) that in common justice the same permission shall also be extended to all other places of public entertainment.

The Archbishop has sent a letter in reply, saying that he rejoiced to learn that the wisest leaders of the theatrical profession were taking strong steps to prevent the disaster of the breaking down of our English rule as to the closing of theatres, etc., on Sunday. Continuing, the Primate says:

"Any help that the Imperial Sunday Alliance can give to strengthen the hands of those who are at the front in this endeavor ought to be ungrudgingly offered. This is not merely, or even mainly, a religious question, though it is that also; it is a social question of the first magnitude, and among those who take a large and far-seeing view of such problems the answer to the present questionings is not doubtful. Once let this happen, and the result will speedily be the obligation to do seven days' work for six days' pay, and to lose the inestimable privileges, sacred and secular, which have belonged to the English Sunday."

The details which have been recently published with regard to the new fire appliances at St. Paul's, refer, says the *Times*

**Protect St. Paul's from Danger of Fire**

newspaper, to only a small part of the scheme now being carried out by the Cathedral authorities under the supervision of their architect:

"Students of history will remember that many disastrous fires have taken place in St. Paul's churchyard, and that two Cathedrals have been entirely destroyed. The present building has also been exposed to greater risk of fire than the public has probably suspected, partly from danger-spots within the building itself, partly from the close vicinity of immense warehouses, the growth of which could not have been anticipated by Sir Christopher Wren."

It has already been explained how the new system of pipes and hydrants will enable water, for the first time, to be poured

on any part of the structure in case of need; but the general purpose of the present scheme is rather the prevention than the extinction of fire:

"It includes the removal of a great deal of inflammable material from the building, especially from the dome, the crypt, the back of the choir-stalls, the towers, galleries, and staircases; the substitution of iron, steel, or teak for soft wood; the erection of fire-proof partitions; the provision of emergency entrances for firemen; and the introduction of various other appliances and precautions of a similar character."

The whole work, which is based upon suggestions made by the London Fire Brigade after a careful survey of the Cathedral, is being executed at a cost of several thousand pounds; and, in bringing the scheme to a successful completion, it is understood that Canon Alexander, the treasurer, has received generous assistance from the Ecclesiastical Commissioners, the Corporation of the City of London, the leading old City Companies, and some of the chief business firms, especially in the neighborhood of St. Paul's.

The *London Diocesan Magazine* for this month refers in a note on "The Church of England and Cromwell" to the present celebration by the Protestant Dissenters of the 250th anniversary of what in this vocabulary is called "Black Bartholomew." It says:

**Dissenters Keep Anniversary**

"Various Nonconformist denominations have recently commemorated the 250th anniversary of the ejection, but it is gratifying that Churchmen have in no period collectively commemorated the cruel expulsion of the clergy during the Commonwealth from the benefices to which they had been legally inducted and from which they had been unjustly driven and deprived."

The Trade Union Congress held at Newport (Monmouthshire) last week adopted a resolution to "eliminate the question of secular education from the questions for discussion at any future Trade Union Congress." The Dean of Manchester

**The Trade Union Congress**

(Bishop Welldon), writing to the *Times*, thinks that the resolution tends to remove what has hitherto been a serious obstacle to a good understanding between the Church and the Trade Union Congress or the Labor Party. There would indeed, he says, be danger in exaggerating the necessary importance of the action of this Congress. But so far as the resolution goes it will, he thinks, "be welcomed by all Christians who wish the Church to show a growing interest in the cause of confederated labor."

The long announced *Autobiography and Life of Father Tyrrell*, by Miss Maud Petre, will be published during the autumn by Mr. Arnold. J. G. HALL.

LONG AGO there was a muster at Mizpah, and it was recorded on the muster-rolls that "there came none from Jabesh-Gilead to the assembly." There was a life and death struggle with the Philistines when every man was needed, but not a man from Gilead answered the roll-call. The curse of Gilead was the curse of indifference, the menace of doing nothing, the misdemeanor of those who do not help. In every good cause there are those of whom it is recorded that "they didn't go." There are many who imagine that this is not a very serious fault, that it is harmless failing; but, as a matter of fact, there is no such thing as negative conduct. There is no such state as doing nothing. All conduct is positive. Doing nothing to a garden is giving aid and comfort to the weeds. Doing nothing to the body is committing slow suicide. "He that is not with me is against me." Not being with us, says Christ, is positive; it is being against us. He that does nothing about voting is helping the opposition. He that does nothing about paying his bills is damaging his credit. He that is not pulling his own weight and more in the boat is helping the other crew to win the race. And it is interesting to note that one of the most severe condemnations uttered by Christ was against those who "did it not." —*The Church Militant.*

EVERYWHERE in creation there is a charm, the fountain of which is invisible. In the natural, the moral, and the spiritual world it is the same. We are constantly referring to causes which are only effects. Faith alone reveals to us its true origin.

God is behind everything.

His sweetness transpires through the thick shades which hide Him. It comes to the surface, and with gentle mastery overwhelms the whole world.

The sweetness of the hidden God is the delight of the life. It is the pleasantness of nature, and the consolation which is omnipresent in all suffering. We touch Him, we lean on Him, we feel Him, we see Him always and everywhere. Yet He makes Himself so natural that we almost overlook Him. Indeed, if it were not for faith we should overlook Him altogether.—*F. W. Faber.*



## SUMMER CHURCH-GOING IN NEW YORK

Large Attendance at the Cathedral Shows the Necessity for Enlargement

DR. CHRISTIAN IN BETTER HEALTH

Branch Office of The Living Church }  
416 Lafayette St. }  
New York, September 24, 1912 }

**W**HAT purported to be accurate figures, certainly not reassuring, have been given from time to time this summer concerning Sunday morning attendance at the more prominent churches and chapels in the city of New York. The publication of these statistics was all the more to be deplored because there was no mention of offsets or reasonable explanations. The average reader would infer that the Christian consciousness of this community had fallen to an ominously low level. It is reassuring to learn from reputable sources that there are figures of another sort to be given. The Cathedral clergy state that not only was the attendance on one service on "Labor Sunday" during a thunder storm something in excess of twelve hundred, but also that "all through the summer, even on the hottest days, the average attendance in fair weather was about the same, and, even in bad weather, the attendance did not fall below 800 on the hottest days."

If such large attendances are recorded in the summer months, when so many thousands are out of town for the season, for a two-weeks' holiday, or for a day's outing in the country and seaside resorts, the need of increased seating capacity at the Cathedral is amply demonstrated. The efforts made by Bishop Greer and the members of the Cathedral League to gather funds for the completion of the nave are not based on mere sentiment, however commendable. The Cathedral of St. John the Divine must be enlarged because there is need. The Bishop will be glad to hear from persons willing to subscribe for this laudable undertaking in sums of \$500 or multiples.

The Rev. Dr. George M. Christian, *rector emeritus* of the Church of St. Mary the Virgin, New York City, and of Grace Church, Newark, N. J., has had an enjoyable summer at Bay Head, N. J. He was so much improved in health that he was able to attend

**Dr. Christian in Better Health**  
regularly the services at All Saints' Church, where he had established the strong summer congregation by his superior ministrations through many seasons. Dr. and Mrs. Christian will spend the winter and early spring at Atlantic City, N. J.

During the summer months, St. Ann's Church, St. Ann's avenue and 140th street, has been undergoing repairs and improvements.

**St. Ann's Church Improved**  
A new oak floor has been laid in the nave and transepts and cork tiling in the chancel and sanctuary. The whole interior has been refinished and the sanctuary redecorated. During the progress of the repairs, services have been held in the chapel of the parish house. It is hoped to use the church the last Sunday in September. The Rev. W. Bertrand Stevens began his rectorship on September 1st.

## IN THE CITY

I yearn, as only the toilers yearn  
Whose battles may not cease,  
To take the longest road from town,  
To find the path to peace.

I sigh, as only the restless sigh  
Whose dreams have not come true,  
To seek the clean and open life  
Under God's friendly blue.

I long, as only the lonely long  
Whose days are full of pain,  
To turn my back on fevered streets,  
To be myself again!

GERTRUDE BROOKE HAMILTON.

AFTER ALL, what is humanity but one vast crew ploughing in one and the same vessel—the universe, o'er that mighty ocean—life, bound toward a common goal—perfect unity with God; and what a pity it is that some few oarsmen are so tied to their own oars as entirely to overlook the all-pervading plan.—*Arthur B. Richardson.*

THERE ARE two surprises, one may venture to think, which await us in the day when the Lord returns to make his reckoning with his servants. One the place of honor given to plain, simple men and women, who put a great spirit of service into humble opportunities; the other the tragic shame of multitudes of feeble, self-centered, respectable people who buried their talents in dull and complacent routine.—*Cosmo Gordon Lang.*

## CONFERENCE OF PHILADELPHIA CHURCHMEN IS PROPOSED

Anniversary of the Consecration of the Two Bishops to be Observed

VARIOUS ITEMS OF PHILADELPHIA NEWS

The Living Church News Bureau }  
Philadelphia, September 24, 1912 }

**A**S the anniversary approaches of the consecration of the Bishop of the diocese and of the Bishop Suffragan (the feast of SS. Simon and Jude), the Bishop has announced informally his purpose to gather the clergy and laymen for conference at that time, and also to begin then the publication of the new diocesan magazine, the *Church News*. The Rev. George G. Bartlett, rector of the Church of the Saviour, Jenkintown, is to be editor-in-chief of this periodical, and the associate editors are the Rev. Arthur Rogers, D.D., rector of Holy Trinity, West Chester, and the Rev. Francis C. Hartshorne, rector of St. Peter's, Phoenixville.

At the Clerical Brotherhood, on Monday, the 16th, the Bishop spoke with much earnestness of the apportionment for general missions, which had been made up at the last by most strenuous activity on the part of himself and the committee of the Men's Auxiliary, and which he felt should be met far more largely by the systematic gifts of all the people of the diocese, through the Duplex Envelope or some kindred system. Much interest is felt in the work of the Committee of Seven, which is at work upon a new scheme of parochial apportionment, based upon receipts, and intended to rectify some obvious inequalities in the present method.

Among the memorials of the tragedy of the *Titanic* is to be one honoring Mr. George D. Widener, in St. Paul's Church, Ogontz (the Rev. J. Thompson Cole, rector), of which Mr. Widener was a vestryman. The widow of Mr. Widener is planning an extensive improvement of the interior of the church, including a new altar, for this purpose.

**Memorials to Mr. Widener**  
At a meeting of Consolator Ward, Confraternity of the Blessed Sacrament, of Calvary Church, West Philadelphia, held September 18th, a set of resolutions offered by Mr. William Stanton Maccomb, was adopted, commemorative of the late Bishop Grafton, for many years Superior General of the Confraternity.

**Patronal Festival is Observed**  
The Sunday following St. Matthew's Day, was observed by St. Matthew's parish as its patronal festival. The rector, the Rev. C. C. Pierce, D.D., celebrated the Holy Communion at 8 A. M. and at the later services, morning and evening, the Rev. J. Henning Nelms, a former rector, preached appropriate sermons. Mr. Franklin Spencer Edmonds made an address on the history of the parish in the afternoon.

**Meeting of the A. & E.-O. C. U.**  
A committee appointed by the Convocation of West Philadelphia to improve the condition of the Sunday schools in the convocation, has called a meeting to organize a convocational Sunday School Institute, at the Church of the Holy Comforter, Haverford avenue and Forty-eighth street, on Thursday evening, October 3rd. The Rev. William J. Cox, rector of St. Andrew's, is chairman of the committee.

**Service Held for Prisoners**  
The Rev. G. Woolsey Hodge, D.D., is chairman of the committee of arrangements for the annual meeting of the Anglican and Eastern-Orthodox Church Union, which is to be held in Philadelphia on the 16th and 17th of October. The plans include an evening service at the Church of the Advent, where under the Rev. E. M. Frank, so much of the work of the Eastern Communion is centered, and a choral Eucharist on the morning of the 17th, probably at St. Mark's, followed by the business sessions.

An interesting service was held in the Eastern penitentiary, on Thursday, September 19th, when a special celebration of Holy Communion was held for the confirmed men there. The celebrant was the Rev. T. William Davidson of the City Mission and the Rev. T. J. Taylor of the mission staff, assisted him. There were forty-five communicants, and all participated in the service with the greatest earnestness and devotion. The Rev. Mr. Davidson preached on a passage from the Epistle, and after the service the Rev. Mr. Taylor said a few words to the men on personal prayer, urging the men to use the final prayer in the Communion Office, making both its words and spirit their own in their daily prayers thereafter.

St. John's Church, Compass, Pa. (the Rev. Edward H. Earle,  
(Continued on page 762.)



**ACOLYTES IN CHICAGO CHURCH TAKE UNIQUE PLEDGE**

Accompanying Illustration Shows their Surprise Gift to their Rector

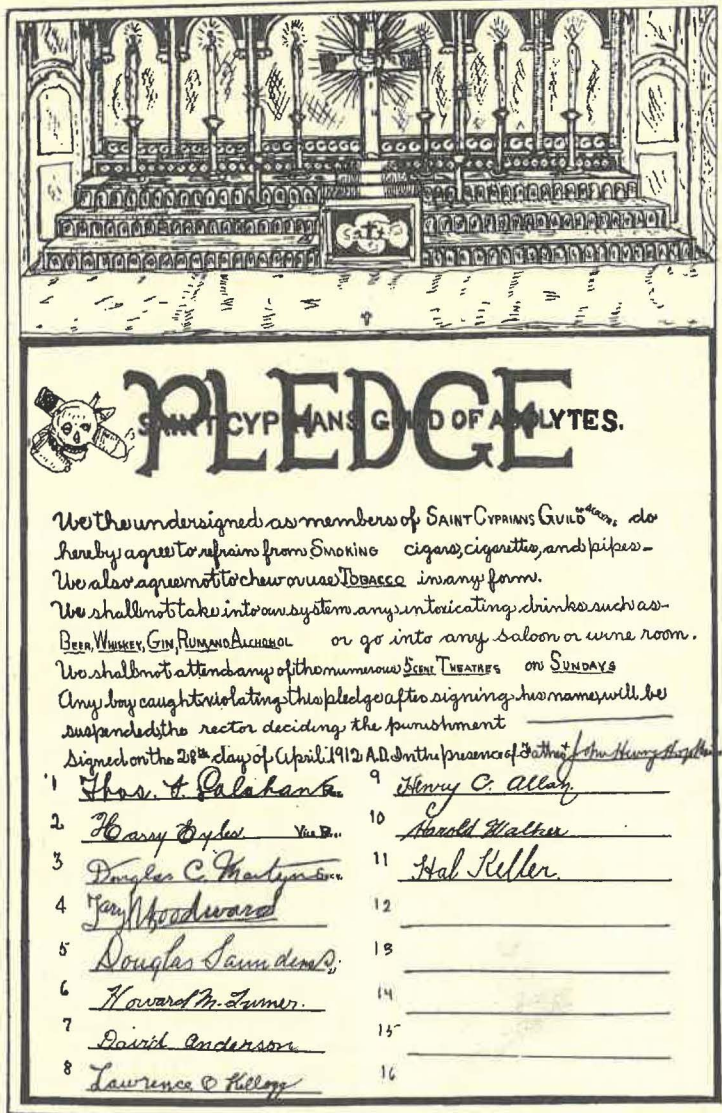
**EMBER GUILD HOLDS ITS ANNUAL MEETING**

The Living Church News Bureau  
Chicago, September 24, 1912

**D**URING the Brotherhood convention much interest was shown by men who are leaders in the Junior Department, in the "pledge" taken by the members of the Acolytes' Guild in one of the Chicago churches. The September edition of this parish's paper happened to contain a cut of this pledge, here reproduced, and its unique design and wording caught the attention of a number of these Brotherhood men. The pledge is one of total abstinence from tobacco in any form, and from alcoholic drinks in any form, and from attending five-cent theatres on Sundays, during membership in the guild. The especial features of this somewhat unusual pledge are its origin, its wording, and its design. In origin it sprang from a conversation which the rector concerned had with two of his older acolytes about seven months ago, in which he asked the boys (high school boys in their later years of study) to keep out of the theatres on Sundays as long as they were his acolytes. The result of this conversation was that the boys themselves, entirely from their own initiative, set to work to compile an iron-clad pledge against tobacco and alcoholic liquor, as well as Sunday theatres, and one of the acolytes, with a gift for designing, drew a handsome picture of the church altar, with spaces below for the signatures. When the boys had signed up, they called the rector and handed him the pledge as a surprise. He had a cut made of it and published it in the parish paper. One result is that a Brotherhood leader, who has 500 boys under his guidance in a large eastern city, has resolved to place the pledge before them as a possibility, since high school boys and older boys who are already in business, as well as younger boys still at school, have voluntarily composed and signed such a pledge in Chicago. When Bishop Lloyd was shown the pledge, he exclaimed, "What a splendid thing it would be if the boys could realize that such a step is one of freedom, instead of bondage!"

The annual meeting of the Ember Guild was held at St. Andrew's Church on Ember Wednesday, September 18th, commencing with the Holy Eucharist celebrated at 8 A. M. Bishop Weller, the Director General, came to Chicago on purpose to attend this meeting, and he gave an uplifting meditation at the Quiet Hour which followed Matins and Litany at 9:30. His central theme was the Divine Ideal of the Priesthood. "The Real World," he said, "is the world as it was planned in the Mind of God before creation was achieved. Like the plan in the architect's brain, it existed in thought before it takes concrete shape. So the Ideal of the Priesthood for everyone called thereto should be that which God had in mind in calling him into the Holy Ministry. We should strive by every means in our power to diagram that ideal in our own minds, and to struggle up towards it unceasingly, by the Divine Grace." It was a most helpful meditation, and was greatly appreciated by all who were present. Luncheon was served, and at the business meeting which followed there were

two important changes made in the constitution of the guild. The first changed the date of the annual meeting to the fall Ember season instead of that in the springtime, and the second authorized the appointment of a director and secretary in each of the eight Missionary Departments. There are now members of the Ember Guild in all parts of the country, scattered from New York to the Philippines. The officers were reelected, as follows: The Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac, Director General; and the Rev. E. Croft Gear, rector of St. Andrew's, Chicago (1834 Warren avenue, Chicago), Secretary and Treasurer. The membership is open to laymen as well as to the clergy, and correspondence will be gladly welcomed by the secretary from anyone who would like to join the guild, and to keep the four Ember seasons in unison with its scheme of intercession and of personal devotion. In these days when one of the most serious problems confronting the Church and the community is that of recruiting the Holy Ministry, and of bringing the number of clergy up to the constantly increasing demands of the growing Church, the influence of such a guild, if it once were earnestly adopted by the clergy and laity generally, would be of the deepest and strongest efficacy in meeting this problem. A large increase in membership is anticipated during the current year now newly begun. The dues are merely nominal (50 cents a year), and one of the chief benefits of membership is that of the intercessions which are requested quarterly by the members on behalf of boys and young men whom they hope to have called into the Ministry. These requests are all published in the quarterly leaflet sent to each member of that guild.



**Arrange for "Quiet Day"**

The diocesan branch of the Woman's Auxiliary is arranging for a "Quiet Day" to be held at the Cathedral on Wednesday, October 2nd, from 10 A. M to 3 P. M., the meditations to be given by the Rev. F. G. Budlong, rector of Christ Church, Winnetka. The invitation is extended to all Churchwomen, whether Auxiliary workers or not, and acceptances for the luncheon, which will be served at midday, should be sent to St. Mary's Mission House, 850 Washington boulevard, Chicago, before October 1st.

**"Church Parade" to be Held**

Much interest is being taken this year in the "Church Parade" arranged for Saturday, September 28th, which is to start at 2 P. M., and to march through the downtown district of Chicago. Our own Church people are taking more interest this year in the demonstration than ever before, and delegations from Sunday schools as well as of men and women will be found in line, representing a goodly number of our congregations. The parade has been organized as an annual affair for the past two or three years, and it is now regarded as a distinct opportunity of impressing Chicago with the civic zeal of the city's active Christian citizenship. The Rev. H. B. Gwyn, rector of St. Simon's, Sheridan Park, is the representative of the Church on the Executive Committee planning the parade. Christian Chicago is each year more determined and better equipped to share in the fight for a cleaner and nobler civic life. Though not much help along cooperating lines can be expected from the Roman Catholic population (numbering, nominally, about one-half of Chicago's population, and under the leadership of possibly 500 priests), yet there are some 500 other congregations of Christians in and around the city, and they are each year being more effectively organized for social service in the interests of a Christianized Chicago. This "Church Parade" is one of the important signs of the times, accordingly. Brigadier-General Potts, the commanding officer of the central division of the U. S. Army, will lead the line of march this year, as General Grant did in the similar parade a few years ago.

One of the most generous movements toward Church building



that have occurred in Chicago's suburbs for some time past is reported from Park Ridge, on the C. & N. W. Railway, where two Churchwomen have given \$5,000 apiece toward the erection of a new church for St. Mary's mission (the Rev. C. D. Atwell, priest in charge). Other gifts are also being received, and the project of a new church for this growing congregation is now an assured success.

During the summer a great deal of work has been accomplished at Trinity Church, Aurora (the Rev. F. E. Brandt, rector), in the way of improving the chancel and enlarging the parish house. The chancel improvements include a new altar Communion-rail, choir-stalls, and sedilia. The interior of the church is also being re-decorated, and new furnaces are being placed in the church, parish house, and rectory. Services have been held without interruption in the parish house, during the progress of these additions and repairs.

The *Silent Churchman* for September (published monthly by our General Missionary to the Deaf Mutes, the Rev. George F. Flick, 214 E. Fifty-fifth street, Chicago), contains a letter of warm commendation of the new "Directory of the Deaf," which has gathered the latest data from all over the Middle West, as well as from other parts of the nation, concerning this afflicted portion of our American people. The book was written by L. J. Bacheberle of Cincinnati, and is mailed for 80 cents by the Rev. G. F. Flick, to any address in this country. It is a valuable work, and puts within easy reach a great deal of otherwise almost wholly inaccessible information which every citizen ought to know.

TERTIUS.

### CONSECRATION OF BISHOP BILLER, AND CONVOCATION OF SOUTH DAKOTA

Calvary Cathedral, Sioux Falls, S. D., was the scene, on Wednesday, September 18th, of the first consecration to the Anglican episcopate that has been held within the borders of the state of South Dakota. On that day and in that place the Very Rev. George Biller, Dean of the Cathedral, was consecrated Bishop, to continue his work in the same missionary district as its Bishop.

In the procession which entered the Cathedral, the choir was followed by the lay officers of the missionary district and of the Cathedral, and then by the clergy, including a considerable number of the Indians, whose work has had so prominent a part in the labors of the Missionary Bishops of South Dakota. Six Bishops were present, of whom the Bishop of Newark and the Bishop Coadjutor of Missouri were the presenters, the Bishop of Oklahoma preacher, the Bishops of Montana and North Dakota assistant consecrators, and the Presiding Bishop of the Church, consecrator. The Bishop-elect was attended by the Rev. Philip M. Kerridge, rector of St. James' Church, New London, Conn., and the Rev. Frank R. Jones, chaplain of Contagious Diseases Hospitals, New York City, as attending presbyters. The former of these was a college class-mate and "chum," and the latter the brother-in-law, of the newly consecrated Bishop. The Rev. Dr. Edward Ashley officiated as master of ceremonies with the Rev. F. B. Barnett as his assistant. The offerings were devoted to the Bishop Hare Memorial fund. The Cathedral was crowded to its doors and large numbers were unable to obtain admission. At the conclusion of the impressive service the procession, forming in the same order for the return, moved to the grave of Bishop Hare, on the grounds of Calvary Cathedral, where a short service was held. It came to an end with the benediction by the new Bishop, this being his first episcopal act as Bishop of South Dakota.

In addition to the Indian

clergy who had position in the procession, as stated, there was a large delegation of Indian laymen and women, who had specially reserved places for them in the Cathedral, while the gallery was occupied by the pupils of All Saints' School.

A luncheon tendered by the Men's Club to the newly consecrated Bishop and the distinguished guests was held immediately after the service, and in the evening there was a reception given by Miss Peabody and the faculty of All Saints' School at the school building.

Bishop Biller was born in London, England, in 1874. He received his early education in St. Austin's School, New York, and in the university of London. In 1898,

**The Newly Consecrated Bishop** he was graduated from Berkeley Divinity School, Middletown, Conn. With him in that school were Bishop F. F. Johnson, his predecessor in the bishopric of South Dakota, now Bishop Coadjutor of Missouri, and also Bishop Paddock of Eastern Oregon, the Rev. P. M. Kerridge, who now acts as one of his attending presbyters, and the Rev. E. B. Woodruff of St. Paul. He was ordained deacon in 1898 by Bishop Starkey of Newark, whose successor in office, Bishop Lines, now presented him for consecration to the episcopate; and to the priesthood by Bishop Brooke in the same year, who now preached the consecration sermon. Mr. Biller spent five years in missionary work in the Indian Territory under Bishop Brooke, after which, in 1903, he became vicar of the Chapel of the Incarnation, New York City, under Dr. Grosvenor, now Dean of the New York Cathedral. From New York Mr. Biller went to Sioux Falls as Dean of Calvary Cathedral in 1908. At the time of his consecration he was also registrar of the missionary district and an examining chaplain. He was elected Missionary Bishop of South Dakota by the House of Bishops at the special session of last April. According to one of the local papers of Sioux Falls, the *Daily Argus-Leader*, Bishop Biller "is a man of scholarly attainments, and a preacher of unusual ability. He is scholarly, interesting, and practical in all his pulpit ministrations. The new Bishop is a man of great executive ability, a quality much prized in any clergyman, especially in one who is called upon to occupy the position of a Missionary Bishop in a field that requires much tact, and business sagacity to succeed."

It is stated that an episcopal residence will at once be erected in Sioux Falls, a committee having been appointed to raise funds for the purpose.

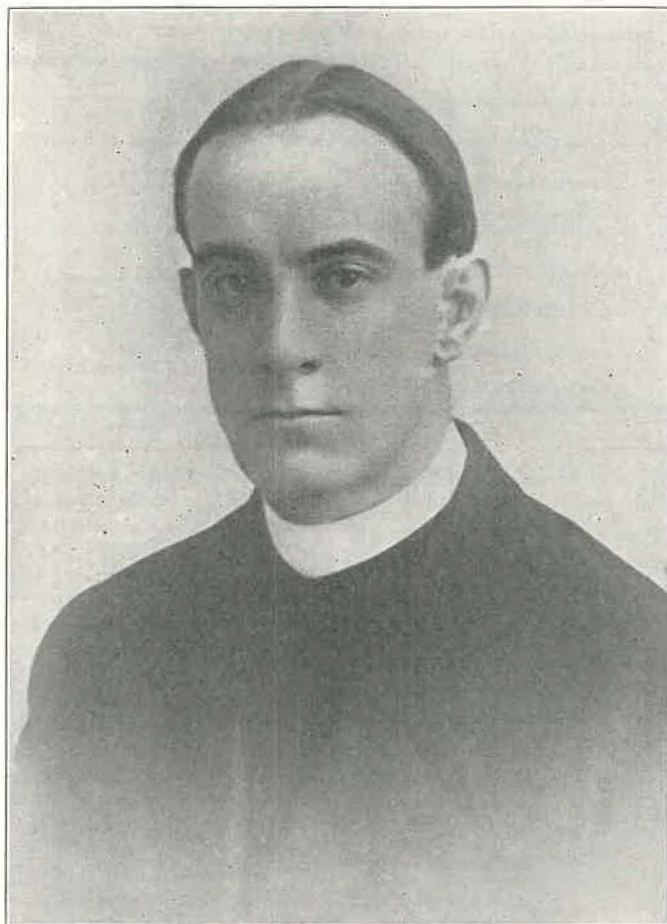
Bishop Biller has received two sets of episcopal vestments, the one the gift of the ladies of Calvary Cathedral, and the other from his former parishioners at Incarnation Chapel, New York. "We have never been able to find any sufficient reason," says the Bishop in his final words as Dean in his parish paper, "why a Bishop should be expected to wear such very ugly, meaningless, and uncomfortable vestments, but since custom requires him to do so, the Dean is very proud and grateful that he can have so good a set, and one which has the added value of being the gift of esteemed friends." A vestment bag was also received as the gift of Dean Grosvenor.

#### Proceedings of the Convocation

Pursuant to the call of the acting Bishop, the convocation of the missionary district of South Dakota assembled in Calvary Cathedral, at 9 A. M. on September 19th, the day following the consecration of the Bishop.

The convocation was opened with the confirmation of the son of one of the South Dakota clergy and was followed by the Holy Communion, the Rt. Rev. George Biller, Jr., celebrant, the Rt. Rev. F. F. Johnson assisting.

At 10:30 A. M. the business



RT. REV. GEORGE BILLER,  
Bishop of South Dakota.



session was called to order with Bishop Biller in the chair. Business disposed of was largely routine, consisting of reports by the Presiding Bishop and former Bishop Johnson, together with the reports of the treasurers of the various funds of the district.

The following delegates were elected to the missionary council of the Sixth Department, to be held in Grand Junction, Colo., on October 15th: The Very Rev. Dr. Ashley, Rev. James Henderson, Rev. A. B. Clark, Rev. George S. Keller; Messrs. J. W. Campbell (Huron), J. T. Coxhead (Yankton), G. W. Dow (Sioux Falls), Alfred C. Smith (Dante).

Delegates to the General Convention were elected as follows: The Rev. F. B. Barnett (Mitchell), Mr. J. Howard Gates (Sioux Falls).

The most important feature of the convocation was the lively interest shown in missionary matters. As a result of such discussion it was resolved to ask the Board to increase the missionary apportionment of South Dakota by \$1,000. In addition to this it was resolved to send at once to the Board of Missions \$1,000, the accumulated surplus of a diocesan fund no longer to be continued.

## SISTERHOODS IN THE AMERICAN CHURCH

BY ABBY STUART MARSH

**M**ONSIEUR GUIZOT, in his *History of Civilization*, strongly asserts that the conventual idea did not originate with Christianity, but that it existed long before among the nations of Asia. By the conventual idea, he seems to mean the human impulse to an ascetic life for the hope of future gain. He goes on to say that Christianity, taking advantage of this impulse, deepened and consecrated the same and used it to further the work in hand, the conversion of the world. In the early days of Rome, the vestal virgins, on whose care depended the ever-burning fire and the safety of the city, are surely an example of conventual life.

In the preface which he wrote for Sister Mary Eva's book, *Community Life for Women*, Bishop Boyd Vincent says: "The Sisterhood life must have its roots somewhere in the religious nature; for other religions have encouraged and used it. It has a basis of its own in the earliest Christian history, too. From the earliest times, there have been Orders of consecrated women. They are not merely mediaeval or Roman in origin. They did at times lapse into unworthiness and corruption. But modern Sisterhoods, avoiding former errors, and adding the active life to the contemplative, have won only gratitude and admiration for their usefulness often from the most prejudiced."

The religious nature of woman is deep. She followed on the mournful road to Calvary, was last at the Cross, and first at the Sepulchre.

The first mention of consecrated womanhood in Christian work is that of Dorcas of good works and alms deeds and Phoebe, the servant of the Church, or deaconess, as Geikie says. As much of the lives of Christians was in common, in Apostolic times, may not the conventual idea have obtained with these and the other women whom St. Paul mentions as fellow laborers? Some affirm that the "elect lady" to whom the Second Epistle of St. John is addressed, was the head of a Community or Order of women.

To St. Anthony is due the foundation of monastic orders in 305, and, in the latter part of the same century, St. Jerome led a band of Roman ladies into Palestine. St. Paula, who was at the head of the order, founded three nunneries at Bethlehem. The next mention in secular history of an order of women is that founded by Scholastica, the sister of St. Benedict.

Passing over mediaeval times when, as history and story show, there was much of wealth and state in convent life and much also, let us hope, of the true spirit of religious poverty, chastity, and obedience, we come to the time when the greed of the sovereign for the wealth of their coffers, as well as reports, now known to have been greatly overdrawn, of the iniquity of the lives of both monks and nuns, led to the suppression in England of both monasteries and convents. During the time that Puritanism dominated the English Church, the spirit of conventual life slept nor was it awakened until the middle of the past century.

St. Andrew's Priory, Honolulu, has the honor, through its founder, the Rev. Mother and the Sisters of the Holy Trinity, of being connected with the first Order founded in modern England.

The beginning of the work was on May 26, 1845, "undertaken," to borrow the words of Dr. Morgan Dix, "almost alone by that great saint of the Mother Church, Edward Bouverie

Pusey." Later, it was consolidated with that of Miss Sellon, the foundress of the first Order, that of the Holy Trinity. She herself superintended the beginning of the work of the Sisterhood in Honolulu. St. Andrew's Priory is thus the heir of an excellent and interesting heritage.

In 1851, the Rev. Canon Carter founded the Community of St. John Baptist, which has now forty branch houses; and Dr. John Mason Neale founded that of St. Margaret, which has thirty-seven branches; and other orders soon followed.

Following in the footsteps of the Mother Church, the Sisterhood of the Holy Communion was organized in New York City by Dr. Muhlenberg in 1852. The next in order of time and now the largest in the American Church is the Sisterhood of St. Mary, whose Mother House and home is at Peekskill on the Hudson.

Dr. Morgan Dix, in 1903, gave the number of Sisterhoods and Religious Orders for women in the American Church as twenty-seven. The almanac of this year gives but twenty-one. Three of these branches of English houses, viz: the Sisterhood of St. John Baptist, New York City, St. Margaret's, Boston, and All Saints' Sisters of the Poor in Baltimore.

These Orders vary somewhat in the departments in which they work. Two are especially connected with the teaching and training of the young; as, the Order of St. John Baptist has under its care two young ladies' schools of excellent standing, one in New York City, and St. Helen's Hall, Oregon, while St. Mary's has three whose graduates are received at our best women's colleges. These are St. Mary's, Peekskill, Kemper Hall, Wisconsin, and St. Katherine's, Iowa, and they have also St. Mary's, Sewanee, for mountain girls.

The care of the sick, the reclamation of the fallen, and all the work which love and pity prompt to do for the suffering and poor of our great cities is the work of all these Orders, and ecclesiastical embroidery is the especial work of several. Added to all this, the daily offices are said and the commemorative sacrifice is celebrated daily in all their houses. No one undervalues spiritual forces to-day; and what must be the power of this constantly ascending incense of prayer and praise? Associates of these orders, ladies living in the secular world, love to number themselves as among those remembered daily at the altar.

One needs but to consult a Church Almanac to know the extent and variety of the work of consecrated womanhood in the American Church; but one needs to live with them for a season to know the spirit of peace which broods over their houses. One point of strength is that they never undertake a work which they have not a sufficient force to carry on well. And then the work is so well manned and planned that there is never the bustle and confusion that come from over-worked individuals, badly-systematized work, or incompetent or uninterested workers. In the hospitals, the daily offices are attended, and yet the sick are not neglected and the wheels of the internal machinery never seem to need oiling. In the schools, the Sisters preserve a happy medium between the two great conventionality which would repel and a lightness and familiarity which would fail to command respect. The school girls love them as friends and yet their being set apart and consecrated is never forgotten. Culture, refinement, scholarly ability and oft times talents of a high order are, by these ladies, consecrated to the Master's service.

Associates, ladies living in the world and yet in sympathy with the thought and aim of the Sisterhood, are often affiliated with them, giving to them their love and prayers: at times, living with them and receiving priceless blessings in return. In the early days of the revival of conventual life, so great was the prejudice, even in the Church, against religious orders that the influence of these associates was of real value and one of the promises made when associates of the Order of St. Mary were received was always to speak well of the Order and to defend them when misrepresented. Many of the associates of this Order are ladies of position and large means.

The idea of Sisterhood is yet new to many, therefore Bishop Osborne's clear definition will be useful. From the *Church Cyclopaedia* Bishop Osborne's definition is taken:

"A Sister is a woman who is consecrated to Almighty God in His Church. It is true that this may be said in a degree of all baptized Christians, but the consecration of a Sister is something more than that to which others are called.

"There are some to whom the voice of the Master comes now as

[Continued on Page 757.]



## The World Conference on Faith and Order

FROM THE CONVOCATION ADDRESS OF THE

RT. REV. C. H. BRENT, D.D., BISHOP OF THE PHILIPPINE ISLANDS

IT is but a step from the consideration of a world movement in aid of morals to that of a world movement in aid of religion. The past year has marked substantial progress in connection with the World Conference on Faith and Order. There is to-day an increasing dissatisfaction among thinking, praying men with our broken order, and a craving for the realization of Christian Unity. I purposely avoid the phrase "reunion of Christendom." That seems to suggest the recall of something lost, the bringing back of a treasure from the storehouse of the past. The unity that is to be must come from above. It must be far superior to that which once was if it is to endure.

Ours is not the first, it is only the latest, effort of Christendom toward unity. In the past men planned and won a definite unity. . . . So far as the unity achieved was a success, it was suited solely to the times in which it prevailed and which gave it being. We could not revive it if we would. It was part of a phase of progress which the world has outgrown. There are moments of its history which tower. Under a noble line of German popes, the papacy was

"identified with the highest spiritual life of Christendom, and learned to borrow the strength of the Imperial system, under whose shadow it grew to power" (Creighton's *History of the Papacy*, Vol. I, p. 15).

But it was destined from the beginning to fail. It was unelastic and unsympathetic, too blind to diversity, too insistent upon uniformity, with a maximum of regard for the form and a minimum for the contents. Beneficent and lofty in its earliest ideal, it grew to be scheming and tyrannical and corrupt. A crisis was at last reached, after many warnings of what was on the horizon had been unheeded or bitterly repudiated. The only way left to reform the abuses which had grown up under the iron ægis of the system was to shatter it. The Reformation stands, among other things, for the salutary breaking of the existing Christian or ecclesiastical unity so far as its visible form was concerned. So powerfully was it constructed that it took many fierce blows to detach even inconsiderable fragments, and when at last the work of the reformers had secured the right to live for various national Churches, the Holy Roman Empire still survived, and the Papacy continued to exhibit a massive unity which abides to this day as the greatest existing organization in the world with the one exception of Islam.

But the ideal of the reformers was of God. In a world of men no other course would have sufficed, conditions being what they were. Sometimes the standard of revolution is the only possible standard of reform. In speaking as I do, I do not hold a brief for the individualistic excesses which followed in the train of the Reformation, but I would remark that only a world of gods or demi-gods could have done better. It is an idle amusement rather than a beneficent and just occupation to sit in carping judgment on the men of yesterday who won for us some of our choicest privileges, privileges which we can now bring to bear, if we will, on constructive work in behalf of unity.

"Years back, unity was in possession, and a movement was needed to break up the rigidity of Western mediævalism in the interests of liberty and diversity. Now it is otherwise. Discord reigns, but it is loved no longer. A desire has arisen for a body round which the diversities may be grouped into a new unity. Who can aspire to such a task? Dare we?" (Rev. W. Freer at the Pan-Anglican Congress. *Report*, Vol. VII., p. 4).

May we not be courageous enough to answer—We dare? It would be as pusillanimous, not to say disloyal, for us to think that we had everything to receive and nothing to give to other communions, as it would be arrogant for us to contend that we had all to give and nothing to receive. It is because we believe that we have distinctive treasures of which we are stewards that we press with confidence, though, I trust, not without modesty, to the front in the movement toward unity. It is because we believe that others have distinctive treasures which, for our completeness, we need to receive from them, that we shed our aloofness and seek for points of contact and sympathy that we may reap those benefits that accrue only to Christian fellowship. . . .

The Church, that is to say the ideal Christian society, God's kingdom uttering itself on earth in terms intelligible to men, can manifest its unity only through Holiness, Catholicity, and Apostolicity.

1. A conspicuous element in the Church's *raison d'être* is the creation of righteousness. Feebleness in the prosecution of this aim in any part of her dominion is a menace to her unity: aggressive, corporate endeavor to promote holiness is a cementing force proportionate in its strength to the zeal of the promoters and the unity of their effort. It would be worth while making a close study of the varying, and sometimes clashing, ideals of the Churches. Usually if one virtue or set of virtues is given special prominence, the result is moral laxity in another direction, and in consequence a breach with communions of a different mind. On the other hand there is a unity of moral endeavor in large public questions among Churches and Churchmen which is encouraging. Broadly speaking, the Churches are in the forefront of moral idealism. [At this point the Bishop cited the Vice Commission of Chicago and the leadership of Dean Sumner, who has "become one of the outstanding men of his day by adopting practical eugenics in his parish as a preliminary constructive step in the battle for social righteousness," as examples of this "moral idealism."] . . .

2. Next to Holiness, and of course entangled with it, comes Catholicity in the Church's life. Universal truth for the universe, is not that the meaning of Catholicity? If there is a message from God the Father for all His children, it must, in substance, be the same for each of His sons. Just now the Churches are awake to the scope of their effort, their field of operation, the world, but there is a jangling of rival voices when the message is delivered. What is the trouble? In part, at any rate, nationalism is to blame; not that nationalism in itself is bad—I speak as a nationalist—but in religion, as indeed in all that pertains to human relationships, catholicity comes first and nationalism second. Otherwise nationalism but multiplies schisms, and patriotism becomes the mother of wars. For awhile, at any rate, national Churches were so busy with their own concerns that they gave little more than a passing glance to the peoples far off, and when at last they woke slowly to the realization that "the field is the world," they approached their distant tasks with a cramped mind and blurred vision. Even those communions which had no state affiliations contracted a very pronounced local flavor. The earliest errors of post-Reformation missionaries (and of Augustine of Canterbury, for that matter!) were due to their provincialism, which weakened both their message and their methods. Among Churches with a liturgy, as in our own communion, it is all too easy to assume that what was drawn up with special, if not exclusive, regard for the temperament of one nation, needs only translation to adapt it to the requirements of Chinese or Papuan. Missionary experience ought to, and in the end, I think, will, tend to cure the Churches of provincialism and the exaltation of local and secondary ideas into undue prominence. A missionary Church cannot make uniformity a law of its life.

Catholicity also means reaching out after every social group in a nation. It is all very well to say that the Church's message rises above every artificial distinction of caste and condition and addresses man as man. Abstractly that is true, but you must reckon with the fact of distinctions within a nation as well as between nations. A defect of our own communion is that it is on too intimate, and possibly dependent, terms with respectability, though, as I believe, decreasingly so. A minister of Christ need not necessarily be a partisan of the well-to-do and respectable if he has his house and fellowship among them, but, being human, his sympathies will move in that direction. It is to me at times a matter of spiritual discomfort and even shame that I am not now living among and as the poor, as throughout my ministry prior to coming to the Orient. What would be the effect, I wonder, morally and spiritually, upon the mechanic and unskilled laborer, if the clergy *as a rule* had their houses in their midst and themselves as their principal associates? The question forces itself upon the mind. My observation leads me to believe that the clergy are increasingly prepared to identify themselves with the "plain people," who in turn are as ready as of yore to hear gladly the Gospel when sympathetically and intelligibly presented.

3. Apostolic Faith and Order come as the third thing which the Church, striving to be at unity with itself, must maintain. It is here that the battle rages most fiercely. The question bears



both on the substance and proportion of the Truth, though, as I am inclined to think, most heavily on proportion. For instance, I can find ordinarily even in extreme doctrines remote from my own belief, a point of contact where the spark of sympathy ignites. It is the insistence on too many and diverse doctrines, expressed so as to give little or no freedom of interpretation, as being *de fide*, which constitutes the crux. Does not a large part of our task consist in discriminating between the greater and the lesser, the Apostolic, immovable foundations, and the point where legitimate diversity begins? It is toward this end that the World Conference on Faith and Order has been proposed, and has met with the official approval of nearly every communion which has been formally approached. Not that the most sanguine promoters of the conference believe that it can possibly do any more than a preparatory work for unity. It is the duty nearest at hand and therefore to be undertaken next. Conference has brought in the past to both Church and State some of their greatest blessings. It has in its gift no lesser blessings for the future.

Allow me to make four observations in conclusion:

1. The unity that is to be must be according to God's now hidden will, rather than man's known idea. Prejudice and self-will do more to block the progress of the Divine in human affairs than any other obstacles. Lurking in the mind of many an honest advocate of unity is the desire, and even expectation, that the whole Christian world will eventually come round to his way of thinking. Be sure that such will not be the case either with you or your opponent. No human mind, no fragment of the Church, however pretentious its claims, is big enough to hold in its integrity God's conception of unity. But He wills to reveal it to His Church at whatever moment His Church, self-stripped of self-seeking in all its pitiful fragments, wills to give heed.

2. Our highest ideal of Christian unity, far short though it be of God's ultimate purpose for the Church, seems impossible. But is it not so that the world is a world of impossibilities made possible by faith and experiment? Idealism at the beginning is always unpractical, and largely too vague to be other than inspirational. It stirs the spirit to see a distant consummation with no selfish hope or expectation of attainment, except so far as belief is possession, and sight realization. . . .

3. The first of two bits of practical idealism which I would advocate is, that when lesser combinations can be made without endangering or hindering progress toward the wider unity, let them be undertaken in God's name. On the other hand, no federative or unifying move of any sort should be entered upon without consideration having first been given as to its bearing on the total problem. The blending of the homogeneous communions in China into the Church of China last spring was conceived and carried through in a truly Catholic spirit. . . .

4. My second piece of practical idealism, and my final word, is the most important and the most incontrovertible of all. It is this. Christians bent on unity must strive to cultivate a permanent temper of sympathy and understanding in all their normal and natural, as well as in their special, relationships. There can be no truer, stronger training in preparation for binding up the larger rents in the garment of Christianity, than the practice of forbearance and patience, and the eager desire to see the other man's view point, in the home, the market, society, and religion. I wish to make my own the following words:

"Speaking for myself, I find that the value of my own certainty on any such question depends largely upon whether I have honestly striven to see it as my opponent sees it, and to weigh as well as I can the value—it may be the very sacred value—attaching to the arguments of an honest Christian man who is trying as steadily as I am to think and speak and act for the glory of God and the highest good of his fellow-countrymen. Instead of its being disrespectful or derogatory to him that I should have tried to place myself at his point of vision, and yet maintain strenuously in the end the cause which seems to him to be wrong, the very opposite is the case. If, after all our care, we come to different conclusions, I can fight the more vigorously for that which I hold to be right and true because I know, and he knows, that I have not lightly come to my resolve" (The Archbishop of Canterbury in his Charge, 1912).

No life is so rich as that which, living loyally to conviction, is always gleaning new harvests from others of diverse or even opposing views. The intelligent grasp of the position of those who differ constitutes the only hope of durable unity—

and the only ground of justifiable warfare or controversy. Our thinking and praying, our reasoning and interpretation, are so lop-sided without the reinforcement and support of opposing and varying views, that we can hardly avoid the poison of prejudice and the incompleteness of at best a half truth. Moreover men of passionate conviction, whose sincerity is above suspicion, have a right to a respectful hearing, and our own intellectual self-respect and integrity will suffer if we refuse it. It is true that there is but one Catholic Man, Jesus our Lord, and at best we can be little better than pale shadows of Him. But who can forbid us, even amidst much dimness and failure, to struggle up toward His feet?

## SISTERHOODS IN THE AMERICAN CHURCH

[Continued from Page 755.]

it came of old, calling, 'Follow Me,' with a special call involving the leaving of all that the world holds dear, houses, land, friends, father, mother, for His sake. James and John heard and obeyed; and some hear it now. God makes Himself known to the soul as the 'chiefest among ten thousand and altogether lovely.' He reveals to the soul what He has done for it, what He will be to it. The soul sees that there is 'none to be desired in comparison with Him,' it is filled with gratitude and love at the revelation of what He has done for it, it bows itself before Him in loving, adoring self-surrender, 'Lord, what wilt Thou have me to do?' 'Lord, I will follow Thee whithersoever Thou goest.'

"This call of God is what is technically called Vocation, and it is consecration in obedience to this that underlies and is the foundation of the true Sister's life.

"When God has thus called the soul, and the soul has surrendered herself, He makes clear in the way of His providences what His will is for that particular soul. Sometimes it is long before He does this, and the soul must wait in simple obedience and in a dedicated spirit until the way is clear for a change to be made in the outer life."

Bishop Osborne goes on to define the duties of such Orders, their vows, and the way to make an application to any well-known Order.

Parents, many of whom would dedicate a son gladly to the sacred ministry, are not always ready to give a daughter to the Religious Life. Look at the number of unhappy marriages and the annals of the divorce courts, and can you hold your daughter back, if indeed she have the vocation from what may be a safer and a happier life? You fear that she may regret such a step; it is not the natural life for a woman. True, but look at the women to-day who follow various careers, who do not marry; the way is guarded and she cannot be rushed into a sisterhood. She has time to test and be tested. The novitiate, I believe, is never less than two years. I knew an instance where a postulant, having passed her novitiate, was told by the mistress of the novices that she had no vocation, but so earnest was her wish to enter the order that she was permitted to take the course of the novitiate the second time, only to receive the same advice again at its close.

God calls all baptized Christians to work for Him, not all in the same field, however. There are all the beloved relations of home and family life; the marriage tie, so sacred as to be the emblem of Christ and His Church; the parental bond, for obedience to which the promise of long life is given "in the land which the Lord giveth." "Closer than a brother" and the expression "brotherly love," tell the strength of that relationship and the value of friendship is shown in the words, "mine own familiar friend," our Saviour's tears at the grave of one He loved, and the term "beloved disciple."

Every walk of life has its votaries and its work and its blessing from the Master for the work well done; but let none of us, parents, teachers, and friends dare to hinder if God calls some strong or some gentle soul to serve Him as a religious; let us not put obstacles in her way, rather let us aid such a one in every way in our power, with our love, and our prayers, for, though doubtless the sacrifices were many and great, greater far must be the peace of the life closer to the Lord than that of the world can be.

Who can tell where the fight of spiritual forces wages fiercer: on the world's battlefields or in the quiet life?

ONE CANNOT too soon forget his errors and misdemeanors. To dwell long upon them is to add to the offense. Not to grieve long for any action, but to go immediately and do freshly and otherwise, subtracts so much from the wrong.—*Thoreau*.



## SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

### TREATMENT OF THE FEEBLE-MINDED IN ENGLAND

IN ENGLAND the subject of the treatment of the feeble-minded has been quietly permeating public opinion for several years and has now burst into prominence in the shape of three bills introduced into the House of Commons. One is a Government measure and two are promoted by private members. The titles are respectively: The Mental Deficiency Bill; the Mental Defect Bill; and the Feeble-minded Control Bill. Of these the most complete bill is said to be the second, which was prepared by a committee of persons interested in putting into law the recommendations of the Royal Commissioners on the Care and Control of the Feeble-minded. The main feature of these recommendations was the concentration under one system of Government control and local administration of matters affecting all classes of persons suffering from mental ailments. The Commissioners proposed that in future all lunatics, idiots, imbeciles, and feeble-minded persons should be termed "mentally defective," and that in England and Wales there should be one board of control, and in each county one local authority, responsible for seeing that all individuals in this class were properly looked after.

The Feeble-minded Control Bill was drafted by a committee of the National Association for the Feeble-minded on much narrower limits in order to render it possible to carry it through Parliament. Its promoters did not attempt to deal with questions affecting lunatics or to reconstitute any Government or local department. They contented themselves with adding to the existing classes of persons who are treated for mental affliction a new class to be styled the feeble-minded. These were to be brought within the cognizance of the lunacy commissioners and the present local authorities, and the power of detention, now applicable to lunatics, was to be available in the case of the feeble-minded.

The Government bill has been transformed into a shape very similar to that of the Mental Defect Bill, and if passed in this form with various emendations that are being prepared, it will result in a measure that will carry into effect the greater portion of the recommendations of the Royal Commission.

Whether the time at the disposal of the Government in the autumn session will suffice to pass this bill into law remains to be seen; but there is every reason to hope, in the opinion of W. H. Dickinson of the Penal Reform Society, that inasmuch as the great majority of the House of Commons have expressed their approval of the principle of the bill, opportunity will be found for completing what is a much needed and will be a very valuable measure of social reform.

### REGULATED PLAY

A strong movement has been inaugurated in Washington to regulate the play of its children not only in the public parks and playgrounds but generally. The *Washington Star*, which is strongly advocating this movement, recalls the description of the People's Palace in Sir Walter Besant's *All Sorts and Conditions of Men*, which later became an actuality and is to-day one of the institutions of London where the people of the East End gather for lectures, entertainments, and various amusements, together with educational assistance in all lines of endeavor.

As the *Star* declares, one needs only to walk through the streets of the city in the evening to feel the need of some such force for the regulation of the amusements of the young people as Supervisor Martin recommends. Where is the boy spending his hours after dinner to-night? Where is the girl who has perhaps stood all day in a shop or has worked in an office? At home, pleasantly engaged or entertained by and with her parents? Well and good for such as these. But for every one

who is thus environed and safeguarded and congenially employed in recreation and entertainment and wholesome society, there are perhaps a score who are thrown upon their own devices, who are "traipsing" about the streets—to use an old-fashioned, homely word—who are seeking diversion in motion picture theatres without especial regard for the quality of the entertainment they are getting, or are dancing in questionable places without the slightest reference to the characters of their companions, or perhaps are in drinking resorts where waiters and bar-keepers make no effort to observe the law against the sale of liquor to minors. "What parent in Washington can to-day be sure that his son or his daughter was not thus occupied last evening or some evening last week? A good many, doubtless, but there are those who cannot be thus certain, and, what is worse, who do not care very much, and are too busy or too selfishly occupied to worry on the subject."

This is a parental fault. The municipal government cannot make the parents do their duty, cannot force them to watch their children and provide wholesome home diversion for them; but it can and should regulate the privately owned entertainments, and it should furthermore provide diversions for the young on its own account. It gives the children places to play and safeguards them there from harm. Why should it cease to take an interest in them when they have gone beyond certain years and reached an even more dangerous age?

### THE PROBLEM OF COUNTRY LIFE

The Joint Commission on Social Service might well, it has been strangely suggested, undertake some surveys, especially of rural, semi-rural, and suburban conditions. The urban and industrial phases of the social problem have received perhaps an undue attention—demanded, perhaps, by their insistence, yet not justified in the long run as exclusive of other fundamental interests. The whole problem of country life claims the serious attention of any agency which would take a long view and a broad view of our national well-being. In the problem of the city, social workers have reached the point where they can see the problem of the large, congested community as one whole, and are in a position to indicate a reasonably comprehensive programme of betterment which has already begun to obtain common approval; but the problem of the rural community—the community dependent on farming and suffering from isolation—has only begun to be faced by any considerable body of social students and workers. The three-fold rural programme of Sir Horace Plunkett—"better farming, better business, better living"—needs to be pondered by all, urbanites and ruralites, who realize that without the country the city itself cannot endure.

### LABOR UNIONS AND SALOONS

According to Rev. Charles Stelzle, of the Men and Religion Forward Movement, in the twenty-five larger American cities 15 per cent of the labor unions meet in halls connected with saloons and only in one case does a labor union meet in a church. Liquor men are always active in trying to secure halls connected with saloons in which labor unions meet. They are not unselfish in this. They are after the money of the workingmen and are quick to bid for their patronage. As Robert R. P. Bradford of the Philadelphia Lighthouse says: "The saloon cares nothing for the workingman who does not spend money over the bar. There are better places for unions to hold meetings than in saloons, but there are no worse places. Labor unions could probably secure school houses." In England the labor unions are getting away from saloons and more and more of them are holding their meetings elsewhere. A secretary of one of these unions explains that by getting away from saloons they have increased their membership and fewer of the members are spending their money for liquor. The workingmen of this country should see that it is to their interest to keep away from saloons in their organization as well as individually.

PARK COMMISSIONER DWIGHT F. DAVIS, of St. Louis, produces records showing that the number of prisoners before the Juvenile Court in that city decreased 17 percent. during the three months that the public playgrounds were open. In his judgment there is no better argument for keeping playgrounds open all the time and for establishing more of them. The more playgrounds the less court; and this suggests the advisability of keeping the grown men playing outdoors also.



**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.*

**"PIOUS FRAUDS"**

*To the Editor of The Living Church:*

**I**T is proverbial that the clergy are most gullible, and I plead guilty to the charge. I have, therefore, conceived a plan for self-protection, which I give herewith, for the benefit of my brother priests.

I have in my study a pasteboard card about 9x6 inches in size, at the top of which is the caption "Pious Frauds," on which I paste all "caution" or "warning" notices I find in THE LIVING CHURCH, putting on them the month and year in which they are issued.

When I am called upon by one of whom I am suspicious, I scan my notice board, and if the person tallies with any of the worthies there mentioned, I can courageously request him to depart, or suffer arrest. I would add that it is the duty of any priest who is caught by such a person, to send a notice at once to the Church papers for the protection of others.

HARRY HOWE BOGERT.

St. Michael's Rectory, Birdsboro, Pa.  
September 18, 1912.

**CORRECTIONS**

*To the Editor of The Living Church:*

**T**W two letters of mine on "An American School History" (published September 7th, 14th, are two or three misprints which may be misleading and which, for that reason, I ask leave to correct.

September 7th—second paragraph, line 9, insert "you" before "found"; line 14, for "just" read "first."

September 14th—line 7, for "eighteenth" read "sixteenth."

September 16, 1912. W. G. ANDREWS.

**CHURCH ATTENDANCE AT NEW YORK CATHEDRAL**

*To the Editor of The Living Church:*

**S**OME of our Church papers and other newspapers have recently published a statement as to Church attendance which, so far at least as our Cathedral is concerned, is so inaccurate and misleading as to require correction. In what follows we speak of what we know.

At the 11 A. M. service at the Cathedral on Sunday, September 1st, preceding Labor Day, although there was a thunderstorm, the attendance was more than twelve hundred. All through the summer, even on the hottest days, the average attendance in fair weather was about the same, and even in bad weather the attendance did not fall below eight hundred on the hottest days.

Respectfully yours,

ROBERT ELLIS JONES, *Canon Bursar*,  
FRANCIS K. LITTLE, *Dean's Vicar*.

Cathedral of St. John the Divine,  
New York, September 15, 1912.

**CLERICAL STIPENDS**

*To the Editor of The Living Church:*

**O**N the subject of clerical stipends I do not know whether the subjoined excerpt from a letter of a clergyman in which he expresses his regret for his inability to respond to a call, would be of interest or no. The man is frugal to the last degree, he has a small family, and his wife is power in resourcefulness and industry:

"If the angel of God should come to me in a dream and ask me what gift I should choose for the better doing the Master's service, I think I should not choose a wise and understanding heart, much as I lack wisdom, but rather freedom from debt, though I owe but a paltry sum. If I could experience but for a short time the freedom that comes from owing no man, the enlargement of heart that comes from having no debts to scheme to meet, the liberty and power of mind that must come from knowing that the money in my purse is my very own, and in spending it I was not keeping another from his due; well! I think I should feel a new baptism of power that would make my work ring in the chancel and in the parish! I suppose it can never be! I am beginning in a stunned way to recognize its impossibility and hopelessness. I can even read without much perturbation the pink slip message: 'Your notice is called to the above account which has doubtlessly escaped your attention.'"

There is no greater witness to God's care of His Church than

that from a pulpit so harassed, a divine message is still to be heard.

Very truly yours, OSCAR WOODWARD ZEIGLER.  
St. Mark's Rectory, Baltimore, September 7, 1912.

**NEEDS IN SUNDAY SCHOOL WORK**

*To the Editor of The Living Church:*

**D**R. DUHRING'S large type notice in the *American Church Sunday School Magazine* is pathetic. It may seem strange, but I believe it is true to say that lack of knowledge on the part of the reverend clergy is the cause of the present inertia. In sending round notices to all the clergy of our diocese, urging them to aid in raising the funds necessary for our diocesan Sunday School needs, more than one asked the reason for this financial campaign. One humorous brother wished to know if we were starting a Fourth party and needed money for the convention. Another wanted to know why we could not go on "in the same old way." The reason, simply stated, is this: The General Convention has by canon formed

(a) A General Board of Religious Education, just as it formed a General Board of Missions in days bygone.

(b) It has also organized eight Sunday School Departments, corresponding to the eight Missionary Departments.

(c) Most dioceses have their own Sunday School Commissions.

Each of these bodies has work to do, and, in cases of a. and b., paid officers to do the work effectively.

It is therefore necessary to have funds to carry on the work. You cannot have an efficient army without supplies. Sunday school work, to be efficient, must be up-to-date and aggressive. This can only result from concentration of forces, unbounded energy, and dissemination of knowledge as to best methods. I would suggest that the General Board of Religious Education publish a pamphlet explaining things and send it to all the clergy. This would probably supply the leverage necessary to start the machinery.

H. H. MITCHELL,

*Chairman of S. S. Committee, Diocese of Springfield.*

**SUNDAY SCHOOLS**

*To the Editor of The Living Church:*

**A**S was recently pointed out in these columns, much cannot be accomplished in a thirty-minute session of direct teaching on say forty Sundays a year. Much more, however, can be accomplished with a whole hour, intelligently applied to instruction and worship.

The article, "A Plea for Better Sunday School Music," reprinted recently, is to the point. Appropriate hymns and music do much for the uplift of child and teacher. A certain leader I have in mind, apparently believes this can be accomplished, by suddenly stopping the hymn and shouting to the boys, to "sing louder," as if mere volume of sound is desired. This gets the boys' backs up; and remembering when I was a boy, I cannot blame them.

A few words as to the hymn, its history, meaning, etc., would draw the child's attention to it as a reality and a concrete fact. Take such hymns as "Once in Royal David's City" and "There is a Green Hill far away." In one case the birth of the Child is brought before us clearly, simply, and vividly, and on the other the Sacrifice and Atonement stand out.

I once remonstrated, rightly or wrongly, with a superintendent at having his children sing, "I need Thee, oh I need Thee," and such hymns frequently, and leaving the wealth of the Hymnal undeveloped. He replied, a child had asked for it. A weaker reply I could not imagine. Because a child of morbid tendency asks for certain things, we must impair the efficiency of the Sunday school!

If the hour is properly given to enlisting the coöperation and sympathy of the child, and statistics are cut to a minimum and repetition avoided—for children weary of figures—the Sunday school is a great factor in educating the child of our common heritage, and the words, "Mother Church" are not meaningless. All this can be done, without calling on the clergy, although a simple catechising or talk by the priest, adds immeasurably to the good to be done.

CLEMENT J. STOTT.

Kansas City, Mo., September 19, 1912.

**CRITICAL THOUGHTS** and words are usually unloving. Therefore such criticism is poisonous—always to the one who expresses it, and often to the one who hears it. But it is so popular! Try to live one day without speaking a critical word, or thinking a critical thought, of any human being, and see if the habit of criticism has not been popular with you. Test it as you listen to the conversation of others—but don't criticize them if you find it is popular with them! Love them out of it instead. Only love will crowd criticism out of ourselves. And we need to be cleansed and purged of it wholly, completely, and forever. It is so subtle, so inviting, so spontaneous, so attractive, so devilish, and so deadly. Our sin-habituated natures are so shot through and through with this poison that only a miracle of change can help us. Christ will work the change. When he is overwhelming us with his infilling presence, we do not poisonously criticize: we cleansingly love.—*Sunday School Times*.



## LITERARY

### SOCIAL PROBLEMS

*The Church and Society.* By R. Fulton Cutting. New York: The Macmillan Co. Price, \$1.25.

Mr. Cutting is admirably qualified both by experience and sympathy to discuss the subject of this book. For years he has been a leading Churchman in New York City, and as junior warden, was closely associated with Dr. Rainsford's institutional work at St. George's. As a citizen of New York he has been prominently identified with almost innumerable efforts to improve conditions and raise standards of life and conduct. He is therefore entitled to speak in matters social and civic with a large measure of authority.

This year he was chosen as the Kennedy lecturer at the New York School of Philanthropy, and he chose for his topic the theme of this volume, which contains the lectures he delivered. They are replete with facts, sound democracy, and a broad Christian sympathy. Although he uses the word "Church" (which he always spells with a capital C) to include all Christian bodies, his attitude is that of an American Catholic Churchman, for he recognizes what the historic Church has done and what her present day functions are. For instance in the chapter on "The Church and the Children," he says: "The idea of the cultivation of play has not always been congenial to the Church. It has seemed like a perversion of her standard, and yet the monastic legends frequently inculcate the benefit of relaxation by amusement."

Speaking of the monastic orders, Mr. Cutting pays this just tribute to their work and influence: "The Church, through her religious orders, was the educator of society. It was they who first practised scientific farming. They were the road builders of the dark ages, the drainers of swamps and fens, the patrons of architecture and painting, and they supplied at the same time in their own organization, the object lesson of a model society. In the monastic life, indeed, was the gem of modern democracy."

Nevertheless at the present time, in Mr. Cutting's opinion, the Church "is like the talent hid in the ground while the demagogue who hopes to profit by misleading the public is putting his talents to usury at high rates," although the Church by her intelligence, her patriotism, her real sympathy with every form of real beneficence, her ideas, and her experience, is qualified to be the most valuable asset in society. "When the Church exerts her influence upon public opinion intelligently, it is almost irresistible. She is now classed as a reactionary; not because she really is such, but because her want of cohesion and unanimity of purpose paralyzes her facility of expression and her silence is misinterpreted."

The book is full of concrete suggestions. Here is one as an illustration taken from the illuminating and intensely interesting chapter on "The Church and the Police:" "Let us attempt to visualize an ideal relation between the Church and the police, assuming that the former is sufficiently intelligent not to demand a revolution, and the latter amenable to reason; the Christian people of a community should have a committee on policing, its members on terms of social intimacy with both superior and subordinate officers of the force, the various churches establishing such a relationship with the representatives of the force detailed to their immediate neighborhood. This committee would be organized with an experienced social worker as its executive officer, and would be large enough to provide for sub-committees on the law, places of amusement, gambling, the social evil, juvenile delinquents, the saloon, the jail, relief. It would have big brothers and sisters. The head of the force would make frequent reports to the mayor for publication, tabulated so as to make the statistics illuminating, enabling the committee and public to gauge the value of the methods employed to promote virtue and to repress vice."

The appendix is by no means the least interesting part of the book, containing, as it does, a multitude of concrete instances and illustrations which are of great suggestiveness to those seeking guidance along these lines. CLINTON ROGERS WOODRUFF.

IN AN AUTOBIOGRAPHY which he calls *Fifty Years of Prison Service*, Zebulon Brockway tells, in a most interesting and effective way, of his remarkable contribution to prison reform. He has been a conspicuous prison reformer for many years, and, naturally, a storm centre of many a lively battle. His work at the Elmira Reformatory is known, not only our own country over, but the world over, as a remarkable and successful contribution to the management of incorrigible boys. It was not until he was fifty years of age that he began his work at Elmira which has given him so wide a reputation, but he brought to that particular task the thought and experience of many years and so was able to make a contribution of unusual value. After retiring from the reformatory he was elected mayor of Elmira and made an interesting contribution to the management

of municipal affairs, although he will always be known as the father of reformatories rather than as the mayor of Elmira. He was one of the earliest advocates of the indeterminate sentence. [New York: Charities Publication Committee, \$2.00.]

SCOTT NEARING is one of the younger school of writers on social problems, who, even if he has not come into his own, has earned a good position for himself. He is not an authority, perhaps never will be, for he is more of a propagandist than an investigator, but his volumes (now two in number) are well worth while. His latest, *Women and Social Progress*, is an earnest, helpful discussion of the biologic, domestic, industrial, and social possibilities of American women. [New York: Macmillan & Co., \$1.50.]

### THEOLOGY

*A Race's Redemption.* By John Leard Dawson. Boston: Sherman, French & Co. Price, \$1.50 net.

The author lays down among his initial propositions that men are by their divinely created nature incapable of the perfect righteousness for which they are made; that this incapacity cannot be laid to man's fault, but constitutes a reason for divine mercy and for the plan of redemption; and that such redemption is the inevitable and eternally designed sequence of Creation—inevitable by reason of "the righteousness of the Infinite Love."

His main thesis is that redemption is wrought by Christ—the Son of God incarnate—in *this world*, by the gradual triumph of Christian civilization over the carnal, by the transformation of human nature, and by the ultimate banishment of death. The second coming, he argues, occurred at the time predicted, within the lifetime of the apostles; and Christ is now reigning, judging, etc. The glory of His coming was not visible except to spiritual vision.

The writer is usually temperate in his treatment of different views, but in Chapter XIII, indulges in language towards the priesthood which is misguided, exaggerated, and bitter. The Resurrection, according to his view, is not a resuscitation of the flesh, but the emergence out of the flesh of a new and deathless frame into which whatever constitutes its permanent element is absorbed. This is supported by considerations drawn from recent theories of ether.

The book belongs to the large and increasing library of individualistic and quasi-scientific speculation, which is characteristic of the modern popularization of theological enquiry. F. J. H.

*Was Christ Divine?* By William W. Kinsley. Boston: Sherman, French & Co. Price, \$1.00 net.

This book contains an argument which is ostensibly for the divinity of Christ, based on scientific grounds and mixed with a good deal of non-relevant matter. Many beautiful thoughts are given, but the argument is not very coherent. It is vitiated by one very fundamental flaw—the meaning in which the writer affirms Christ to be divine. Expressly rejecting the Catholic doctrine on the subject he appears to conceive of our Lord's divinity as meaning the dominance of the divine Spirit over His human spirit.

Incidentally, and seemingly regarding his position as reconciling Trinitarian and Unitarian conceptions, he revamps the ancient Sabellian error. To him the three divine Persons are mere aspects and manifestations of one divine ego. He fails to understand what the Catholic doctrine of the Trinity means, supposing it to signify that three egos are united in one ego. Naturally he has no difficulty in pointing out the contradiction involved in such a view. He exploits a kind of annihilationism with regard to the "self-consciousness" of the wicked, and also the theory of a continued probation after death.

F. J. H.

*Bible Studies in Outline: The Purpose of the Fourth Gospel for Study Circles, Bible Classes, and Individual Use.* By G. A. Gollock, with simplified assignments by Catherine B. Firth, M.A. Longmans, Green & Co. Price, 50 cents. By mail 55 cents.

This capital little book is not so much a text-book for the study of St. John's Gospel as a guide to that study. It has the advantage of laying the emphasis on the spiritual content and purport of the Gospel, but with sufficient attention to the problems of criticism to make it serviceable for advanced students. The arrangement is simple and clear and designed to lead the student to a progressive appreciation of the Gospel. It is thoroughly sound in tone and adopts conservative positions, but not at the expense of ignoring criticism of that position current in radical circles.

The method pursued is to take a problem suggested by the Gospel as a whole, or a portion of the text, and then, by means of assignments, accompanied by suggestions and references, to aid the student in solving that problem for himself. It makes no difference that this problem may have been solved before; by following this course the student of the Fourth Gospel has the sense of reaching solutions for himself. In short, it stimulates interest and enquiry and furnishes a guide to the right solution. It can be warmly commended to intelligent students and Bible classes. L. G.

IT IS a noble and great thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the housetop.—*Robert South.*



## SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

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

**C**HURIST Church School of Religious Education, Chicago, has prepared a most attractive folder for circulation among the people of the neighborhood. It has on the one side a picture of the church buildings together with a very brief announcement of the hours of the sessions and an earnest invitation to the reader not only to send his children but to come himself to the school. The other side gives the curriculum in full, showing not only what is studied but what is aimed at in each department. These statements of aim are well worth reading and are reproduced here:

Primary: "To lead each little child to know the Father's wisdom, power, love, and care, and from these to develop obedience, love, and helpfulness; to train each child to seek God's grace through prayer and service."

Junior (6 to 10 years of age): "To show how God helps His children, to cultivate the desire to help others, and to establish moral and religious habits."

Senior (11 to 17 years of age): "To show the ideal of character as revealed in the teaching of our Lord and wrought out in the lives of His disciples in all ages; to strengthen the desire to do right, to impress the divine origin and mission of the Church, the value and use of Sacraments; to develop responsibility for personal co-operation with Christ in His work."

Post Graduate: "To fix firmly the desire loyally to serve and worship God and to put into daily practice the principles of true Christian life and service."

In addition to this the circular shows that the school includes a Home Study Department and the Font Roll, and has in the Graduate Department a teacher training class.

THE QUESTION OF CURRICULUM is at present one of the unsolved problems of the Sunday school movement. The past fifteen years have seen great changes and many suggestions. The certain things have been reached so far as the broad lines go. Grading and work and real study are all well fixed in men's minds as part of any true school. But the detail of the aim and the detail of its application are still subjects of dispute and need careful examination before any finally fixed scheme is adopted.

It is probable that the General Board of Religious Education will face this question at its meeting to be held in Sewanee, at the University of the South, early in October. A preliminary report was made at the last meeting and a fuller report will no doubt be set before the Board at this time.

The contents of such a curriculum as we would wish to see advocated by the Board should cover the very widest conception of the purpose and aim of the Sunday school. If this be, as we have advocated so often in these columns, the *training* of the children in the Christian religion, if the Sunday school be the Church's training school in religion, then in any curriculum set forth with authority there must be no omission of the varied things that enter into this training. It might well contain development of at least these heads or broad topics: The aim of each department; the lesson material; memory work; knowledge of those things that enter into the practical life of a regular attendant at the Church's services; and such other things that a well taught Churchman should know. But beyond these there should be training in definite Church life and Christian service. For instance, the Sunday school, as we conceive it, should be attentive not only to the intellectual training of a boy in the life of Christ and the Catechism, but in his prayers and Bible reading, in his attendance at church services, in his almsgiving and his share in the activities of the parish of which he is a member and the community to which he belongs. We hear much of social service, but as one well known for his love for children and their training said to us some time since, this is just what we have been teaching for a long time. And it must still be an essential part of the teaching; but, because so many men do not think

of the practical application of the lessons to the social life, it would be a help if the official curriculum could contain some definite suggestions as to how this might be done.

THEN TOO, there is need of clear, definite correlation between the educational schemes and the Church's methods. At a meeting of the clergy in one of our cities not long since, there was a discussion of this very subject and the importance of starting straight was sharply emphasized. In almost all of the modern treatises on the subject we read that the aim of the Primary department is to make the child realize that God is his loving Father. The added sentences modifying the bald statement vary and regulate in some degree the way in which this knowledge is to be given and the emphasis to be put on it in the child's personal life. But, as it was pointed out in this discussion, one of the first things that a child needs to learn is his relationships. He learns in the natural life to know father and mother, brother and sister, he becomes conscious of himself at once as a member of a family. Should not this be the standpoint from which his Church teaching should develop? The catechism teaches us that by Baptism each child is made a child of grace, that it becomes a member of Christ, the child of God, and an inheritor of the kingdom of heaven. This ought to be the beginning truth that is instilled into each child in Sunday school. To begin with the thought that God is their heavenly Father, if that relation is not emphasized as coming through Baptism, is to start the child's religious life along Pelagian lines. The relationship that the child bears to God is profoundly affected by its Baptism. It is entirely changed through it. God is in a very true sense his heavenly Father before Baptism, but the fact that in it that child becomes the child of God and so God becomes his Father, is so vastly more important and essential that it ought to be one of the very first lessons taught. Might it not be more true to the Church's teaching if we should read as the aim of the Primary departments, i. e. through the first three grades, some such statement as this?

Aim: To teach each child that he is made God's child by holy Baptism, and that God as his heavenly Father, knows him and loves him and wants every child to know and love and obey Him.

And then as part of the lesson material, include some very brief statements derived from the lessons that could be taught by various stories from the Scriptures, that their relationship to God is that of child to father, and that it is theirs through holy Baptism, and that it is through Jesus Christ that they can be God's children. Such questions can be drawn up or such statements can be prepared that will lie within the reach of primary children, and yet at the same time set them, at the start, on a true doctrinal basis for all their after teaching.

THE PLACE of the Old Testament and that of the life of Christ will deserve still further study before the very best result is reached. There are curricula before us to-day that are much too heavily overloaded with the Old Testament. This does not mean that the Old Testament, as a source of stories, is not a very valuable part of the lesson material of the school, nor that its study ought to be omitted; but it does mean that to set the children for a long series of terms on the Old Testament teachings is a mistake. It may be true, as we are taught, that the child passes through the stages of religion that are represented by the Old Testament. But as in the physical so it is quite probably true in the spiritual, this progress is quickly made. It would be the height of absurdity to attempt to lead the children of a school through the stages of Israel's development and not give them definite Christian teaching until they reach adolescence. The study of the Old Testament is much too difficult, taken as a continuous whole, for use before the very end of the grammar school days. Old Testament characters, interpreted in the light of the New Testament, will serve splendidly in earlier years; but the story of Israel as a nation, the development of her religious life, the lessons of her prophets and wise men, do not belong in the earlier part of any child's life.

The place of the life of our Lord is somewhat more difficult of solution. Taking it as an historical whole, it is quite probable that the average child cannot understand the continuity of it before ten or perhaps eleven years. On the other hand it would be possible to give it to nine or ten year old children in the form of its activity, i. e. as St. Mark sets it before us. Then His teaching could and should come later. It is quite



necessary that this teaching course should be one that sets forth Christ's teaching not only on its moral or ethical side, not only on its social side, but definitely on its doctrinal side. For instance it should include what He teaches of His Deity, of His Sacrifice for the sins of the world, of His Church. We must not shrink—and the tendency in these days to do so is great—from strict doctrinal teaching. The Church stands for and on definite statements and clearly differentiated truths. The children should be taught them as they are able to comprehend them.

Finally the whole course should be shot through—if we may so put it—with a purpose of establishing in each child an understanding of the Truth that will enable him to state it as a matter of personal believing, rather than of intellectual accuracy or as a feat of the memory.

#### FORWARD!\*

##### A MISSIONARY MARCH

[TUNE: "March of the Men of Harlech."]

1. Men of God, go take your station,  
Go to every tribe and nation,  
Preach the gospel of salvation,  
Spread the heavenly light!  
See the red-cross banner waving,  
Millions now for help are craving,  
Sin their saddened souls enslaving;  
Forward to the fight!

Strike for Christ and heaven!  
Let their bonds be riven!  
By the fame of Jesus' Name  
Strength to each arm given!

By the souls in night immurèd,  
By the cross your Lord endurèd,  
By the help divine assurèd,  
Forward to the fight!

2. Men of God, go tell the story  
Of the cross, its shame and glory,  
Rescue captives young and hoary,  
Fight in Jesus' might!  
In the arms of Satan lying,  
See a world for succor crying,  
Go, the powers of hell defying;  
Forward to the fight!

By Christ's love constrained,  
Every shame disdainèd;  
For the cross count all things loss,  
A crown shall be obtainèd!

Christ is King and Captain o'er us,  
Every foe must fall before us,  
Ours shall be the conqueror's chorus;  
Forward to the fight!

JAMES YEAMES.

\* Formerly printed in THE LIVING CHURCH of August 31st and now reprinted to correct an omission.

## CONFERENCE OF PHILADELPHIA CHURCHMEN IS PROPOSED

(Continued from page 752.)

rector), was the scene of a notable gathering on Sunday, September 15th, when the newly appointed Archdeacon of colored work in the diocese of Pennsylvania, the Rev. Henry Phillips, D.D., addressed his first important conference of colored people in the diocese. Greetings were given to the Archdeacon on behalf of other denominations by the Rev. J. Hegglar, pastor of Presbyterian Colored Missions in Chester County, and the Rev. J. Loney, pastor of the African M. E. church at Parkesburg. St. John's Church has many colored communicants scattered throughout Chester and Lancaster counties and hundreds of both white and colored people attended from the neighboring towns of Coatesville, Lancaster, and Parkesburg. Miss Edith Baldwin has recently presented to St. John's Church, as a memorial to her brother, the late Clement Baldwin, Esq., who was for many years treasurer of the parish, a handsome walnut cabinet for the custody of the altar linen and sacred vestments.

LIVE THE true life of a man to-day. Not yesterday's life only, lest you become a murmurer, nor tomorrow's lest you become a visionary; but the life of to-day, with happy yesterdays and confident tomorrows.—*Faber.*

## THE CHURCH SECRETARY AT FAIRLEIGH UNIVERSITY

By S. ALICE RANLETT

IV.—THE CONFIRMATION CLASS

FAIRLEIGH, Ascension-tide, 19—.

THE Forty Days of Lent have passed since last I wrote you, and also the other wonderful Forty Days when the risen Lord seems close at our side, and ready to burst through the veil, if our eyes are open, and appear to us as He did to His own in the first Easter-tide. Here at Fairleigh, these Forty Day seasons have brought new blessings from the King. In Lent, beside our usual activities, we had the additional church services of the season, nicely and thoughtfully planned by our two rectors, and adapted to the deepening of the spiritual life. Some of our students for the first time kept a personal Lent rule; and others, aiming at not much more than the usual duties of their ordinary regular life, yet aimed to live that life more faithfully and reverently as in the "sight of Him invisible." There were self-denials and larger gifts, and an increased attendance at the week-day services, and at the Sunday Eucharist.

But the special interest of Lent was in our confirmation class. Twenty young women and men from the university were enrolled, helping by their example, the rectors say, both to increase the number of town young people in the classes, and also inspiring these and their teachers with their evident desire to receive a careful preparation for the Sacrament.

The college girls asked that, beside their lectures in the rectors' classes, they might meet me for suggestions, and for such questions as they might wish to ask; so I have had the privilege of learning to know better these dear young souls in the more thoughtful side of their nature. You may think it strange that so many of our students of Church connections should be unconfirmed, but various circumstances are responsible for this fact. Some have lived always, until coming to college, in places where there is neither a parish nor a mission priest, even as an occasional minister, and where there are no opportunities for preparing for, or receiving the Sacraments.

Some are the children of parents who take no interest in the matter, or who prefer that their sons and daughters should not be confirmed until these reach mature years. And some have themselves, as they say, "not thought at all about it." And there are other reasons. But when their attention was called to the matter, they became confirmation candidates from intelligent conviction, and they undertook their preparation with the same enthusiasm of youth which is theirs in the other enterprises of their lives.

It appeared furthermore that many were not seeking instruction for themselves alone, but with the resolve to pass on what they should learn to those who had no better opportunities than they themselves had had in former years; for often they would question in regard to some point, "How would you explain that to one who has no Church training?" Or, "who can almost never attend a Church service?" Or, "who has no books of doctrine or devotion?" Or some one would ask, "How would you make that commandment simple and clear and practical to a boy, or a child?" Or, "How would you make that understood by a young person who has never been present at the administration of the Holy Communion, or even seen an altar?" "And how would you arouse in such a one a desire to prepare for and receive the gifts of the Church?"

And, indeed, some of the students have told me that they hope, this very coming summer during long vacation, to make a beginning by gathering a few boys and girls in their own churchless home places.

Evangeline Grey is one of the candidates, and with her ravenous thirst for knowledge and her eager desire to impart this to others who are without it, she is absorbing every word spoken in the classes, and saving it up for the little Confirmation class which she is sure will grow out of her hoped for home reading-circle. "And then," she says, "I am going to write our Bishop, and beg him to visit us, and, if he is willing, to confirm that little class, even if it is not very well prepared. Perhaps, it will be the humble beginning of our great glorious Church in Clay Cove."

Some previously confirmed have joined the classes, accepting the cordial invitation of the rectors and desiring to have now the instruction of which they have previously had little or none. Among these is Agnes Winton. She received the Sacrament "without interest or thought," she says, as all her interest at that time was in her high school Latin, and mathe-



matics, and college preparatory examinations. "And so," she added, "as I did not prepare the soil for God's planting, I could not receive the abundant fruits of the Spirit that He would give me; but His loving kindness and patience are beyond the thought of man, and, even now, if I do my part, I believe He will give me the gifts which, in former years, I should not have known how to use if I had had them."

It has been an inspiration to associate with these earnest, bright young souls, and with them to consider the Seven Gifts of the Holy Spirit given to those who seek His strength, and come prepared in head and heart to Confirmation.

We studied together the Confirmation Office in the Prayer Book and many passages of Scripture bearing on it, and on the gifts of the Holy Spirit: we thought of the Holy Ghost resting in His fulness on Christ, and coming to the early disciples and we considered the gifts as seeds planted to grow up in time to come—"daily increase in Thy manifold gifts"—if only we remember and pray and try to cultivate the seeds and young plants.

Then we discussed the meaning of the Several Gifts—wisdom, lofty, and divine, teaching us to look at things as God does, with deep insight into the truth; knowledge, showing us how to use the things of earth as a path up to God; counsel, which helps us to decide between the good and the better; strength, or resolution to live for God; godliness, the growing delight in worship, and the remembered presence of the Lord; and holy fear, which grows by making us realize God's greatness and our littleness. We discussed the preparation for Confirmation and Holy Communion required by the discipline of the Prayer Book, and we lingered on the nature of the blessing bestowed in the Sacrament, the giving of divine strength to those weakened by sin, and its effects and the taints of the world about; and we reflected on the appointed sign of "God's favor and gracious goodness toward us."

The first Communion instructions were given before the Confirmation Day, during the Easter Forty Days, as the first Communion was to be during the Bishop's visitation; and it was a great joy to share in the hopes and thoughts of these young souls, as they reverently and intelligently made their preparation for meeting their Lord for the first time in this, the closest way in which they shall ever meet Him, until the open vision, the face-to-face meeting of the days beyond these days.

In the last week of Easter, the Bishop came. At the Confirmation service the church was crowded to the doors and beyond; many stood through the long service in the soft starlight sweetness of the night, listening to the bursts of music, and catching some of the Bishop's earnest words. Within the church, the office went on, baptismal vows were renewed and confirmed "in the help of the Name of the Lord"; the Bishop prayed for strength from the Comforter, and the sevenfold gifts.

As Evangeline Grey, gently guided by a companion, came down from the chancel after the laying on of hands and the blessing, her face was radiant as if she had come from the mount of God, and one almost expected to see the quivering flame on her brow. I wondered what special renewing powers the Holy Ghost would bring to her, and what fruit her life would bear—that life so limited, which yet, because of its pathetic appeal, may with special power win the friendly attention of those whom she may be called to help.

When we began the simple, touching strains of the closing hymn, "O Jesus, I have promised to serve Thee to the end," other voices outside the church joined us inside, and sang through to the closing lines, "O give me grace to follow, my Master and my Friend."

On the following morning, the newly-pledged soldiers of Christ received their first Communion; our guild made its Corporate Communion at the same time, and many others from town and university came. As we all knelt together in the church on that Easter-tide morning, receiving from the hands of the Bishop the Bread of Heaven, very clear before my mind was the picture of that mysterious meeting on the lake shore when, wondering and reverent, Peter and John and the other disciples obeyed the Master's call to "come and dine," and took from His hands the blessed food of His giving; and it seemed as if behind the quietly moving forms of the ministers at the altar there stood Another, with a countenance shining and love-radiant, giving us Himself. The Bishop spoke briefly but impressively on the words of that same long-ago Easter morning, "Lovest thou Me?—Feed My lambs."

And then the newly-gifted and newly-pledged of the Confirmation class, and the other young souls and older ones,

were left to give their answer, "not only with their lips, but in their lives," in many days to come, to the searching, tender, longing question of their Lord, and to obey His words in the ways wherein He should call them to walk and to serve.

Faithfully, your

SUSANNE.

(To be continued.)

#### THE CHURCH AND THE WORLD\*

The Church and the World walked far apart  
On the changing shore of time;  
The World was singing a giddy song,  
And the Church a hymn sublime.

"Come, give me your hand!" cried the merry World,  
"And walk with me this way."  
But the good Church hid her snowy hand  
And solemnly answered: "Nay;  
I will not give you my hand at all,  
And I will not walk with you;  
Your way is the way of endless death,  
And your words are all untrue."

"Nay, walk with me but a little space,"  
Said the World with a kindly air;  
"The road I walk is a pleasant road,  
And the sun shines always there.  
Your path is thorny and rough and rude,  
While mine is flowery and smooth;  
Your lot is sad with reproach and toil,  
But in circles of joy I move.  
My path you can see is a broad, fair one  
And my gate is high and wide;  
There is room enough for you and for me  
To travel side by side."

Half shyly the Church approached the World,  
And gave him her hand of snow;  
And the old World grasped it and walked along,  
Saying in accents low:  
"Your dress is too simple to please my taste,  
I have gold and pearls to wear,  
Rich velvets and silks for your graceful form  
And diamonds to deck your hair."

The Church looked down at her plain white robes  
And then at the dazzling World,  
And blushed when she saw his handsome lip  
With a smile contemptuous curled.  
"I will change my dress for a costlier one,"  
Said the Church with a smile of grace;  
Then her pure-white garments drifted away,  
And the World gave in their place  
Beautiful satins and shining silks,  
And roses and gems and pearls;  
And over her forehead her bright hair fell  
Crisped in a thousand curls.

"Your house is too plain," said the proud old World;  
"I'll build you one like mine;  
With kitchen for feasting and parlor for play,  
And furniture ever so fine."  
So he built her a costly and beautiful house—  
Splendid it was to behold;  
Her sons and her daughters met frequently there,  
Shining in purple and gold.

And fair and festival—frolics untold—  
Were held in the palace of prayer;  
And maidens bewitching as sirens of old,  
With worldly graces rare,  
Inventing the very cunningest tricks,  
Untrammelled by gospel or laws,  
To gull and amuse and win from the World  
Some help for the righteous cause.

The Angel of Mercy flew over the Church,  
And whispered, "I know thy sin";  
Then the Church looked back with a sigh and longed  
To gather the children in.  
But some were off at the midnight ball,  
And some were off at the play;  
And some were drinking in gay saloons;  
And she quietly went her way.

\* This poem was quite widely published and known in the Church a generation ago and is now reprinted by request.



Then the sly World gallantly said to her:  
 "Your children mean no harm,  
 Merely indulging in innocent sports."  
 So she leaned on his proffered arm  
 And smiled and chatted and gathered flowers,  
 As she walked along with the World;  
 While millions and millions of precious souls  
 To the horrible gulf were hurled.

"Your preachers are old and frightfully plain,"  
 Said the gay World with a sneer;  
 "They frighten my children with dreadful tales  
 Which I do not like them to hear.  
 They talk of judgment, fire, and pain,  
 And the horrors of endless night;  
 They talk of a place that should not be  
 Mentioned in ears polite.

"I will send you some of a better stamp—  
 Brilliant, and gay and fast—  
 Who will show how people may live as they list,  
 And go to heaven at last.  
 The Father is merciful, great and good,  
 Loving and tender and kind.  
 Do you think He would take one child to heaven  
 And leave the rest behind?"

So she called her pleasing and gay divines,  
 Gifted, and great and learned;  
 And the plain old men who preached the cross  
 Were out of her pulpits turned.  
 Then Mammon came in and supported the Church,  
 Renting a prominent pew;  
 And preaching, and singing, and floral display  
 Proclaimed a period new.

"You give too much to the poor," said the World,  
 "Far more than you ought to do;  
 Though the poor need shelter, and food, and clothes,  
 Why need it trouble you?  
 And afar to the heathen in foreign lands  
 Your thoughts need never roam;  
 The Father of mercies will care for them.  
 Let charity stay at home.

"Go take your money and buy rich robes  
 And horses and carriages fine,  
 And pearls, and jewels and dainty food,  
 And the rarest and costliest wine.  
 My children they dote on all such things;  
 And if you their love would win,  
 You must do as they do and walk in the ways  
 That they are walking in."

Then the Church held tightly the strings of her purse  
 And gracefully lowered her head,  
 And simpered, "I've given too much away;  
 I will do, sir, as you said."  
 So the poor were turned from her door in scorn,  
 And she heard not the orphan's cry;  
 And she drew her beautiful robes aside  
 As the widows went weeping by.

Her mission treasuries beggarly plead,  
 And Jesus' commands were in vain;  
 While half of the millions for whom He died  
 Had never heard His name,  
 And they of the Church and they of the World  
 Walked closely hand and heart,  
 And only the Master who knoweth all  
 Could tell the two apart.

Then the Church sat down to her ease and said:  
 "I am rich and in goods increased:  
 I have need of nothing and naught to do  
 But to laugh and dance and feast."  
 And the sly World heard her and laughed in his sleeve  
 And mockingly said, aside:  
 "The Church has fallen, the beautiful Church,  
 And her shame is her boast and pride."

Then the Angel drew near the mercy-seat  
 And whispered in sighs her name;  
 And the saints their anthems of rapture hushed  
 And covered their heads with shame.  
 And a voice came down through the hush of heaven  
 From Him who sat on the throne:

"I know thy works and what thou hast said  
 And how thou hast not known  
 That thou art poor, and naked and blind,  
 With pride and ruin enthralled;  
 The expectant bride of a heavenly groom,  
 Now the harlot of the world.

"Thou hast ceased to watch for that blessed hope,  
 And hast fallen from zeal and grace;  
 So now, alas, I must cast thee out  
 And blot thy name from its place."

O Church of Christ, redeemed by precious blood!  
 Break this alliance, glorify your God,  
 Forsake the Christless World that lures to ill;  
 Thou mayest be blessed and prove a blessing still.

Away with ease, and dalliance and play;  
 The great commission now in haste obey;  
 In holiness and zeal thou canst excel  
 And save the perishing from sin and hell.

Gird on thy robes, with purity impearled,  
 And keep thyself unspotted from the world.  
 Humbled in dust and ashes, sin no more;  
 Repent while Christ stands knocking at the door,  
 Oh, let thine heart be true to Him alone;  
 For lo, the Heavenly Bridegroom cometh soon.

#### THE MARTYRS OF THE LAW

There was murder in Carroll County and the sheriff had taken his man.  
 But through the hills and the valley the ominous rumor ran  
 That if ever the word was spoken that sent to jail their kin  
 The Allens would rear a shambles where the court of law had been!

But still untouched by the terror, the law had had its way;  
 Floyd Allen stood for sentence in the peace of a quiet day.  
 Silent, unfettered, he stood there, his face the hue of stone,  
 And it seemed that his clan had left him to bear his fate alone.

Then ere a word was uttered the door swung open wide,  
 And the pride and strength of the mountain strode noisily inside,  
 Around the judge and the jury and the officers of the law  
 The circle slowly tightened, and Thornton Massie saw

That he framed his own death sentence, but he rose and the dingy room  
 Took on the spell of splendor as he spoke the words of doom!  
 Then the guns roared out their answer, and the judge fell on his face  
 And the murky smoke of murder spread through the tainted place.

Goad, who read the record, and Foster, who made the plea,  
 Fell in the self-same volley, but ere the room was free  
 From the shock a pistol sounded, and each man held his breath  
 As the sheriff of Carroll County strode in to his certain death!

Cruel were the odds against him, but the odds were naught to him.  
 For his bullet found Floyd Allen ere the sight of his eyes grew dim.  
 Then down with Massie and Foster, on the growing heap on the floor.  
 In his clutch the empty weapon that his hand should use no more,  
 He dreamed that he still protected the dead that round him lay,  
 Till the thirst for murder slackened and the Mountain rode away.

Massie and Webb and Foster—long may their memory live,  
 Who had naught to give but their life blood and gave what they had to give!  
 They died for thy laws, Virginia—on thy historic breast  
 No braver sons have fallen, no truer heroes rest!

Not in the roar of battle, when the blood runs strong and high.  
 In the stiller paths of duty they laid them down to die.  
 And the nation that is waiting, with half-averted ear,  
 For the low and distant murmur that the Future has to hear,

Should make their names the slogan of the Cause their vision saw—  
 The sanctity of human life and the majesty of law!  
 The slogan that shall echo till it drowns all local cry—  
 The Cause our lives must cherish lest our great Republic die!

—ARTHUR HOBSON QUINN, in *Independent*.

#### THE MILESTONE

Relentless Time his chisel uses  
 To cut the figures that he chooses;  
 Then hastens on—no second loses.

And God, in love, His chisel uses  
 To point the way His wisdom chooses;  
 What loving child such help refuses?

HELEN ELIZABETH COOLIDGE.



THE SEVENTEENTH SUNDAY AFTER TRINITY

The seamless robe of Christ is rent apart;  
His followers at odds: pride and disdain  
Of weakness, over-value of the brain  
And underestimation of the heart,  
Harsh judgment, words that sting and smart,  
Insistence on mere forms, outworn and vain,  
Revolt 'gainst comely rites, meet to restrain  
Vagaries that in irreverent folly start—

These sever those for whom one Saviour came,  
Whom the one Spirit to one hope doth call,  
One in belief, baptized into one Name,  
God their one Father, who abides in all.  
O that these janglings soon may cease,  
And they, joined in the Spirit, dwell in peace!  
JOHN POWER.

Church Calendar



- Sept. 29—St. Michael and All Angels. Seventeenth Sunday after Trinity.
- Oct. 6—Eighteenth Sunday after Trinity.
- “ 13—Nineteenth Sunday after Trinity.
- “ 20—Twentieth Sunday after Trinity.
- “ 27—Twenty-first Sunday after Trinity.
- “ 28—Monday. SS. Simon and Jude.
- “ 31—Eve of All Saints. (Hallow-E'en.)

CALENDAR OF COMING EVENTS

- Oct. 1—Milwaukee Dioc. Council, Milwaukee.
- “ 8, 9, 10—Meeting of the General Board of Religious Education, Sewanee, Tenn.
- “ 9—Fifth Dept. Miss. Council, Cleveland.
- “ 18—Sixth Dept. Miss. Council, Grand Junction, Colo.
- “ 22—First Dept. Miss. Council, Providence.
- “ 22—Second Dept. Miss. Council, Buffalo.
- “ 29, 30, 31—Fourth Dept. Miss. Council, Charlotte, N. C.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

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

BRAZIL

The Rev. John G. Meem.

CHINA

HANKOW:

Miss M. E. Wood of Wuchang.

SHANGHAI:

The Rev. B. L. Ancell of Yankchow.  
Miss A. B. Richmond of Shanghai.

JAPAN

KYOTO:

The Rev. J. J. Chapman of Nara.

MEXICO

The Rt. Rev. H. D. Aves, D.D.

Personal Mention

THE Rev. Dr. ALFRED W. ARUNDEL, for twenty years rector of Trinity Church, Pittsburgh, has accepted a call to the rectorship of St. Mark's Church, South Side, Pittsburgh, Pa., where he will enter upon his duties on October 6th. For the present Dr. Arundel should be addressed at the Hotel Anderson, Sixth street and Penn avenue, Pittsburgh, Pa.

THE Rev. GEORGE F. BAMBACH will become rector of the Church of the Holy Apostles, Brooklyn, N. Y., on November 1st.

THE Rev. ALBERT BROADHURST, formerly rector of Calvary Church, Homer, N. Y., has accepted the rectorship of St. James' Memorial Church, Titusville, Pa., and entered upon his new work on September 15th.

THE address of the Rev. Dr. GEORGE M. CHRISTIAN is "The Glaslyn," Park Place, Atlantic City, N. J.

THE Rev. CHARLES JOHN DE COUX, late of the diocese of Western Michigan, entered upon his work as General Missionary or Diocesan Vicar of the diocese of Pittsburgh, on Sunday, September 15th. His address is the Church Rooms, 512 Lewis Building, Pittsburgh, Pa.

THE address of the Rt. Rev. ANSON ROGERS GRAVES, D.D., LL.D., is changed from Coronado, Cal., to Bakersfield, Cal.

THE Rev. CAMPBELL GRAY has resigned the charge of Grace Church, Ocala, Fla., and will take charge of Holy Innocents' Church, Key West, Fla., where after October 1st his address will be 1019 Grinnell street.

THE Rev. ANDREW GRAY, D.D., has resigned the rectorship of St. Paul's Church, Pekin, Ill., and has accepted a call to become rector of St. Mark's Church, Danville, Ill., where he expects to enter upon his duties on October 1st. After this date mail intended for him should be addressed to the Rectory of St. Mark's Church, Danville, Ill.

THE Rev. L. W. HEATON is now in charge of St. James' Church, Eureka Springs, Ark.

THE Rev. F. A. JOSEPH, who for the past two months has been seriously ill at the Rectory, Sidney, Neb., has been removed to the Nebraska State Hospital at Kearney, Neb.

THE Rev. Dr. KING, General Missionary of the diocese of Olympia, has returned from his vacation in England and Scotland. Dr. King spent a portion of his vacation at the Summer School of Theology at Trinity College, Oxford, Eng.

THE Rev. W. S. LITTLE, formerly curate at Grace Church, Ocala, Fla., has accepted a teaching position at St. Andrew's-on-the-Mountain, Sewanee, Tenn.

THE Rev. DANIEL MARVIN, Jr., rector of Caroline Parish, Setauket, N. Y., for over a quarter of a century, has resigned, his resignation taking effect in October.

THE Rev. JOHN S. MOODY, for the past six months in charge of St. John's Church, Globe, Ariz., has returned to Fayetteville, N. C., where he expects to remain for the present, taking occasional services as may be required.

THE address of the Rev. P. OWEN-JONES is 609 Broadway, Knoxville, Tenn.

THE Rev. H. W. ROBINSON has resigned the rectorship of Shrewsbury Parish, Kennedyville, Md., and has accepted an appointment under Bishop Reese to Grace Church, Sandersville, Ga., together with the missions adjacent. After November 1st his address will be Sandersville, Ga.

THE Rev. G. H. SEVERANCE has resigned the rectorship of St. Mark's Church, Springfield, Vt., and will go to New York City to take up post-graduate work in Columbia University and the General Theological Seminary. His address will be 175 Ninth Avenue, New York City.

THE Rev. J. POYNTZ TYLER, rector of St. John's Church, Hagerstown, Md., and Archdeacon of Cumberland, has declined the call to become Archdeacon in the diocese of Southern Virginia.

THE Rev. WILLIAM JOHN WILLIAMS has resigned the charge of St. Barnabas' Church, Leeland, Md., and has accepted the rectorship of St. Mary's Church, Shelter Island, N. Y., where he should in future be addressed.

ORDINATIONS

DEACONS

ERIE.—In St. Luke's church, Smethport, Pa., on Holy Cross Day, WILLIAM J. WILSON was ordained to the diaconate by Bishop Israel. The candidate was presented by the Rev. William E. Van Dyke, rector of the parish and the sermon was preached by the Rev. Martin Aigner, president of the Standing Committee. Mr. Wilson, who was formerly a Methodist minister, will continue in charge of St. Matthew's Church, Eldred, Pa., where he has been lay reader for the last year.

SPOKANE.—In Calvary church, Roslyn, Wash., on Friday, September 6th, JAMES A. PALMER was ordained to the diaconate by Bishop Wells. The Rev. Alfred Lockwood, rector of St. Michael's Church, North Yakima, was the celebrant, and the Epistle was read by the Rev. E. N. English. Mr. Palmer will continue in charge of the work at Roslyn, where he has been lay reader for over a year.

PRIESTS

HARRISBURG.—In Hope Church, Mt. Hope, Pa., on Wednesday, September 18th, the Rev. CHARLES CULMER KELSEY was advanced to the priesthood by Bishop Darlington. Morning Prayer was said at 9 A. M. by the Rev. C. E. Berghaus of Mt. Joy. The sermon was preached by the Rev. George I. Brown of St. John's Church, Lancaster; the Rev. Francis McCloud of Nashville read the Litany; the Gospel was read by the Rev. John Mitchell Page of Lebanon, and the Rev. Frederick Gardiner, Headmaster of Yeates Institute, Lancaster, read the Epistle. The candidate was presented by the Rev. H. B. Pulsifer of Marietta. Mr. Kelsey was formerly a Wesleyan minister.

MARRIED

WETHERBE-DENT.—At Lewiston, Idaho, on September the eighth, at the Church of the Nativity, by the Rev. D. J. W. Somerville, Miss

MARGARET SUTHERLAND DENT to Mr. AZEL HOWARD WETHERBE, formerly of Painesville, Ohio. No cards.

DIED

TAYLOR.—At Hartford, Conn., September 16th, KATHARINE A., wife of the Rev. ELBERT B. TAYLOR, Bayonne, N. J., and eldest daughter of the late Hon. Elisha and Catherine E. Johnson of Hartford. The funeral services were at Trinity church, Hartford, Conn., on Tuesday, at 3 P. M., and a requiem was said at 7 A. M. on Wednesday morning. Interment was at St. Timothy's Churchyard, Roxborough, Philadelphia, Pa., the same afternoon.

*Aeterna fac famulam Tuam cum sanctis Tuis gloria munerari.*

MEMORIALS

JUDGE WILLIAM MECKLEN EDWARDS

At Dallas, Texas, on August 23, 1912, entered into the rest of Paradise, "having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, in favor with God and in perfect charity with the world," JUDGE WILLIAM MECKLEN EDWARDS, in the 69th year of his age, a man with many friends, many honors, and large usefulness.

Judge Edwards was a lifelong member of the Church which he loved and served; one of the organizers, together with his wife, the late Mrs. Elva Gray Edwards of the Church of the Incarnation, Dallas, Texas, where for more than eighteen years he was vestryman and warden.

The funeral took place on Sunday afternoon, August 25th, from the Church of the Incarnation, his friend and Bishop, the Rt. Rev. A. C. Garrett, officiating. He is survived by one daughter, Mrs. Raymond R. Lawther, and five sons, Walter G., George Clifton, Alfred A., William M., Jr., and H. P. Edwards. All of these reside in Dallas.

"May he rest in peace and light perpetual shine about him."

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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WANTED

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

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St. James' parish (the Rev. W. W. Blatchford, rector), has so far restored its beautiful church building, recently destroyed by fire, that it has been habitable for services all summer. Many memorials and other gifts have been received. Much remains to be done, and much more money will be needed, but the work is done only as it can be paid for, and the needs of the work are enlisting sympathy and cooperation.

The Chapel of the Good Shepherd (the Rev. William Ernest Allen, priest in charge),

is working steadily in a neighborhood remote from the other churches, and has accomplished something this summer toward the reduction of its heavy burden of debt.

St. Augustine's for colored people (the Rev. James Nelson Deaver, rector), is doing a splendid work for the large negro population in its neighborhood, and its services are particularly reverent and hearty. This summer has assured the speedy wiping out of a debt of \$3,500, as the people themselves have raised over one thousand dollars, and the Rev. Mr. Blatchford has made himself responsible for the balance.

**BALTIMORE CHURCH ADDS DEACONESS TO ITS STAFF**

DEACONESS MARGARET S. PEET has been added to the staff of Grace and St. Peter's Church, Baltimore, Md. (the Rev. A. C. Powell, D.D., and the Rev. R. F. Humphries, associate rectors), and has entered upon her duties there. Miss Peet is a graduate of the Philadelphia Training School for Deaconesses,

and has taught kindergarten and training classes and also has had much valuable experience in Church work on the East Side in New York City. She expects to devote most of her time to work in connection with the Sunday school and will organize a teachers' training class and a normal preparatory class for teachers.

**DAY SCHOOL AT THE ADVENT, BALTIMORE**

THE CHURCH DAY SCHOOL of the Chapel of the Advent, Baltimore, Md. (the Rev. C. P. Sparling, vicar), opened for its fourth year on Monday, September 16th. The instruction given in the school covers the first four grades of the Baltimore public schools, with the addition of definite religious training. The school is opened with prayers every morning by the vicar, who also gives the religious instruction lasting fifteen minutes. During Lent the scholars attend the daily morning service, and also the service on Saint's Days falling upon school days. The sessions are



in the morning from nine to twelve, with a fifteen minute recess at eleven o'clock. The charge for tuition is only twenty-five cents a week, which covers all expenses, including text books, paper, etc. The Principal is Mrs. Henry Roemer, and the assistants are Miss Elsie Wambach, Mrs. Sarah A. Wise, and Miss Jean Watt Davy.

Mr. C. G. Creighton; Transportation, Mr. James Ker, Jr.; Correspondence, Mr. J. Frank Wilkes; Publicity, Mr. Louis C. Burwell; Hospitality, Mr. Jos. H. Ham; Reception, Mr. Heriot Clarkson; Banquet, Mr. Hamilton C. Jones.

In addition to the meeting of the council the Woman's Auxiliary in this department,

the secretary of the Sewanee Department, is arranging a programme that will not only cover a discussion of the general missionary work of the Church, but also the special features of missionary activity in this department, namely: Work for the negroes, cotton mill operatives, mountaineers, and the Seminole Indians of Florida.



ST. LUKE'S CHURCH, SMETHPORT, PA.

#### CELEBRATE ANNIVERSARY OF CHURCH'S COMPLETION

ON HOLY CROSS DAY, St. Luke's parish, Smethport, Pa., of which the Rev. W. E. Van Dyke is rector, celebrated the twentieth anniversary of the completion of its church building. The church was designed by the late Halsey Wood and erected by Mr. Henry Hamlin, father-in-law of the Rev. John Heber McCandless, *rector emeritus*, as a memorial to his wife. It is built of gray granite in English Gothic style. In the tower is a complete set of chimes. The festivities began on the eve of the festival with Evensong and a sermon by the Rev. G. H. Sharpley of Emmanuel Church, Corry, and the day following the Holy Communion was celebrated by the *rector emeritus* at 8 o'clock, at which many of the parishioners received. A later Eucharist was sung by the Bishop at 11, when the Rev. Martin Aigner of St. John's Church, Franklin preached the sermon. At this service Mr. William J. Wilson, a recent convert from the Methodist ministry, was ordained to the diaconate. Afterwards luncheon was served in the parish house to about one hundred persons. A happy feature of the luncheon was the presentation to the Bishop of a birthday cake aflame with lighted candles. The ladies of the parish had learned that Holy Cross Day was both their parish anniversary and their Bishop's birthday. In the afternoon an automobile ride among the beautiful hills and valleys around Smethport was arranged for the visitors.

St. Luke's, under the *rector emeritus*, was a pioneer of the Catholic Revival in this part of the country, and its gracious influence upon the whole community is an excellent example of the fruits of the Anglican Communion administered by a devoted and life-long rectorship.

#### FOURTH DEPARTMENT MISSIONARY COUNCIL

THE FOURTH, or Sewanee, Department Missionary Council will meet in St. Peter's church, Charlotte, N. C., Tuesday, Wednesday, and Thursday, October 29th to 31st. Preparations for a great gathering are being made by the local Charlotte committees under the following committees and chairmen: Finance,

following a precedent set last fall at Knoxville, will hold a conference in the St. Peter's parish house. Besides four regularly appointed delegates to the woman's conference from each diocese in the department a large attendance of others is expected. Mr. John Wilkes of Charlotte is honorary president of the gathering of women, Miss Kate Cheshire of Tarboro, acting president, and Mrs. Loaring Clark of Chattanooga, secretary and treasurer. Vice-presidents have been elected from each diocese. The women also have their local committees in Charlotte as follows:

Executive Committee, Mrs. J. Van Landingham; Hospitality, Mrs. W. R. Taliaferro; Entertainment, Mrs. Ralph Van Landingham; Luncheon, Miss Emma Hall; Music, Mrs. Harris Mallinckrodt; Decorations, Miss Lenora Seay; Finance, Mrs. James Ker, Jr.;



ST. PETER'S CHURCH, SHERIDAN, WYO.

Publicity, Mrs. R. J. Walker; Correspondence, Miss Laura Orr.

This gathering of women does not transact business or legislate but meets merely for conference and information and inspiration. They hold no sessions when the public meetings of the council are in progress.

The Rev. Robert W. Patton of Atlanta,

organ has been contracted for and is to be installed by December 1st. At a reception held in the basement of the new building on the Tuesday following, the congregation presented the rector with a fine gold watch and fob, as an expression of affection and appreciation of the work he has done among them during his short ministry.

#### LONG RECTORSHIP IS CELEBRATED

ST. PETER'S PARISH, Washington, N. C., celebrated, on the Fifteenth Sunday after Trinity, the thirty-ninth anniversary of the rectorship of the Rev. Nathaniel Harding. A large congregation was present, and the rector was assisted by the Rev. Frederick N. Skinner, who preached the sermon, and by the Rev. Charles D. Malone. At the beginning of the service the rector dedicated a handsome alms basin receptacle, presented to the parish as a memorial to the late Thomas H. B. Myers and wife by their children, Mrs. John W. Charles, Mrs. R. M. Prior, Mrs. L. C. Wooten, Miss Sallie G. H. Myers and Messrs. T. Harvey and O. K. W. Myers.

#### OPENING OF ST. PETER'S CHURCH, SHERIDAN, WYO.

SUNDAY, September 8th, marked the opening of the new church at Sheridan, Wyo. Bishop Thomas presided, assisted by the rector, the Rev. Edward M. Cross, and the Rev. Edward J. d'Argent and the Rev. Christoph Keller. The building is a brick structure with stone foundation and trimmings, built after the English Perpendicular Gothic, the interior being finished in brick, with roof timbers exposed. The tower which is 22 by 22 makes an open porch on the first floor, a study on the second, and above the study a belfry designed to receive chimes at some future period.

The new church which has cost \$25,000, represents the efforts of the past two years and speaks well for a congregation which, until the beginning of that time, had been a mission receiving help to some considerable extent from the Church society. In addition to the new building on which the sum of \$6,000 remains unpaid, a \$5,000 Austin pipe



**REQUIEM FOR BISHOP GRAFTON IN BOSTON**

AT THE Church of the Advent, Boston, a great congregation gathered on Sunday, September 15th, to honor the memory of Bishop Grafton, for sixteen years rector of that parish, and builder of its present church. There was a Solemn High Mass of Requiem (as is allowed under extraordinary circumstances on a Sunday), the music being Gounod's "St. Cecilia." Dr. Higginson Cabot was celebrant, Fr. Aitkins, deacon, and Mr. V. O. Anderson of the G. T. S., sub-deacon. Dr. van Allen preached from Wisdom 5: 5: "How is he numbered among the children of God, and his lot is among the saints." The sermon is to be published, by request. A large picture of the Bishop, draped in violet, was placed in the rector's stall. Many of the parishioners who had known "Father Grafton" (as he is still called in his old parish) came in from their country places to assist at the service.

**BENEDICTION OF RECTORY AT ROCHESTER, PA.**

BISHOP ISRAEL of Erie, visited Trinity parish, Rochester, Pa. (diocese of Pittsburgh), on Tuesday, September 17th, the special object of his visit being the benediction of the handsome new rectory lately acquired. There was a celebration of the Holy Communion in the morning, and evening service at 7: 45, with a sermon by Bishop Israel, on "Sanctifying the Home." This was followed by adjournment of the clergy and congregation to the adjoining rectory, where the benediction service took place. Clergymen attending were the Rev. Messrs. Wightman, Schultz and Richards of Pittsburgh, Pa.; the Rev. Dr. Hills of Bellevue, Pa.; the Rev. Amos Bannister of Beaver Falls, Pa.; and the Rev. Henry Gibbs of Ambridge, Pa. The evening closed with a general inspection of the house, and a parish social. The present rector is the Rev. George Woodward Lamb.

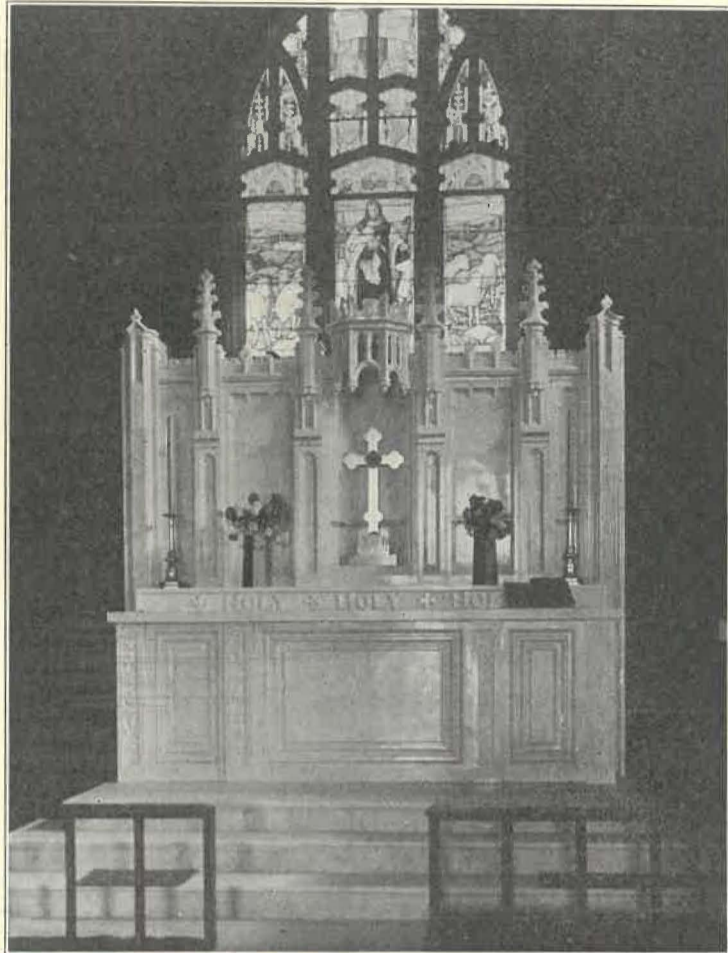
**BENEDICTION OF ST. MARK'S CHURCH, MILWAUKEE**

THE JOYFUL office of benediction of the newly finished St. Mark's Church, Milwaukee (the Rev. George Heathcote Hills, rector), was held last Sunday morning, Bishop Webb

meantime the new and very handsome altar and reredos of Italian marble are in place and a number of other memorial gifts have also been added during the summer.

Finest of the memorial gifts are the altar and reredos, of white Italian marble. The

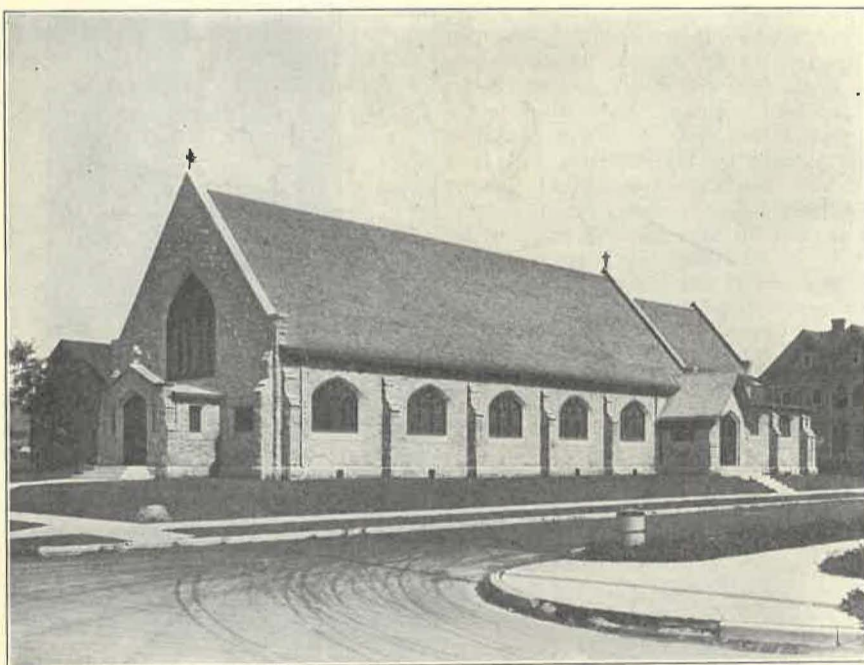
Mrs. Julius Goll, and is presented by Mrs. John F. Kern and Mrs. Charles J. Cottrill, their daughters. Other memorials lately put in place include the following: altar cross, Mr. and Mrs. L. L. Caufy, in memory of daughter Mary; chancel window representing



ALTAR, REREDOS, AND EAST WINDOW, St. Mark's Church, Milwaukee. [Photo by Rice.]

reredos rises 12 feet 11 inches from the base and is shown in the accompanying illustration. The front of the altar is divided into three panels, separated by pilasters in which grapes and vine are carved in bas relief.

the Good Shepherd, in memory of Miss Louise Goll, presented by Mrs. Walter F. Gregg; window representing Christ blessing little children, Mrs. Fish, in memory of Judge F. M. Fish; window representing Ascension, Arthur H. Dudley, in memory of the Rev. H. C. H. Dudley and Mary Eastwood Dudley; service books, Mrs. James M. Fox; hymn tablets, Mr. and Mrs. Walter C. Morgan; oil painting of the Rt. Rev. Jackson Kemper, Mrs. F. W. Friese; brass alms basin, Dr. S. A. L. Thompson.



ST. MARK'S CHURCH, MILWAUKEE. [Photo by Rice.]

officiating. The church was completed at the beginning of summer and has been in use since, but the formal opening was delayed until the Bishop could be present. In the

The baldachino is deeply recessed and the niche for the cross is eight inches deep. The entire weight of the whole is five and a half tons. The altar is a memorial to Mr. and

**AFTERMATH OF THE CAMBRIDGE CONFERENCE**

HOW FAR-REACHING was the inspiration given by the Cambridge Conference in July is shown by its extension into Christ Church, Riverton, N. J., through a parishioner who attended the Conference. A meeting was called that the parish might share in the inspiration. Mrs. H. A. Rikhy presented a report of the purpose, personnel, and daily life of the Conference; of various classes held and subjects treated, dwelling especially on the address of Bishop Rhinelander on the Missionary Message, quoting as encouraging to individual effort the sentence, "Always remember the messenger exists for the message; its' the message that does things!" and of the message, "It is spiritual because sacramental, and saving because social."

The latter part of the meeting was devoted exclusively to the work of Bishop Brent in the Philippines as presented at the conference by Rev. R. B. Ogilby, headmaster of Baguio School. So vivid and sympathetic was the future of our great Bishop, so magnificent and far-reaching his work, that it was decided



to set apart the following week for intercessions in the parish for Bishop Brent and his work, beginning with the morning Eucharist on the Eleventh Sunday after Trinity, when the priest offered the intercessions at the altar.

#### NOVEL COMMUNION SERVICE FOR NEWARK (N. J.), PARISH

ST. ANDREW'S CHURCH, Grace parish, Newark, N. J. (the Rev. C. H. Wells, priest in charge), has recently become possessed of the valuable silver-gilt chalice and paten pictured herewith. The actual cup part was taken



CHALICE,  
St. Andrew's Church, Newark, N. J.

from an old hammered silver chalice picked up years ago in a London antique shop by the late Rev. Dr. Dix of Trinity parish, New York. It bears the inscription, "For the Episcopal Church in Nether Durdie, 1742," and was given by Mrs. Dix to the Rev. Mr. Wells as a remembrance for his timely administration of the Holy Communion to Dr. Dix immediately before his death. The base of the chalice and the paten are made from old silver given by many friends, to which collection was added the original communion silver given to Grace Church, Newark, in 1839, and forty-eight precious and semi-precious stones were used to ornament the handle and base. Investigation shows that Nether Durdie is now but a tiny hamlet, nine miles from Dundee, Scotland, from which the Church edifice which existed in 1742 has long since disappeared.

#### MARYLAND SHUT-IN SOCIETY CLOSES SUMMER CAMP

THE HOLIDAY HOME at Pikesville, Baltimore County, the summer camp of the Maryland Branch of the Shut-in-Society, of which Mrs. William D. Morgan, wife of the rector of St. John's Church, Waverly, is president, closed on September 10th after the most successful season since its inauguration four years ago. Thirty persons, all helpless, some cripples and some incurables, were afforded the privilege of enjoying the fresh country air and wholesome food, for two, and in some cases, three months.

#### DEATH OF MRS. E. B. LINTHICUM

MRS. ELSIE BOGARDUS LINTHICUM, for the past four years house-mother of the Donaldson School of Mt. Calvary Church, Baltimore, Md., entered into rest at the Church Home and Infirmary, early last month. Mrs. Linthicum had been ill for four months, and it had been evident for some time that recovery was not to be expected. Her four years of capable administration and long care at the school

had greatly endeared her to all. She will be succeeded as house-mother by Miss S. E. Bryan, who has had temporary charge of the position. The Rev. H. S. Hastings, the headmaster, has recovered his health and is expected back for the opening of school. Mr. R. deK. Warner has been engaged as an assistant master.

#### CONSECRATION OF THE SUFFRAGAN BISHOP-ELECT OF MINNESOTA

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Very Rev. Frank Arthur McElwain, D.D., Suffragan Bishop-elect of Minnesota, at the Cathedral of Our Merciful Saviour, Faribault, Minn., on Wednesday, October 30th. The consecrators will be the Presiding Bishop, the Bishop of Minnesota, and the Bishop of North Dakota. The Bishop Coadjutor of Missouri, and the Bishop of Wyoming will be the presenting Bishops, and the sermon will be preached by the Bishop of Minnesota. The attending presbyters will be the Rev. Allen R. Van Meter, and the Rev. Elmer E. Lofstrom. The Rev. A. A. McCallum will act as Master of Ceremonies.

#### PRIEST SECRETARY OF MEN'S LEAGUE FOR WOMAN'S SUFFRAGE

THE REV. JAMES G. MYTHEN, now residing in Baltimore, Md., but formerly of New Mexico, where he was ordained in 1910 by the Rt. Rev. J. M. Kendrick, D.D., has been appointed secretary of the Men's League for Woman's Suffrage in Maryland and will at once enter upon his duties. He is considered to be unusually well fitted for the work, having had experience in a suffrage campaign in New Mexico, being at the time rector of the Church of the Holy Faith at Santa Fe. Mr. Mythen had intended to spend this year in Germany studying, but while abroad, he decided to spend the year in Baltimore and take up the work of strengthening the Men's League in the interest of the enfranchisement of women. He is, himself, an ardent suffragist. The Men's League includes a number of prominent Baltimore physicians and business men.

#### MEMORIALS AND OTHER GIFTS

A NEW WINDOW, made by the distinguished glass artist, Mr. Henry Holiday, has just been received by St. John's Church, Georgetown, D. C., from the maker, and will be at once put into position. Its subject is the Ascension of our Lord. It is a memorial of Joseph Waters by his children, and is a particularly handsome specimen of the art of the stained-glass maker. It will be the third of the four large windows projected for the nave of St. John's as a series dealing with the events of Christ's life. The window as yet unprovided is the one portraying the nativity of Christ.

ADVENT PARISH, Washington, D. C. (the Rev. E. M. Mott, rector), has just completed a series of gifts for the Church of the Advent. Together they form a complete set of altar and chancel silver, every piece being a memorial of a parishioner or friend of the parish. They include a large flagon, two chalices, two patens, an alms basin, and a bowl for private baptism. All are of the very best silver, as befits gifts for the house of the Lord.

ON A RECENT VISIT to St. Paul's, Quincy, Fla., the Bishop of Florida blessed a pair of massive brass altar vases, the gift of Mesdames Allan and Richardson, and a pair of solid silver, three-branch candlesticks, eighteen inches tall, the gift of Mr. William Corry, the senior warden of the parish. During the past month Mrs. T. P. Selman presented to the

rectory a handsome suite of furniture and a leather chair, and the guild presented rugs.

THERE HAVE recently been placed in Trinity church, Dorsey, Howard County (the Rev. B. Duvall Chambers, rector), a beautiful solid walnut Communion Table bearing the following inscription: "To the dear memory of the Rev. William Fowler Gardner and of his wife, Harriet C. Gardner, who for thirty-five years lived and labored in this parish, 1872-1907. Given by their children."

ST. MARK'S CHURCH, Coldwater, Mich., has been beautified by a handsome carved reredos, given by Mrs. Chas. E. Field, of Evanston, Ill., in memory of her mother, Mrs. Margaret L. Powers, a faithful member, since its founding, of St. Mark's parish.

ST. JOHN'S MISSION, Wewahitchka, Fla., has been presented with a Bible and a font, by St. John's Church, Flushing, N. Y., and a pair of alms basins have been presented by a member of the mission.

#### ACCEPTANCE OF REV. WILLIAM E. GARDNER

THE REV. WILLIAM E. GARDNER has formally accepted his election as general secretary of the General Board of Religious Education. In the course of his letter of acceptance he says:

"When we consider the widespread interest in general education, and the constant educational emphasis which has characterized our Church life we must rejoice in the good foundation on which we have to build. The educational responsibility of the Church, clearly emphasized in the canons, is directly placed on the episcopate and the parish priest. But encompassing these is the whole Church, the Body of Christ in the world, with an inherent teaching responsibility and power. The creation of this General Board of Religious Education stands for the Church's recognition of this fact. The Church, as a whole, has created a representative educational agency, not only to express its corporate responsibility, but to organize and develop its educational power. To this board, as the years



REV. WM. E. GARDNER

pass, the episcopate and the parish priest should turn with expectation, and from it they should be able to receive with assurance. This board must stand for making the power of the whole available for each, in accordance with need and capacity.

"It must be conceded that on the surface our work will be judged by the conventions and conferences held, by the literature published, by the plans and methods presented, and by the public utterances of the members. Back of these, and the source of these, will be our own study and constant seekings, laborious investigations and patient experimentation, that we may come to know the fulness of what it is to be a teacher in the name of the Blessed Lord."



**STRONG WARD OF C. B. S. IN BALTIMORE CHURCH**

AT THE ANNUAL MEETING of the General Council of the Confraternity of the Blessed Sacrament held in New York, the temporary Ward of Mt. Calvary Church, Baltimore, Md. (the Rev. W. A. McClenthen, rector), was made a permanent one. There are now forty-four permanent Wards with a membership of about one thousand persons, in addition to these, there are about fifteen hundred members who are not attached to local Wards. The Mt. Calvary Ward, with its forty-seven associates, ranks sixth in size.

**BROOKLYN PRIEST AT KARLOWITZ**

THE REV. THOMAS JAMES LACEY, rector of the Church of the Redeemer, Brooklyn, and registrar of the diocese of Long Island, who is traveling in Eastern Europe studying the Eastern Orthodox Church, spent Sunday, September 8th at Karlowitz in Slavonia, attended service in the Serb Orthodox Cathedral, and was the guest of the Patriarch of Karlowitz at luncheon in the palace. A number of priests and monks were present all of whom expressed lively interest in the Anglican communion. A letter of introduction from the Bishop of Long Island was readily translated into Servian and communicated to the Metropolitan by one of the monks present.

**CAMBRIDGE THEOLOGICAL SCHOOL OPENS**

THE EPISCOPAL THEOLOGICAL SCHOOL at Cambridge, Mass., opened its year on Wednesday, and lectures began on Thursday. The school is much larger this year than last and twenty new members were admitted on the opening day. The entering class numbers sixteen men, which is nearly twice the size of last year's class. The rooms in Lawrence Hall, the dormitory on the quadrangle, were not sufficient to accommodate the students, and rooms in Winthrop Hall are occupied. Evening Prayer was read on Wednesday in St. John's chapel by Dean Hodges, who gave a short address on "The Sense of Sin."

The faculty remains the same as last year. The Rev. Dr. Henry S. Nash is to resume his lectures in the New Testament department after having been absent because of illness practically all of last year. Lectures will be held as usual in the recitation rooms in Reed Hall, but the large auditorium being finished in the hall formerly occupied by the library will not be ready for use until later in the fall. The hall is to be in memory of Robert Treat Paine, a late trustee. The lawns and walks about the school have been newly laid out under the direction of Frank E. Dennen, superintendent of buildings. Dean Hodges is to be assisted at the Sunday chapel services by the Rev. Warner F. Gookin of the New Testament department of the school.

**NOTES FROM THE UNIVERSITY OF THE SOUTH**

A THRILL of enthusiasm went through the large gathering of students and Sewanee residents and visitors, when Bishop Gailor, the chancellor, rose to welcome the old and new students at the opening service of the University of the South, Thursday, September 18th. The student vested choir of twenty voices led in singing the chants and hymns, and All Saints' chapel was filled with a large congregation. The Rev. Dr. Benedict, Dean of the theological department conducted the service and the Bishop of Tennessee made the address. A body of students, already forty per cent. larger than last year's complete enrollment, made up the principal part of the gathering.

The Sewanee Military Academy (the preparatory school), under the new headmaster, Col. D. D. Cravens, is nearly full, there being

about one hundred enrolled and more of last year's students are expected to return. At no time in the past ten years has the University had such a full and enthusiastic opening.

The Hodgson Emerald Memorial Hospital is now open for service and is in charge of Drs. Lear and Kirby-Smith.

Work on the new Science Hall is progressing rapidly and has now reached the second floor. With All Saints' Chapel and the Walsh building three sides of a beautiful quadrangle will be complete.

The Rev. Stuart L. Tyson of the theological faculty, is just recovering from a rather severe operation for chronic appendicitis.

On Thursday, September 26th, a handsome bronze memorial tablet to the late Maj. Archibald Butt, who died in the "Titanic" disaster, will be unveiled in the college chapel. The tablet is presented by the Sewanee chapter of the Delta Tau Delta fraternity, of which Maj. Butt was a member while at Sewanee. A plan has been formulated for raising \$200,000 to complete the gymnasium as a memorial to Maj. Butt. United States senators, Leroy Percy, Luke Lea, and John Sharp Williams, who are alumni of Sewanee, are among those who have been appointed to serve on the committee having this matter in hand.

**NEW CHURCH EDIFICE AT PETERBORO, N. H.**

THROUGH the generosity of Professor William H. Scofield of Harvard University, Mrs. Scofield, and the latter's children, a new church edifice will be built at Peterboro, N. H., which is a fashionable summer resort. The edifice will be known as All Saints' Church.

**"MONTH'S MIND" FOR BISHOP GRAFTON**

ON THURSDAY, October 3rd, a month's mind Eucharist will be said at St. Paul's Cathedral, Fond du Lac, Wis., for the late Bishop Grafton. Bishop Weller will likely be celebrant, and the musical programme rendered at the funeral of Bishop Grafton will be repeated in its entirety, including Elbridge T. Gerry's office for the dead, a mass dedicated by the composer to Bishop Grafton. October 3rd will mark the first month's anniversary of the funeral of the Bishop. The arrangements for the service are in charge of Canon F. A. Sanborn.

During the past few weeks Canon Sanborn, a friend of Bishop Grafton for forty years, has been delivering memorial sermons throughout the Fond du Lac diocese. He has preached at St. Mark's church, Oconto, and at St. John's church, Shawano, and has also visited the parish at New London. Last Sunday Canon Sanborn preached at Trinity church, Berlin, and later at Racine. The text for the memorial sermon was "Behold a great priest who in his time pleased God and was found righteous."

The sermon gives an outline of the Bishop's life, and the impressions gained by an acquaintance and friendship existing for forty years. Canon Sanborn in his sermon speaks of the Bishop's work in founding the order of St. John the Evangelist, and of the Sisterhood of the Holy Nativity. In enumerating the characteristics of his life, Canon Sanborn mentioned his great self sacrifice, his entire devotion to God, by giving up married life and assuming the vow of poverty. An illustrious example of this trait of character is the fact that the Bishop expended \$700,000 in upbuilding the diocese and died a poor man. The Bishop's forgiving disposition and patience in his sickness, his deep theological learning and the good that his writings have accomplished were some of the things upon which the eulogy is based.

**MEMORIAL SERVICE FOR THE LATE REV. R. HEBER MURPHY**

ON SUNDAY, September 15th, a service memorial to the Rev. R. Heber Murphy, was held in Middleham chapel, Calvert Co., Md., where he had been rector for thirteen years. The service of special psalms, hymns, lessons, and prayers was impressive and largely attended by former parishioners. The Rev. T. B. A. Allison, rector of Christ Church and St. Paul's Parishes, Calvert Co., preached the sermon.

Mr. Gideon G. Tongue, unveiled a tablet on the south wall of the chancel as the Rev. Mr. Allison pronounced the words of dedication. This tablet is of bronze, in the shape of a maltese cross and is placed in Middleham chapel by Mr. Murphy's widow. The present rector of Middleham, the Rev. B. B. Lovett, spoke of the priestly character of Mr. Murphy's ministry, exhibited in his faithfulness to his ordination vows. Bishop Murray, who was unable to be present, sent an appreciation of Mr. Murphy's life, which was read by the rector.

**CONTRACT LET FOR NEW CHURCH AT BASIN, WYO.**

THE CONTRACT for a new church building at Basin, Wyo., has been let, and the hope is entertained that it will be ready for services by Christmas. It will be built after plans donated by Messrs. Brigham, Coveney, and Besbee of Boston, and will cost about \$3,500. It will be named St. Andrew's. The Rev. M. B. Nash has charge of this station, with others in the Big Horn Basin. The communicant list has risen during the last year from sixteen to forty-six, twenty being added by confirmation.

**OPENING OF BERKELEY DIVINITY SCHOOL**

THE FIFTY-NINTH YEAR of the Berkeley Divinity school, Middletown, Conn., began on September 17th. After Evening prayer, the dean, the Rev. Dr. Samuel Hart, preached the sermon. Academic work began on Thursday.

The number of new students more than fills up the vacancies made by last year's graduations and withdrawals. Three are graduates of Trinity college (one of these having an M.A. from Yale), and one each of Middlebury, Cornell, St. Stephen's, and the Western Reserve University.

Among those who are to address the school before Christmas, are Bishop Lloyd, president of the Board of Missions; the Rev. R. Bowden Shepherd, '81, archdeacon of New Jersey; Miss Mabel T. Boardman of the executive committee of the American Red Cross; the Rev. Dr. D. C. Monroe of Bristol, formerly a missionary in India; Robert A. Woods of the South End House, Boston, and Eugene M. Camp of the Seabury society for volunteer laymen's work, New York. Bishop Brewster will preach at the matriculation on the eve of St. Luke's Day.

Before Lent, the Mary Fitch Page lectures for 1913 will be given by the Rev. Dr. William H. Vibbert, '62, *vicar emeritus* of Trinity chapel, New York, and later the alumni lectures on pastoral work will be given by the Rev. Dr. Edward H. Coley, '87, rector of Calvary church, Utica, N. Y.

**ST. PAUL'S CHURCH, SALEM, N. Y., IS REBUILT**

THE REBUILDING of St. Paul's Church, Salem N. Y., the interior of which was destroyed by fire in February last, has been completed, and the service of benediction upon the new furnishings was held on the Fifteenth Sunday after Trinity, September 15th. Owing to the uncertain health of the Bishop and



the Coadjutor, neither was able to be present, but a letter was read by the Rev. Frederick T. Ashton, rector of St. Paul's, from Bishop Doane, in which the diocesan sent his congratulations, and appreciation of the work done, and his blessing upon the parish. Bishop Doane also prepared a special service of thanksgiving which was used on the occasion. The interior of the church has been entirely remade and decorated, steam heat has been installed; a hard wood floor and new carpet laid; and a new altar rail of brass and wood installed, the latter being a memorial to a former communicant of St. Paul's.

#### NEW CHURCH TO BE ERECTED AT PLYMOUTH, MASS.

THE CORNERSTONE of Christ Church, Plymouth, Mass., will be laid on October 2nd by Bishop Lawrence. The edifice is to be built of West Townsend granite, laid in small pieces similar to old English country churches. There will be limestone trimmings and a slate roof. The perpendicular Gothic lines will be followed. The interior will be wainscotted with plastering above and there will be a timbered ceiling. An eighteen-foot tower will serve as a vestibule at one corner of the church. There will be two entrances on Court and Lathrop streets. The nave will be sixty feet long, and twenty-eight feet wide, with centre and narrow small aisles. Adjoining will be a chapel. Until a parish house is built the Sunday school will have quarters in the basement of the church. It is expected that the new nave and tower will be completed early in the winter.

#### LEGACIES AND BEQUESTS

A NOTABLE INSTANCE of the ability of an heir to help the Church to overcome a legal obstacle was recently shown at Reading, Pa. Mr. William D. Smith, a brother of Mrs. Elizabeth S. Richards, whose decease occurred less than a year before that of Mrs. Richards, bequeathed to Christ Church, Reading, \$1,000; to the Sunday school of Christ Church, \$1,000; to St. Mary's and St. Luke's Chapels, \$500 each. Mr. Smith had also promised to Christ Church \$500 toward the rectory, but apparently had not put this pledge into legal form and the executors claimed that they were powerless to grant it to the Church. However, a nephew and legatee, Mr. William H. Clymer, also a member of Christ Church, anxious to fulfil the intention of Mr. Smith, has given the \$500 to Christ Church from his share of the estate. The vestry of Christ Church passed resolutions thanking Mr. Clymer for his generosity.

THE Church of the Good Shepherd, East Dedham, Mass., will receive the sum of \$5,000 through the will of Mary Lee Adams of Pittsfield, who lately died. The money is to be used in the maintenance of worship.

BY THE WILL of the late Mrs. Elizabeth S. Richards of Reading, Pa., St. Mary's Church, and St. Luke's Chapel of Christ Church, receive \$500 each.

#### A LARGE PITTSBURGH SUNDAY SCHOOL

MUCH TIME has been given and care exercised in the re-grading of Calvary Sunday school, Pittsburgh, Pa., which is the largest in the diocese of Pittsburgh, having sixty-nine officers and teachers, and almost eight hundred pupils. The general superintendent is the parish assistant, the Rev. William Porkess, and the general secretary is Mr. E. J. Edsall. Under these are superintendents for the beginners, the primary, the main, and the home departments, also for the Cradle Roll and the Font Roll. The various departments have their special secretaries;

one treasurer and an assistant have in charge the financial part of the work; a precentor, two pianists and an organist care for the music of the school, and a special illustrator attends to the blackboard work. A four-year course of religious education was begun on Sunday, September 1st, and the first year's portion of it will be completed on Sunday, June 29th, with graduating exercises and distribution of diplomas and medals. Mr. Porkess conducts a weekly class in teacher training.

#### DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop  
Improvements at Trinity Church, Wilmington—  
Hold Service in Church 207 Years Old—  
Notes of Interest

TRINITY CHURCH, Wilmington, had its improvements, begun last summer with a very handsome stone altar in the sanctuary, much extended this summer, when the Bishop's chair, sedilia, and wainscoting, all of similar stone work, were put in place. The Philadelphia architects, who began the work, designed and superintended this addition, and have completed one of the most beautiful sanctuaries in any church in the country. The whole is a memorial to a former vestryman of the parish and his wife, by their daughters.

ST. ANNE'S, Middletown (the Rev. P. L. Donaghay, rector), congregation worshipped in the old parish church outside of the town on the Fifteenth Sunday after Trinity, celebrating the 207th anniversary of the building. The Bishop preached the sermon. The old church is kept in excellent repair, and this annual service is always a popular event in the history of the parish. The Rev. Thomas J. Taylor, rector of the Church of the Advent, Kennet Square, Pa., preached in the town church in the evening.

THE WOMAN'S AUXILIARY will hold its annual meeting in Trinity church, Wilmington, on Thursday, October 10th. The Bishop will celebrate the Holy Communion, and the Rev. G. C. F. Bratenahl, D.D., secretary of the Third Missionary Department, will make the address. After the business meeting in the afternoon, other missionary addresses will be made.

THE DIOCESAN SUNDAY SCHOOL INSTITUTE will hold its annual meeting in Christ church, Dover, at the time of the meeting of the Dover Archdeaconry, October 15, 1912.

#### FLORIDA

EDWIN GARDNER WEED, D.D., Bishop.  
Anniversary of Rev. W. T. Wood's Work at St. Mary's, Palatka—Apportionment Paid in Full—Notes

SUNDAY, September 8th, was the anniversary of the Rev. W. T. Wood's work at St. Mary's, Palatka. To make the event memorable, these colored folks of St. Mary's set out to have their largest attendance and greatest offering, in both of which they succeeded admirably. The offering amounted to \$140. This was quite a remarkable offering when it is known that St. Mary's is a negro mission of only thirty communicants, all working people with little or no means.

ALTHOUGH the apportionment for the diocese this past year was double what it was the year before, the parishes have, without the help of the Woman's Auxiliary, paid the full amount before September 1st, when the treasurer's books were closed.

THE BUILDINGS of the diocesan School for Girls at Gainesville have been enlarged and improved during the vacation, and reopened on September 18th with a larger number of pupils than last year.

THE TREASURER of the diocese, Mr. Telfair

Knight of Jacksonville, is lying in the hospital in Jacksonville, where he was recently operated on for appendicitis.

#### FOND DU LAC

R. H. WELLER, JR., D.D., Bishop  
Bishop Weller Preaches Before Guild—Canon Sanborn of the Fond du Lac Cathedral Away on Vacation

BISHOP WELLER presided at the adjourned meeting of the Ember Guild, at the Church of St. Andrew, Chicago, when he gave an address on "The Priesthood and its relation to God."

DURING the absence of Canon Sanborn, who is on his vacation, Bishop Weller is taking his work at the Cathedral at Fond du Lac.

#### MEXICO

HENRY D. AVES, LL.D., Miss. Bp.  
Bishop Aves Visits the United States—Notes of General Interest

THE RT. REV. HENRY D. AVES, D.D., Bishop of Mexico, is now in the States on the invitation of the Board of Missions, to make addresses in the interest of his work in the Republic. He expects to return to Mexico early in December.

THE HANDSOME All Soul's chapel at the British cemetery, erected through the generosity of Lord and Lady Cowdray, at a cost of one hundred thousand pesos, is used for a monthly requiem celebration of the Holy Eucharist.

A NEW WORK has been started at Tampico, with the Rev. A. H. Mellen in charge. The field is one of the most promising in the Republic. The population of the city has almost doubled in the past five years.

THE NEW Hooker Memorial School for Mexican girls, at Tacuba, is nearly completed. It will accommodate seventy-five girls, and the opening will be about November 1st.

#### CAREFUL DOCTOR

##### Prescribed Change of Food Instead of Drugs

It takes considerable courage for a doctor to deliberately prescribe only food for a despairing patient, instead of resorting to the usual list of medicines.

There are some truly scientific physicians among the present generation who recognize and treat conditions as they are and should be treated, regardless of the value to their pockets. Here's an instance:

"Four years ago I was taken with severe gastritis and nothing would stay on my stomach, so that I was on the verge of starvation.

"I heard of a doctor who had a summer cottage near me—a specialist from N. Y.—and as a last hope, sent for him.

"After he examined me carefully he advised me to try a small quantity of Grape-Nuts at first, then as my stomach became stronger to eat more.

"I kept at it and gradually got so I could eat and digest three teaspoonfuls. Then I began to have color in my face, memory became clear, where before everything seemed a blank. My limbs got stronger and I could walk. So I steadily recovered.

"Now after a year on Grape-Nuts I weigh 153 lbs. My people were surprised at the way I grew fleshy and strong on this food." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs.

"There's a reason."

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



**PITTSBURGH**

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

Improvements at St. Mark's, Pittsburgh—Pittsburgh Assembly of the B. S. A.—Clerical Union Resumes Meetings

THE REV. DR. ALFRED W. ARUNDEL, for twenty years rector of Trinity Church, Pittsburgh, has accepted a unanimous call to the rectorship of St. Mark's Parish, South Side, Pittsburgh, and will conduct the first service in his new parish on Sunday morning, October 6th. For some years St. Mark's has received aid from the diocesan Board of Missions, but from October 1st will be entirely self-supporting. Arrangements are being made to enlarge the parish house and as soon as that is done, to double the seating capacity of the church building. During the remodelling of the church, services will be held in the auditorium of the parish house. It is expected that these improvements will be completed by next Easter.

THE PITTSBURGH ASSEMBLY of the Brotherhood of St. Andrew, Senior and Junior, held a post-convention gathering on Saturday afternoon and evening, in St. Stephen's parish, McKeesport, Pa. The members who were able to be present in the afternoon, were entertained by visits to the National Tube Works, Olympia Park and the City Swimming Pool. In the evening, after an abbreviated service in the church, addresses were delivered by Mr. S. H. Spencer, district secretary of the New York Brotherhood, and Mr. R. B. Reynolds, former president of the Local Assembly of Honolulu. One of the McKeesport Juniors who had accompanied the Pittsburgh delegation to Chicago gave a brief account of the convention.

ON MONDAY, September 16th, the Pittsburgh Clerical Union resumed its meetings, assembling for luncheon at one o'clock at St. Peter's parish house. The paper for the day was read by the Rev. H. A. Crantham of St. Andrew's church, New Kensington, who had for his subject "De Propaganda Fidi."

**WASHINGTON**

ALFRED HARDING, D.D., Bishop

Annual Presentation Service of the United Offering

ON SUNDAY AFTERNOON, September 29th, at St. John's Church, the second annual presentation service of "the united offering" will be held. This is in accordance with the plan approved by the Bishop of the diocese of holding these annual services on the Festival of St. Michael and All Angels, when the gatherings of the year for the united offering are presented. The service will be conducted by the Rev. E. S. Dunlap, and the Rev. J. J. Dimon, rector of St. Andrew's Church will preach the sermon.

**WYOMING**

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

Dean Bode Closes Work in Wyoming with Missionary Trips—Financial Agent of the Cathedral Home Leaves for New Post

DEAN BODE of the Cathedral at Laramie has been making trips to various points on the Peak railroad, and has met with most encouraging receptions. At one place the coal company's store was used as a chapel, the music being furnished by a mandolin and a guitar. The Dean's resignation after more than eight years residence in the district, to take charge of St. Luke's Church, Long Beach, Cal., is deeply regretted by the many friends he has made. His scholarly attainments, gentle Christian spirit, and musical ability will be greatly missed. His going removes from the Cathedral Parish, in the person of his sister, Miss Bode, one of the most devoted workers.

MRS. CORA BRUNSON who has been the

financial agent of the Cathedral Home for Children, at Laramie, for the past year, is leaving Wyoming for California, where she will take up her new work as superintendent and house mother of the Harvard School for Boys in Los Angeles. Mrs. Louise Howard Slosson will carry on the work of financial agent.

**WESTERN NEW YORK**

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

Local Assembly of the B. S. A. Meets in Buffalo—Bishop Walker Returns from Vacation

ON THURSDAY EVENING of last week the local assembly of the Brotherhood of St. Andrew in Buffalo held a meeting at St. John's church (the Rev. Walter Lord, rector). At the conference which opened at 8 o'clock, the Rev. Wallace F. Thompson, rector of Christ Church, Lockport, read a paper on the Oxford Movement. There were also short reports from several members who attended the convention in Chicago. Arrangements were also made for a delegation to the Canadian National Convention.

THE BISHOP of the diocese and Mrs. Walker, have returned home after their summer vacation. Although the Bishop's holiday was twice interrupted by being recalled to his diocese on official business, the remainder of the time was spent in motoring through the East, and the White Mountains.

**CANADA**

News from the Dioceses of the Dominion

*Diocese of Montreal*

A DISTINGUISHED visitor present in Montreal on Sunday, September 15th, was the Rt. Rev. Dr. Talbot, Bishop of Winchester, England. He preached in the Church of St. John the Evangelist, Montreal, at both morning and evening service. At the high celebration in the morning, his subject was the two parables of the leaven, and of the jewel. At evensong his text was, "To me to live is Christ." The Bishop, who is the prelate of the Order of the Garter, wore the jewel of that famous order. He left Montreal on the 16th to pay a short visit to the Bishop of Vermont, and was due in Toronto at the end of the week, where he was to speak at the mass meeting in Massey Hall, September 22nd, under the auspices of the convention of the St. Andrew's Brotherhood.—ANOTHER visitor to Montreal was Bishop Ingham, home secretary of the Church Missionary Society, who arrived in the city from England on September 18th. He was on his way to Winnipeg to take part with nineteen other prominent Churchmen from Great Britain in the Mission of Help in the diocese of Rupert's Land. Bishop Ingham, who is an old boy of Bishop's College School, Lennoxville, was for fourteen years Bishop of Sierra Leone, West Africa. Recently as secretary of the Church Missionary Society he has made practically a world tour, visiting the various lands where the society is working.—A TRIAL is to be given this year to a scheme by which four colleges in Montreal, the Montreal Diocesan Theological (Anglican) and the Congregational, Methodist, and Presbyterian colleges, should hold joint classes, and while the trial is being made it has been decided that these classes shall be held in each of the colleges in turn. Should the plan prove a success, a new central building for use in common will, it is said, be erected.

*Diocese of Toronto*

THE REV. WILLIAM HAYES CLARKE, for twenty-five years rector of St. Barnabas' Church, Toronto, died September 17th, after a year's illness. He was a graduate of Trinity College. His first parish was Haliburton, and he was at work for a time in British Columbia.—THE OPENING of the Convention of

**"VOTES FOR WOMEN"**

This is a new battle-cry that is going to go ringing through the land this fall. Equal suffrage is in the air. Parties and politicians will have to listen to it.

The best votes for women are shredded wheat biscuits. Every biscuit is a vote for health and happiness in the home—a vote for the freedom of the housewife from kitchen drudgery.

The whole wheat contains all the material needed for the complete nourishment of the human body. It has in it everything needed to build bone, muscle, and brain.

In making shredded wheat biscuit and triscuit all this body-building material is retained and made digestible by steam-cooking, shredding, and baking.

This shredding process is the most perfect process ever devised for preparing the whole wheat grain for the human stomach.

Shredded wheat is better than porridges or flaked foods because the crispness of the shreds compels thorough mastication, which is the first process in digestion.

Being very porous, these shreds quickly take up the digestive juices and are assimilated when the stomach rejects all other foods.

Shredded wheat contains no yeast, no baking powder, no chemicals, no seasoning, no flavoring of any kind. It is the whole wheat and nothing but the wheat.

Two of these biscuits with milk or cream and a little fruit make a complete, nourishing meal containing more real nutriment than meat or eggs, at a total cost of about five cents.

Shredded wheat is the only cereal breakfast food made in Biscuit form. This enables you to make delicious combinations with all kinds of fresh or stewed fruits or with creamed vegetables.

Triscuit is the same as the biscuit except that it is pressed into a wafer and is used as a substitute for white flour crackers and white flour toast.

**"Reasons for Being a Churchman"**

Last Lent, we printed a Subscription Edition of Dr. Little's

"REASONS FOR BEING A CHURCHMAN"

to the number of 10,000 copies. But 8,000 copies were used, and we have now 2,000 copies on hand, which we will dispose of at the subscription price, while they last, viz.:

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Carriage additional in both cases.

It will be two or three years at least, before we make another such edition, so this is an opportunity not to be neglected.

Now is the time to do aggressive work for the Church, and the last chance for a long time to get this valuable book, at this low rate, which has reached its 56th thousand.

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the St. Andrew's Brotherhood began with a Quiet Hour in St. James' Cathedral, Toronto, on the evening of September 19th. This service was intended as a preparation for the convention, and was under the leadership of the Rev. W. W. Craig of St. George's Church, Ottawa.—AT THE DEDICATION of St. Jude's church, Toronto, on September 12th, both Bishop Sweeny and his assistant, Bishop Reeve, were present. A large number of the city clergy were present and in the procession the Bishop's pastoral staff was borne by the Rev. F. Vipond. The lectern and thirteen memorial windows have been presented by members of the congregation. The new

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building has cost \$20,000. The old church will be used as a Sunday school and parish house.—AN INTERESTING feature at the Harvest service in the Church of St. Michael and All Angels, Wychwood, September 15th, was the sermon given at Matins by the Rev. Dr. Dunnell, rector of All Saints', New York, who has reached his ninetieth year.

*Diocese of Columbia*

ONE OF the speakers at the men's meeting in connection with the Laymen's Missionary Movement, in the schoolhouse of Christ Church Cathedral, Vancouver, September 5th, was the Rev. Jocelyn Perkins, minor canon and sacrist of Westminster Abbey, and secretary of the British Columbia Church Aid Association. He has been visiting the dioceses of New Westminster, Columbia, and Kootenay, gaining information about present conditions. One of the objects of the society is the increase of the stipends of the Bishops of the dioceses to \$5,000 a year. Others are a Church and Parsonage Loan fund, aid to immediate church building, and the foundation of new bishoprics.

*Diocese of Ontario*

THE FOUNDATION STONE of the new church at Sydenham was laid by Bishop Mills on September 12th. The Very Rev. Dr. Bidwell, Dean of Ontario, assisted in the service. The chancellor of the diocese, Judge Macdonald, was also present.—THE DEATH of the rector emeritus of Christ Church, Gananoque, which took place on September 7th, is deeply felt. At his funeral service on the 10th, sixteen clergy were present, including Dean Bidwell and Archdeacon Carey, who officiated.

*Diocese of Huron*

THE DIOCESAN Sunday school convention will be held this year in the parish of Christ Church, Chatham, beginning on October 28th.—A NEW RECTORY has been purchased for St. John's Church, Glencoe.—A BEAUTIFUL memorial window was dedicated in All Saints' church, Windsor, on September 15th.

*Diocese of Rupert's Land*

A TEN DAYS' MISSION, beginning September 28th, will be held in St. Luke's church, Winnipeg. It will be conducted by the Rev. A. A. Boddy, from Sunderland, England.

**Educational**

THE FORMAL OPENING of St. Mary's School, Knoxville, Ill., took place on Wednesday morning, September 18th. Among the students this year are eighteen daughters and sisters of former pupils, and fourteen nieces or cousins, besides many already closely affiliated with the school in previous years, through the attendance of intimate friends. There have been many repairs and improvements, a number of rooms redecorated, and other strengthening of the already fine equipment of the school. Between forty and fifty new students are in attendance, besides a gratifying proportion of students of last year. The first exercise of the school year was given in St. Mary's beautiful church, at 9 o'clock, on Wednesday morning, the usual choral matins, at which the school household and visitors were in attendance.

DEAN MARY A. SAWYER, LITT.D., of the Western College for Women, Oxford, Ohio, was appointed by the trustees, at a meeting on September 16th, acting-president until a successor to the late president, Dr. John Grant Newman, has been secured. Dean Sawyer's long and able service at the college ensures its continued efficiency and success. The college year has opened most auspiciously. The present senior class is the largest with one exception, and the freshman class is the largest without exception in the history of the institution.

ST. MARGARET'S SCHOOL FOR GIRLS, Water-

bury, Conn., opened on Thursday morning, September 19th. The school building has been thoroughly cleaned, re-arranged and re-decorated during the summer vacation, and now presents a very attractive appearance. At the opening exercises a shortened form of morning prayer was read by the rector of the school, the Rev. John N. Lewis, Jr., rector of St. John's Church, Waterbury. William Hall Miner, organist of St. John's Church, and the school musical director, presided at the organ.

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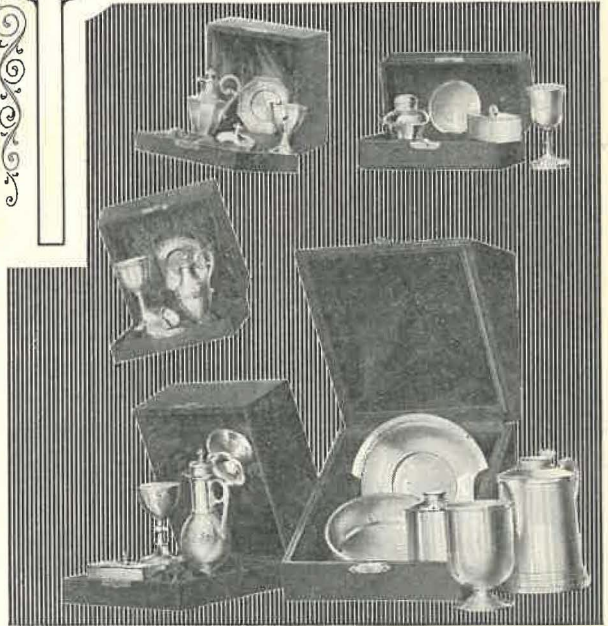
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