

# The Living Church

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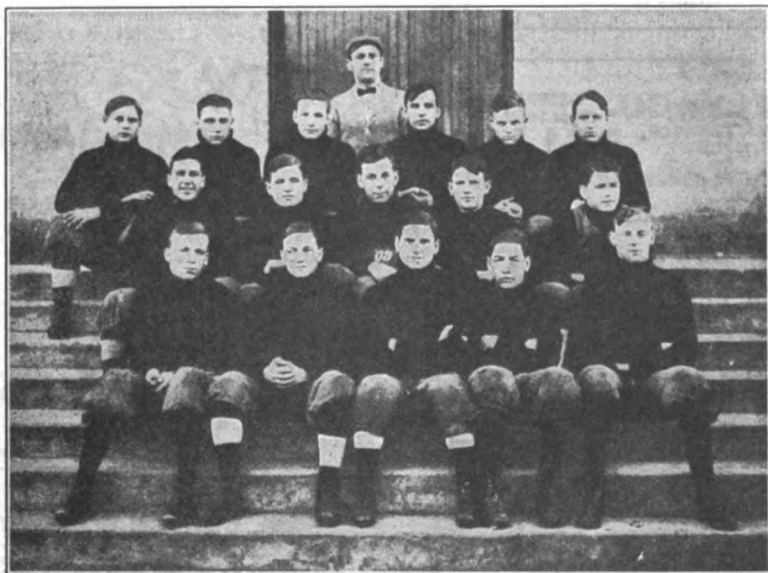
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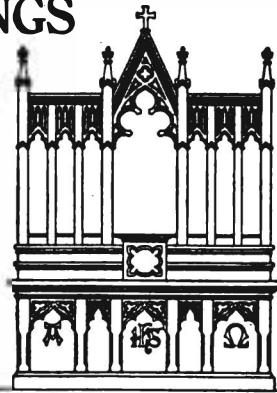
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*A Weekly Record of the News, the Work, and the Thought of the Church*

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### THE FRUIT OF THE SPIRIT

FOR THE FOURTEENTH SUNDAY AFTER TRINITY

THE object of life is not what we can get, but what we may become; not to do something; but to be something." Could any saying be more foreign to the spirit of modern unrest? The world is apt to judge a man more by what he has than by what he is; and even in Church life an emphasis is being put upon activities rather than upon being.

Naturally, our faith must be shown to the world by our works. There need be nothing to criticize in a soup-kitchen, or a gymnasium; nor need a "successful" parish necessarily become a sort of religious machine-shop. Yet there is a very real danger of being "cumbered about much serving," and of forgetting "the better part."

No possible amount of well-doing can take the place of the calm conviction that should underlie it. For the purpose of the Church rises higher than the accomplishment of any material work, in furnishing the inspiration and the life of all work, both great and small. Much of that which passes as "Church-work" is merely human, such as an enlightened civilization imposes upon every man and woman; and it is as appropriate for a Jew or a Theosophist as for a Christian. The answer to the oft-repeated sciolism, "Christ went about doing good; and if we do good all will be well, regardless of doctrines," is surely this: That Our Lord worked His good because He was who He is; and that no permanent good can be done without FAITH.

No one can doubt the necessity of administering the loaves and fishes. Jesus did not; for it was He who gave them for distribution; but there is a greater hunger in men's hearts, that can be assuaged only by seeking the Kingdom of God and His righteousness. It is the hunger for BEING, not for having.

The Sacraments centre about this fact; they bring into being. In Baptism, we are MADE: Members of Christ, the Children of God, Inheritors of the Kingdom of Heaven. In the Holy Eucharist we become living sacrifices in the offering of our souls and bodies, that we may, again, be MADE One Body with Him, that He may dwell in us, and we in Him.

There is no great work, no small work; simply the difference in work that is the result of its source. Mary and Martha did the humble tasks of the home, finding them, no doubt, a drudgery, as many women still do. Jesus entered that home and Mary and Martha became holy. The tasks continued, appeared to be the same; but they were glorified—done with eye-service, as by men-pleasers, but from the heart, as by the servants of Christ. The hope came, and the love; and love is the "greatest thing in the world"; but hope and love alike find their root in faith.

"And now abide faith, hope, charity, these three: but the greatest of these is charity." And all the category of virtues given by St. Paul in the fifth Chapter of the Epistle to the Galatians is comprehended under that word charity, "Love"; and they spring from that inner source of Faith. They are the fruit of the Spirit.

R. DE O.

#### ACCORD

The breeze blows o'er me all in vain,  
And wakens no responsive strain—  
No mystic, sweet refrain  
Of melody—unless the wind  
A harp Æolian shall find  
Within my spirit shrined.

HARRIET APPLETON SPRAGUE.

THE MAN who has begun to live more seriously within, begins to live more simply without.—Phillips Brooks.

## SYMBOLISM

EVER since the Preface to the Book of Common Prayer first made mention of dark and dumb ceremonies, there has been a strong tendency in the average man of English speech to assign those epithets indiscriminately to all ceremonial. Till within recent years, perhaps, he was not without a certain justification, and the experience of those days has left its mark upon the English tongue. Till the Catholic revival, such ceremonial as the man in the street knew was connected either with public and State functions, or else with the formalities of fraternal societies. It carried with it an air of unreality, though the poetic, mystic nature of that unreality made it far from displeasing to the man of sense. Its very remoteness from the light of garish day lent it a fragrance of the delicate chivalry of an age that had passed. The harsh light of the busy day would kill so gentle a flower. But in the dim quiet of the Lodge, in the solemnity of a State council, the tender plant could yet maintain a feeble life and live upon the glories of the past.

But it was alien from the mind of the nineteenth century that there could be a ceremonial that had life within itself, a ceremonial that had the power of guarding and defending the truth which it adorned. Men had almost without a protest regarded ceremonial as a pretty toy. If nothing worse, they had looked upon it as sublime fooling. It was all mock solemnity. When the ceremonial of the Church claimed to be recognized as no mere mockery, when it asserted its vital significance in religion, sincere men, guided by their past experience, laughed. They had no room for it in their philosophy. It met their instant hostility, because they deemed it out of place in the matters all held of the last moment to the souls of men. It seemed the veriest trifling with the most sacred affairs of life to bedizen them in all the trappings of a bygone age. In the clever falseness of Disraeli's epigram, it was "man millinery" only. The service, as it stood, conducted in the early Victorian churches, was real to them. Even the Holy Table must be, in the judgment of an eminent American Bishop of that day, "an honest table with legs." The innovations of the ritualists were revolutionizing their mode of worship. And the claim was just. It was well founded. Sainly John Keble, in words of poignant grief and searching tenderness, had laid bare the National Apostacy of the English people from the lofty standard of their Book of Common Prayer.

To-day we realize more and more that that Book was built to be adorned with stately dignity. We know how readily it lends itself to ancient symbolism. And we wonder how the men of the recent past could have failed to note the incongruity between the bareness of their rendering of its offices and the majesty of the Book itself. The praises of our incomparable liturgy were often on their lips. Nor were they quite so ignorant of other liturgies as is so lightly assumed by an age that gleans its information of these ancient rites from popular essays and encyclopedias. If our eyes have been opened to truths which they did not perceive, our wonder at their failure will cease when we remember that there are even truths of Holy Scripture which to indolent minds are obscured by their very familiarity. Long custom had inured them to neglect of the plain terms of rubrics. The strongly intellectual spirit of their time conduced to slighting the bodily aspect of public worship. They did not feel the need of such an emphasis upon the truths of faith. At war with the intellectual doubts of Deism, they had no room within their philosophy of religion for æstheticism. With their attention drawn to other controversies in defense of the faith, they did not see the deistic value of a ceremonial presentation of the truth. The teaching appeal of the outward and visible sign did not occur to them, because they had it not before their eyes. The Puritan invasion had robbed the English Church of her vestments, as well as of her lands. Cromwell had stabled his horses in Lichfield Cathedral. It was a crippled and denuded Church that welcomed the second Charles on his return. The Restoration of the Church took longer than the Restoration of the Monarchy, and the fatuous policy of James II. in leading to the accession of the Prince of Orange almost stifled the ancient Church out of existence. With the Non-jurors went the men whom Laud had trained to know the goodly heritage of the Church. Painfully, for two long centuries, the English Church struggled to repair the breaches made in her walls by the Great Rebellion. This we must remember in fairness to the Churchmen of the Hanoverian days.

With the Revolutionary War came freedom from political

interference for the Church in the United States. It was not long before the giant threw off his fetters. The Catholic Revival had already a firm footing in the American Church before the Oxford Movement had assumed shape in England. The consequent advance in the appreciation of the value of ceremonial adjuncts to worship had not to face, at least in northern states, that deep hostility to sham begotten of the meaningless ceremonial of courts. For in the northern more than in the southern states, a clean sweep had been made of all that savored of the trappings of the Monarchy. To-day we may regret a certain loss of dignity in public life which came as the reflex action of that abandonment of ancient forms. But it left the Church with less of that opposition to ceremonial which comes from those who know from personal experience the hollowness and shams of earthly forms and ceremonies to bolster up the dignity of thrones. It is not without significance that in the South to-day there are fewer churches to be found with an elaborate ceremonial than in those sections of the country where the stateliness and even courtesy of daily intercourse are less observed. It belongs to the psychology of races. The South was peopled mainly by the Cavaliers and their descendants. The North had found its ancestry in Puritans and Quakers. Even the Civil War was in some part an echo of a dead conflict in another land. In Virginia to-day the Church has something of the prestige of Establishment, and something of its drawbacks.

SYMBOLISM will appeal to the normal mind, if it is quite unprejudiced. Our manners are symbolical. It may be we have lost the key that will unlock the symbolism of our action. Mr. Chesterton has drawn attention with brilliant satire to the utter absurdity of removing a portion of our clothing and waving it wildly in the air in salutation to a woman. The absurdity disappears, when for the ordinary hat of modern wear we substitute the helmet of the knight. It was the token of implicit trust that removed its best defense and bared the head to the faith of ladye faire. It was the placing of one's life into the hands of his host that doffed the helmet on entering his halls. It was the laying aside of all thoughts of strife and war that took the soldier's helmet from his head on going into church. There he could worship in security. And to-day his children of ten generations later remove the head gear after his unremembered teaching. Would that they were as ready to follow him in those significant actions of his which bore witness to the faith that was in him! If, following his example, we show honor to the weaker sex, cannot we also follow his example in doing honor to the Eucharistic Presence of the King of kings? It may have been a rather worldly Pope who first suggested the genuflection as the sign of honor to our Lord. But the genuflection is the sworn foe to all attempts to empty the Blessed Sacrament of mystery. So, too, the reverence toward the altar marks it as His Throne on earth, and marks the Church His earthly Kingdom.

But symbolism refers rather to things than to actions. It has to do with the ornaments of the Church and ministers. Its teaching value is unlimited. No preacher can hope to exhaust the treasures of the Faith. The symbolism of the Church must reinforce his message. The empty cross upon the altar tells of Him who died and rose again. The crucifix pictures the cost of our redemption. How tenderly He pleads: "Is it nothing to you, all ye that pass by? Behold and see, if there be any sorrow like unto My sorrow, which is done unto Me." The Atoning Death of Christ is the climax of all preaching.

Go to some ancient fane, to some Cathedral in the old world. Enter the great West door of York Minster for example. As you approach this splendid pile, the eye looks up and sees the niches on the bold front of the church prepared for figures of those saints that in their lives bore fearless witness to the truth that in that house is taught. Enter then His courts with praise, and at once the eye is led by simple lines to seek the centre toward which all the worship is directed. So little is there to meet the eye, so little to distract its attention on its journey to the east, that one loses for a moment the sense of magnitude. All seems so near.

Perhaps the choir is chanting the daily office. The voices are quite clear, but seem to whisper. As you quietly advance, the volume of sound increases imperceptibly. The music changes before you reach the transepts. Now can you hear the words distinctly, and with a start you understand that one long psalm has been sung through while you were steadily drawing

nearer to the singers. Back you glance and the lofty door has lost its height. How far away it seems, and is!

The organ overhead is waking the echoes of the nave. The stone screen bars your further progress. It seems to shut you out from all that is passing in the choir. One's instinct is to resent its presence. What does it mean? When you came into the church, it promised to reveal what then it half concealed. It spoke to you of the awe with which angels gaze into those mysteries which have been revealed to us. For behind it lies the Holy of Holies. Sinful eyes cannot behold the unveiled glory of God. Here we see through a glass darkly. Though the way lies open, it must be sought with infinite toil and patience. In the sanctuary resound the praises of our God. In striking contrast with the severe lines of the nave is the rich wealth of ornament expended on the choir and sanctuary. In My Father's House are many mansions, and each is fully made ready for its guest. But even here the centre is apparent. The altar is the focal point. Built in the form of a tomb, it bids us show forth the Lord's Death till He come. Its massive candlesticks tell of Him as the Light of the world. The broad reredos must be left to tell its own special tale. It gives the setting to the whole, but it is the individual setting. Without the slightest clash another reredos might emphasize another aspect of our Lord's Atonement. For the Catholic Faith is all embracing in its scope. There is room for the individual, as there is need of the community. The simplest church has its note to give as fully as the stateliest Cathedral. The very garb of the ministers tells of the antiquity of the Church. The cope carries us back to imperial Rome in the time of the Cæsars. Alas, that the other vestures of the sacred ministers have not yet been here revived to show the eye, what the mind well knows, that the Church is not the mushroom growth of a day, but the slow and steady growth of ages. The alb and chasuble, the stole and maniple, the girdle and the cassock and the amice, all have their counterpart in the dress of senators and dignitaries of ancient Rome. So, too, have dalmatic and tunic. Happy those parish churches where the ancient vestments have been restored. They are not likely to think that the gospel is for us only, or came forth from us only. Perhaps no other warning is so sorely needed in a self-conscious and successful people.

We have but glanced at some few symbols of this minster, because they can be reproduced in almost any place. Time would fail to enumerate its witnesses to sacrifice, to beauty, to truth, to power, to life, to memory, to obedience. But enough has surely been said to justify abundantly the use of symbolism to bear a constant silent witness to the Faith of Holy Church.

**M**ETHODIST Episcopal District Superintendent, in southern New England, reports to his Conference that forty-two churches under his care pay from \$500 to \$700 salary, including parsonage, and forty-six pay less than \$500, including parsonage. His comment is: "Here are wages almost as low as those of the striking operators at Lawrence, and less than those of the street laborers."

**Salaries of the Clergy**

Alas! the Methodists are not alone in this shame. In almost every diocese of our own communion, figures as disgraceful could be found. "The church pays the lowest wages possible," says the district superintendent, bitterly. What humiliation it is for us to find clerical celibacy advocated by well-to-do laymen on the ground that a single man can live more cheaply than a married man!

Here is a region wherein the clergy are helpless; the blame lies almost wholly on the laity, some part going to the Bishops who, if not content to have it so, at least acquiesce quietly in it where they might fearlessly tell the laymen their duty. Every man taking Orders abandons all hope of riches; but if he is to serve the Lord and His Church without distraction, he should be assured at least of his *living*, in the full sense of that word. A firm of haberdashers recently justified its rather insolent refusal to fill clerical orders for clerical supplies until payment in advance had been made by saying that "clergy are poor pay." It was a slander, of course: but there was enough color for the statement to make them cautious in their dealings, and such figures as those quoted above justify at least the statement that *parishes* are poor pay. One wonders how the poor parsons can ever meet the most essential charges. O for the Law of the Tithe, and that honestly obeyed!

In this connection the following, from the *Chicago Journal*, is worth reprinting:

"A Bishop is on record as saying that a clergyman's salary

ought never to be less than \$1,000 per year. If the clergyman is married the minimum should be \$1,200.

"It seems a modest ideal.

"One thousand dollars a year is a little less than \$20 per week.

"Milk drivers in Chicago get \$23 per week, with a bonus on sales.

"Drivers of wagons get from \$20 to \$25 a week.

"At the time the pressmen struck on the Chicago papers they were getting wages ranging from \$25 to \$45 per week, and there had been no attempt to reduce that scale.

"But to the clergyman a minimum salary of \$1,000 per year seems almost too good ever to be true. It is not so long ago that a responsible Church authority declared the average salary of the clergymen of Wisconsin was only \$700 per year.

"This was the average, mark you, not the minimum, and to get that average a good many \$5,000 salaries were included in the total."

**A**DAILY paper in a Middle State town published an account of a recent wedding tour, at which the "friends" of the couple dragged them about the streets in a hay-wagon, and then, at the railway station, fastened them together with heavy timber-chains, locked with a padlock, the key to which was thrown away, singing "Blest be the tie that binds," the "friends" carried the wretched pair into the Pullman car, where they were obliged to occupy one chair. At Wilmington the train stopped while a mechanic was summoned to break the lock. The bride was at the point of collapse.

Such cruel indecency is not uncommon, alas! It should be discouraged by the severest legal penalties. If the profane and heartless fools who participated in this orgie had been sentenced each to six months' imprisonment for aggravated assault, we venture to prophesy that it would not have been repeated in that neighborhood.

Marriage is holy and honorable: the religious element should dominate all at the time of its solemnization. And foolish "jesting, which is not convenient," should be abolished. One great aid to that end is to have weddings early in the morning, in church, with a nuptial Eucharist, and thus to emphasize the sanctity of the event.

We need, too, more definite teaching on the sacramental character of Holy Matrimony.

**T**HE passing of Bishop Grafton is but the translation to a higher plane of life of one who had reached a ripe old age and was longing to be with his Lord. His death comes as a personal loss to THE LIVING CHURCH, but one would not think of it as a sorrow.

**Death of Bishop Grafton**

He was ready; he had long awaited the summons. Somewhat later we shall endeavor to record some impressions of his life and character; to-day, with the word that has so long been expected just received, we record only our sense of the sanctity of his purpose throughout life. He labored unceasingly for his Master and for peace in the Church. God grant him now the realization in his higher life, of the peace that he longed to bring to the Church on earth!

**O**NE of the diocesan papers criticises THE LIVING CHURCH for the expression, "Methodist Minister Conforms to the Church." "It seems," says our friendly critic, "that such terms are unfortunate in their use. Our Roman friends continually use the term 'submission' in referring to those of other Churches who accept their ministry. We do not like either of the terms, and hope the day will soon come when they will be discarded."

**Etymology Under Difficulties**

Now we had weakly supposed that our expression was one that could not possibly give offense, and was chosen for that reason. Will our contemporary very kindly go a little further and tell us what would be a proper expression to use in such a case? We are more than willing to learn.

**ANSWERS TO CORRESPONDENTS**

C. F.—We should think the use of incense would be proper under the circumstances mentioned.

PEOPLE seem not to see that their opinion of the world is also a confession of character. We can only see what we are, and, if we misbehave, we suspect others.—Emerson.

## BLUE MONDAY MUSINGS

ONE of the most suggestive consequences of the Rosenthal murder in New York, with its revelation of the gambling evil as a veritable conspiracy of crime, is a movement begun among the Jews of Massachusetts under the leadership of Isaac Heller, President of the Massachusetts Passport League. I quote a recent utterance of his:

"Let me disclaim, for our people, the responsibility for such characters as the degenerates who are figuring so prominently in the newspapers of the country at the present time and who have brought disgrace to the name of their ancestors.

"Needless to say, we are not a people of gamblers, and such among us as are to-day spending their time at the card table, or other gambling places, have contracted that habit from unfortunate associations with the outcasts of society. But the situation in New York shows that we must, once and for all, eradicate gambling from among our midst. Agitation must even be directed against card playing in the homes. The proverbial sanctity of the Jewish home must again be revived. For the good of future generations and for the children whom we want to raise as good American citizens, card playing must be wiped out of the Jewish home.

"In accordance with a plan I have prepared, we are to begin a state-wide campaign at once against gambling. Circulars are to be sent to every rabbi and every congregation president in all the towns and cities of Massachusetts urging them to join in the crusade and direct its work.

"In addition, as president of the Hebrew Immigrant Society, I will institute at once a course of lectures for immigrants to teach them the pitfalls of gaming. Many of our respectable families who are indulging in card games as a pastime should abandon the play and join our ranks and assist us in our work."

Abraham Alpert, editor of the Jewish weekly *Boston American*, said:

"Gambling should be wiped out from the homes of the Jewish people. The Jewish people need open air and exercise. Sitting at home and gambling hurts them physically and mentally. It also hurts the future generations—the children we want to raise as good American citizens."

How true all this is! And it is applicable not only to Jews but to Gentiles. The immoderate indulgence in games of cards, which has spread like a pestilence through so many American homes these last few years, makes it eminently reasonable to lay aside even the legitimate use until the abuse is wholly abated. When one sees other indoor games neglected, reading and conversation completely overshadowed, and cards the only refuge, he is compelled to question the sanity of the card-players. All this apart from gambling; but the constant tendency is to introduce that element of crime and sin, "to make the game interesting"! And when once that is fairly established, the down grade is steady. I knew of a young couple in English society who established themselves at Woolwich, of all places, saying frankly that they did so because the cadets there were such easy losers at bridge! In our own cities there are houses of people socially distinguished where college students are welcomed for the same reason. Even France is alarmed at the spread of gambling under government protection. Last season nearly \$10,000,000 was taken in by the croupiers at the French casinos, of which 15 per cent. went to the state; while for seven months of this year nearly \$50,000,000 changed hands at the totalisators on the French race-courses. The host of suicides consequent upon gambling losses is appalling; while the frightful habit gains new victims, and the scarcity of money seems to make no difference.

I HAVE HEARD it urged that gambling is not sinful, if one does not risk more than he can afford to lose. But, leaving one side the force of bad example and our responsibility for our brethren, surely those who defend gambling forget that covetousness is deadly sin, and that the essence of gambling is the coveting another man's goods. In all legitimate business there is mutual advantage. In gambling, the only source of one man's profit is another man's loss. The warnings against covetousness, so often repeated in the Bible, are justified when one sees the hardening, degrading effect of this vice upon its victims. The habitual gambler is further from virtue than the drunkard or the debauchee; *i.e.*, he is more impervious to good influences or to the call of duty. And when this fearful habit becomes commercialized, one has only to read the revelations lately made in New York to see that it will stop at nothing. Even Mayor Gaynor's anarchistic ideas of "personal liberty" in connection with vice, must alarm him now, as he sees to what they have led.

Of course I know that "you can't make men good by act of Parliament"; but you can make it easier for them to be good, and harder for them to be bad, by wise laws honestly and rigidly enforced. And the Home is one kingdom where the father and mother, as having full governmental authority, are responsible. I recommend, in this present distress, the absolute prohibition, on moral grounds, of any playing for prizes or stakes. And I am ready to go further, and say that if all the playing-cards were locked up for ten years, and games requiring more intellect, and themselves not prostituted so often to evil purposes, took their place, we should be the better for it.

THIS, from England, comes appropriately here:

"A STARTLING CONTRAST  
"1000 B. C.

"For the building of Solomon's Temple.—Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the King's work, offered willingly, and they gave for the service of the house of God, etc. . . . Then the people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the King also rejoiced with great joy.—1 Chron. 29: 6, 9.

"1912 A. D.

"Then the parishioners came together to consult how they were to get money to carry on the work of the Church—the people would not offer willingly, so they consulted together, and determined to have *bazaars and sales of work*, with all kinds of amusements, such as wax-works, Punch and Judy, *tableaux vivants*, raffles (which are illegal), fortune telling, lucky tubs, shooting galleries, and other such like things; also whist drives, dancing, etc.

"Then the people rejoiced that they had made some money by these means, and they paid it into the bank, and were happy when they read the account of their doings in the newspapers."

HERE IS a suggestive article from the *Gethsemane Parish Visitor*, which many ought to read:

"Is it our function as a child of God to promote good feeling, or to show discord?

"It is so nice to go into a church where everybody speaks well of everyone and makes the best of everything. Let it be our aim to be that kind of church. It pays to be that kind of church; it makes the way easier for everybody if we smile rather than grumble. It makes the atmosphere of the church light and cheerful and as we believe Christ would have it—Christ, who saw the good in those whom others would scorn and the hope in a man who was brought up as a thief.

"Your rector is a man that needs to have heart put into him. He tries to smile when things are at the worst. He thinks it is his duty, but when smiles spring from a mere sense of duty they are at best but sad smiles.

"We had a letter the other day from one of the sunniest, brightest, jolliest clergymen we have ever known. He concluded his letter:

"When you have time, drop me a line. It does me lots of good and I am in need of a good cheering up. I try to keep cheerful but it is an awful strain sometimes. Although people may think my heart is light, I wish it were."

"Neglect of service, neglect of meetings, neglect of parish obligations and parish occasions—these teach a man that he is merely tolerated as a spiritual leader, not sustained as such.

"We have had many good friends in parish work who have never said an unkind word or done an unkind deed, but whose continued neglect of the simplest duties have disheartened us more than active opposition from those who positively dislike one."

GOOD DR. BROUGHER, a Baptist preacher of Los Angeles, advertises his summer services in an up-to-date fashion: "Five Short Summer Sermons on Strange Subjects, preached by the pastor in white summer suit, with young women dressed in white for ushers." Surely, that ought to attract the unchurched, even without a great solo by George H. Bemus, the Big Basso, or a gifted organist who plays works of his own composition, with Boito's "Mefistofile" for good measure! I note that incidentally the ordinance of the Lord's Supper will be observed at the close of the morning service.

THE BAPTISTS of Sheffield, Ala., are not behind, with their "Aluminum Day," on which all profits from the sale of aluminum cooking utensils at Somebody's furniture store are given to the Baptist meeting-house. Free rides to out-of-town customers. So the Gospel work goes merrily on!

PRESBYTER IGNOTUS.

WE NEED not be afraid that we shall go too far in serving others. There is no danger that any of us will ever go too far in the walk of active love. There is no likelihood that any of us will become too bountiful, too kind, too helpful to his neighbor.—J. C. Hare.



FOR THE DIVISION OF THE DIOCESE OF WINCHESTER

The Bishop of that Historic See Suggests Several Alternative Plans

RECENT DISCOVERIES OF OLD ENGLISH CHURCH ARCHITECTURE

The Living Church News Bureau }  
London, August 20, 1912 }

IN the course of an address at a meeting of laymen of the Diocese of Winchester held recently at Farnham Castle, the Bishop of Winchester dealt with the question of the division of the diocese. He said that the diocese ranked among the first six or seven in the country in size. It had been worked for the last few episcopates with Suffragan help, and they had now two Suffragans—the Bishops of Southampton and Guildford. This must be taken as a permanent and unquestionable requirement of the diocese as at present constituted. This arrangement had been maintained hitherto, partly by a payment of £500 by the Bishop of the diocese, partly by a generous gift from the Bishop Suffragan of Southampton of the £200 which was his as Archdeacon of the Isle of Wight, and partly by the contributions given and raised by a small group of generous private individuals. This would end entirely in March 1913. He thought it would be plain that this ought now to be a matter of permanent diocesan arrangement. A proposal would be made to this effect to the diocesan conference in October; but the proposal could only take effect by the action of parishes and individual givers in the diocese. Was the diocese so equipped to continue as it was? Upon this matter Lord Selborne had undertaken to move at the diocesan conference in October for a committee to prepare a scheme or schemes for division “without prejudice,” that was without committing the conference to a decision that there should be a division somehow. Points which would come up before a committee would be: (1) Whether a division by counties was advisable in their case; (2) Whether on the Surrey side any reconstruction affecting Southwark or Canterbury would be possible; (3) whether Hampshire, without Surrey, could shoulder its burdens, especially the tremendous weight of Portsmouth; (4) then there was the question, which must be discussed without any consideration of personal feelings or interests and with a real desire to do what was right—the question of that noble place in which they met—Farnham Castle—the possession of the Bishops of Winchester, for eleven centuries one of their homes, and since 1874 their only residence. Was it desirable to maintain it? Was its use as a great place of meeting a matter of importance? If not, what should be done with it? Could any ecclesiastical use be found for it? Was it to be put upon the market? Was there any other course? Could the Bishop get from thence about the diocese, and could the diocese or its members get to him? A well-considered scheme of division of Winchester should involve, I think, the creation of a separate see for both Portsmouth (and district) and the Isle of Wight, and also one for the Channel Islands.

The church of Whitcombe, near Dorchester, Dorset, a building of much historic and archæological interest, has just now been reopened after a careful work of preservation which has saved the walls from threatening collapse. “Widecomb” was given by King Athelstan (tenth century) to his Abbey of Milton, and the *capella* here built was probably served by a priest appointed by the Abbot or a monk sent from Milton. When the Early English east wall of the chancel was being taken down for more stable re-erection, three of the largest stones were found to have been portions of a richly carved cross of Scandinavian (not Celtic) type. A fine and well preserved fresco of St. Christopher was uncovered beneath the coatings of whitewash on the north wall, and also Early English arcading in fresco. Whitcombe church is a donative worth but £13 a year, and is now attached to the rectory of Winterborne Came. Perhaps it may be well to explain that a “donative” is a benefice presented by the founder or patron without reference to the Bishop.

During the restoration of the church fabric at Little Steeping, Spilsby, in Lincolnshire, which is being done in memory of Bishop Steere, of Zanzibar (U. M. C. A.), a former parish priest, there was discovered, in a fair state of preservation and with a decipherable inscription, the tomb and recumbent effigy

of Thomas de Redying, rector from A. D. 1318 to 1354, which had been turned upside down and formed one of the chancel steps.

At Worcester a series of eleven statues, filling the niches on the outer face of the Edgar Tower or St. Mary's Gate, has been unveiled by the Sub-Dean (Canon Knox-Little) in the absence of the Bishop and Dean. The figures illustrate the history of the see from the seventh to the eleventh centuries. They are in terra cotta, designed and executed by Mr. R. F. Wells, with the assistance of the well-known Churchman and antiquary, Mr. W. N. St. John Hope. They are the gift of residents in the city and county. Edgar's Tower is a little to the south of the extreme east end of the Cathedral, and forms the principal entrance to the College precincts. It is believed to date in part from the reign of King John (1199-1216), whose altar tomb in the choir is the chief monumental feature of the Cathedral Church of Christ and the Blessed Virgin Mary at Worcester.

It was interesting to notice the other day an entirely new departure on the part of the *Times* newspaper, so far as I am aware, in respect of the use of the term “Catholic” as being applicable alike to an English Churchman and a Roman Churchman. I refer in this connection to the *Times*' obituary of Mr. Andrew Lang, that remarkable man of letters, in which occurred this observation concerning him: “A mind which, though not that of a Catholic, English or Roman, yet had a lively consciousness of the presence of mystery and spiritual forces in all life.” Really it would seem from this that the truth of the position of Anglican Catholics has at length become apprehended in part and acquiesced in at the *sanctum* of the great traditional organ in the newspaper press of Whig Protestantism.

A letter has appeared in an issue of the *Times* in which a personal attack is made upon the Bishop of the Falkland Islands by one who signs himself “A Member of the S. A. M. S. Committee.”

It is stated in the letter in effect that the creation of the Bishopric of the Falkland Islands was the result of the operations of the South American Missionary Society, and the present Bishop was nominated by that society to the Archbishop of Canterbury. With 70 years' experience of work, and having the advantage of the advice of Dr. Stirling, the retired Bishop, the Society was naturally prepared to support Dr. Blair in any well-considered schemes he might propose. After his consecration in 1910 he made a “hasty tour” in South America and returned to England, “not to lay his views before the Committee of the Society that had, indirectly, sent him out and was finding part of his stipend, but to issue an appeal for £100,000.” The *Times* publishes the Bishop's reply to this letter. Dr. Blair readily acknowledges the “share” the S. A. M. S. had in the creation of the Bishopric of the Falkland Islands and the honor they did him in nominating him the new Bishop. He does not, however, acknowledge “their right to dictate the policy of the diocese or the line of action the Bishop should take.” The work of the Society is confined to a small part of Chile, and toward the Bishop's stipend of £900 it contributes one-third. As Bishop, besides the supervision of the Society's work, he has his duty to do toward our countrymen throughout Chile, Peru, Bolivia, Ecuador, Columbia, Patagonia, and the Falkland Islands. During the time he spent in South America he closely examined the Society's work in Chile and found it “mismanaged, inefficient, and miserably supported.” And everywhere in the vast region of his charge, without exception, the needs were “so flagrant and pitiable” that the only possible result of his tour of over 30,000 miles was an overwhelming determination to use his utmost powers and at once try to meet these needs, especially having regard to the near approach of the opening of the Panama Canal, which will greatly increase them. He felt that in Great Britain lay his strongest claim for support, and he therefore returned to plead his cause. His first duty, he goes on to say, was to lay before the Archbishop of Canterbury the existing state of affairs, which he did, and his plans received the Archbishop's cordial approval and commendation. His next step was to seek the coöperation of the S. A. M. S. in this work. It was refused. His recommendations to the Society, both in writing and at committee meetings, for its doing more effective work in South Chile were “persistently ignored.”

J. G. HALL.

MIGHTIER THAN all the world, the clasp of one small hand upon the heart.—John Townsend Trowbridge.

## ARCHBISHOP OF WEST INDIES IN NEW YORK

Will Take Treatment at Clifton Springs

## HANDSOME MEMORIAL GIFT AT ST. MARY THE VIRGIN'S

Maintains Integrity of Trinity Parish

LABOR SUNDAY OBSERVED IN MANY CHURCHES

Branch Office of The Living Church }  
416 Lafayette St. }  
New York, September 3, 1912 }

**T**HE MOST REV. ENOS NUTTALL, D.D., Archbishop of the West Indies, arrived at the Port of New York on Wednesday, August 28th. The Archbishop comes to take a course of treatment at Clifton Springs, N. Y. He is reported to have said that Jamaica was suffering from drought, and that the inhabitants of his diocese had not quite decided whether the opening of the Panama Canal would improve the commerce of the port of Kingston, or deflect it to other points.

### Gift to St. Mary's

There has recently been placed in the sanctuary of the Church of St. Mary the Virgin, at the foot of the steps to the High Altar, a pair of remarkably handsome single candlesticks or standards such as are to be found in many English churches. They were designed by Mr. Pierre LeBrun, architect of the church, to correspond to its Thirteenth Century architecture, and were made by the Gorham Company. They are of bronze, heavily plated with gold, and stand six feet one inch in height, the diameter of the base being eighteen and one-half inches. They were given to the church as a thank-offering by a parishioner and are notable works of art, of which we give a reproduction in these columns.



STANDARD  
CANDLESTICK,  
Church of St. Mary  
the Virgin, New York

### Sectarianism in Government Schools

The questionable support by the United States Government of sectarian schools has been before a number of our diocesan conventions in the past six months, and some of these bodies have adopted strong resolutions of protest. It is interesting to note the following dispatch, printed in the *New York Herald*, August 27th:

"The report of Mr. Fisher, Secretary of the Interior, to President Taft on the question of the right of Catholic nuns in government Indian schools to wear the garb of their orders is understood to recommend that the teachers now in service shall be permitted to wear the garb, but that teachers hereafter appointed shall not do so. This report cannot be confirmed here. President Taft will consider the question at Beverly.

"The question has been a subject of controversy many years. Nine schools established by the Roman Catholic Church have become government schools and the nuns serving as teachers been brought into the government civil service."

In reference to police scandals and unsavory conditions in New York City, much indiscriminate and irresponsible matter has found its way into print. The following letter from the Rev. Dr. Manning, rector of Trinity parish, was published in the *Times* on Saturday, August 31st:

"To the Editor of *The New York Times*:

"Under the heading 'Property Owners Uneasy, Many Ready to Dispossess Disorderly Tenants,' etc., there appears in your issue of August 27th the surprising statement that 'Trinity Corporation and William Waldorf Astor are known to be holders of much property about which Mr. Whitman wants to ask a few questions.' Such an implication as that which this statement contains cannot be allowed to pass without comment, for the credit not only of Trinity parish and of the Episcopal Church, but of the whole cause of religion. . . .

"The fact is that Trinity parish employs an expert, skilled in housing questions, and one whose ability and earnestness in this most important field of work are well known, to give her whole time to caring for matters pertaining to the social welfare of the tenants of the estate of the parish. So far as my knowledge goes, Trinity is the only large land-owner employing a skilled officer solely for this work. No houses in the city are occupied by a more reputable and self-respecting body of people than those owned by Trinity, and such a statement as the one above quoted is a great injustice to them, and one that they keenly resent.

"Any one who wishes to do so can easily obtain the facts as to the houses owned by Trinity, and the character of the tenants occupying them. Three years ago, at the request of the authorities of the parish, a thorough examination of our dwelling-house property was made by the Charity Organization Society of New York. The report upon the property rendered by the Charity Organization Society at that time has been widely circulated, and can be obtained by any one desiring to see it.

"The facts at this present time as to the houses owned by the parish have just been published in a descriptive pamphlet for use at the Exhibition on Health of the International Congress of Hygiene, which is to meet in Washington, September 16th to October 5th, in which exhibition Trinity is taking part. This pamphlet can also be obtained upon application to the Vestry Office, 187 Fulton street. . . .

WILLIAM T. MANNING,

"Rector, Trinity Parish.

"New York, August 28, 1912."

Sunday before Labor Day in and about New York City was very inclement. Cold rain storms prevailed throughout the day and evening. In our churches generally appropriate sermons and addresses were made on the dignity of labor and kindred social topics. At the Cathedral of St. John the Divine a special sermon by Canon Douglas, and an appropriate address by the Rev. Charles K. Gilbert, secretary of the diocesan Social Service Commission, were marked features of the mid-day service. The Rev. Francis K. Little celebrated the Holy Communion. Present and assisting were Archdeacon Nelson and Canon Jones.

### "Labor Sunday" in New York

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## CHICAGO SCHOOL BOYS MAY BE EXCUSED TO ATTEND BROTHERHOOD CONVENTION

Permission Granted by Superintendent of Schools

OTHER CHURCH NEWS OF CITY AND SUBURBS

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

**T**HE superintendent of the Chicago public schools has just issued the following recommendation to the principals of all the grammar and high schools in the city, in response to efforts made by those interested in the Brotherhood of St. Andrew convention:

"An application has been made by the Junior Brotherhood Boys of the Brotherhood of St. Andrew for permission to have their absences excused Wednesday, Thursday, and Friday, September 4th to 6th, if they present written requests from their parents asking that they be allowed to attend the annual convention of the Brotherhood. The application is based upon two conditions: First, that 'during the first week of school the boys will get little real instruction.' If this condition be true it is a severe reflection upon the administration of the public high schools of Chicago. The second condition is to the effect that pupils have been dismissed for other similar reasons.

"This second condition is perfectly correct, and in recognition of it the Superintendent recommends that absences for the purpose of attending the meeting of the Junior Brotherhood Boys of the Brotherhood of St. Andrew be excused, provided written requests from parents be presented before the absences for attendance upon the convention occur."

The Lady Chapel of St. Luke's Church (Gaylord Sextus Wilcox Memorial), Evanston, already counted one of the most beautiful church buildings in the country, has just received a gift of \$1,000 from Mr. and Mrs. George G. Wilcox for a parclose screen between the chapel and the baptistery. It will be of carved oak, harmonious in style with the other carvings of the chapel, and will consist of four bays of triple tracery, the two middle bays being hinged to form gates of communication. The upper part of the paneling will be open, and the lower part solid, while the cresting of the screen will be a continuation of the carved molding along the front of the organ. Mr. and Mrs. Wilcox have also given a paneled frontal for the pews, which will be installed at the same time as the screen, probably by Michaelmas.

**Further Adornment  
for Evanston Church**

Ephphatha Sunday, being the last Sunday in August this year, found the majority of the clergy still absent from their parishes, yet the annual request of the Church's Mission to the Deaf Mutes for intercessions and offerings was heeded as far as possible. For the first time in Chicago, this missionary work has been written up in an attractive Year Book, which was compiled by the Rev. George Frederick Flick, of Chicago, our deaf-mute missionary for the Northwestern District. This little pamphlet of sixteen pages contains a great deal of valuable and otherwise somewhat inaccessible information about this very appealing and interesting work, as well as a financial report. In Chicago it is estimated that there are 2,000 deaf-mutes. The mission in Chicago numbers 77 communicants, and is organized with a committee, a Pastoral Aid Society, and an Altar Guild.

### Work Among Deaf-Mutes

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TESTIUS.

## Reminiscences of Rev. Joshua Kimber

By the REV. JOSHUA KIMBER, Associate Secretary of the Domestic and Foreign Missionary Society

### I.

#### HOW I BECAME A CHURCHMAN

**A**FTER the most straitest sect of their religion, up to my twenty-sixth year, I lived an Orthodox Friend. Such had been the religion of our family for five generations. Richard Kimber, the emigrant, became a follower of George Fox when his family, greatly incensed at his leaving the Church of England, turned his picture to the wall in the old homestead; and in 1882, when I was in England, at the little village of Down Ampney, near Cirencester, I met a Mrs. Kimber, a widow who had a son in Cambridge who is now in the Church of England ministry, who told me that in her early days, in the home town, she saw that same picture turned to the wall. The house having fallen down before my visit I was not privileged to see it, but the old church and pew, and the churchyard with many Kimber headstones, still bear evidence to the long residence of the family.

I feel, in speaking of what I am, that in this day and generation, with so many younger men about me, it is necessary to enlarge upon what I was, so far as to give some idea of the number, influence, and character of the Friends of two generations ago.

The Society and its members had a reputation and standing in the country that could hardly be imagined now since they have become so few. Some of the greatest merchants in New York in the early part of the last century were members of the Society, and simply as one instance of their extreme probity, let me relate that I have heard it stated, and no doubt truly, that one Nathaniel Hawkshurst, an eminent merchant in this city, was approached one day long before there were bankers' Bills of Exchange and asked if it were safe for his questioner to purchase such a firm's Bill on London against a shipment of cotton. His answer was, "They are as sound as wheat." However, the firm failed before the bill matured. Mr. Hawkshurst, meeting his friend on Hanover Square, said to him, "I understand the Bill I advised thee to buy was not paid. Kindly send a memorandum of the transaction to my office and I will pay it." Of course he had no legal responsibility whatever.

One more illustration—this time of the inward and spiritual life of a Friend.

Mahlon Day, a prominent stationer of this city, many years ago, was one of the passengers on the Collins Line Steamship *Arctic*, which foundered in mid-ocean and but few lives were saved. He had secured the cover of a hatchway to support him in the water, when a young woman fellow-passenger, otherwise a stranger, by a supreme effort, reached his support and he drew her up on it. Finding that the improvised raft was not of sufficient buoyancy to support both, he said to her, "Thy young life is worth more than my old life, Farewell!" and slid off into the water. She lived to tell the tale. "Greater love hath no man than this, that a man lay down his life for his friends." On one occasion I used this as an illustration in a sermon in my old home parish. When leaving the church, I was accosted by a lady accompanied by three children, who said something like this: "Mr. Kimber, you must stop! These are Mahlon Day's grandchildren."

I have no doubt that the younger generation have the idea of great extravagance of deportment, and almost crazy action, in their minds regarding some of the earlier Friends in England and this country, as recorded in history, and know of such being sent to prison, and that they even suffered torture for what were considered their eccentricities. This, however, was partly, no doubt, to be ascribed to the conditions of the times. There were other sectarians than Friends who went to very great extravagances in post-Reformation days.

George Fox, as is well known, was of humble origin, but he drew to his standard such gentlemen as William Penn and Robert Barclay. Indeed the doctrine of the Society of Friends, so far as they had any general standard, was set forth in *Barclay's Apology for the True Christian Divinity as the same is held forth and preached by the People called in Scorn, "Quakers,"* a book which ran through many editions and is doubtless obtainable to-day.

While they claim to have had no distinct creed, I remember having in my hand many years ago what is called the *Book of Discipline*, put forth by the New York Yearly Meeting, corresponding in some sense to our Diocesan Convention. In this book was a paraphrase of the Nicene Creed. Please pardon me if I am unnecessarily precise, but I want to explain that it was not the Nicene Creed written in other words; but amplified. All the words and sentences of the Nicene Creed were there, and, as they supposed, expounded, according to the style of Henry's *Commentary on the Bible*, for instance.

You will be surprised to know that, as I was informed beforehand, when I came into the Church I had nothing to unlearn. I had much to learn. You instantly speak of the Sacraments. No Body has stronger sacramental doctrine than the Society of Friends. Of course from their convictions they omit the outward and visible signs, but they hold strongly to the inward and spiritual grace. They argue that the bread and the wine were concessions to Jewish prejudices, and, like miracles, were necessary to the establishment of the new faith. I will venture to say that if any Quaker preacher of my time should appear in the pulpit of one of our churches and preach on the baptism of the Spirit or the communion of the Spirit, no one would take exception to any of his utterances.

Dr. Cuyler once went so far, knowing the Quakers well, as to say that he did not dare to baptize my brother when he became a deacon in his Church because he knew that, long ago, he had been baptized by the Spirit. However my brother brought forth the argument, "Thus it becometh us to fulfil all righteousness" and, with others, received baptism on the appointed day.

In my early years among the intimate friends of my father and mother were Joseph John Gurney and Elizabeth Fry, brother and sister, of the magnificent country gentlemen's estate—Earlham, England. Of course I do not need to delay one moment to say a word about Mrs. Fry, the great reformer of her day in England, with regard to prisons, etc.

Joseph John Gurney on a visit to this country was ill with typhoid fever at our house in Flushing. He was here officially from the Friends of England to visit the Friends in the United States. When he was recovering from his illness he expressed a strong desire to preach to the cadets at West Point. His advisers, my father being among them I suppose, told him that it would never do for him, a disciple of the Prince of Peace, to undertake to preach to the avowed sons of Mars, but he instanced the case of John Baptist preaching to the Roman soldiers, and after considerable influence had been brought to bear he received consent from the Secretary of War and is understood to have taken the Baptist's text and carried out his purpose without giving offense to anyone.

My mother was what the Friends style a "Recommended Minister," and traveled much in the exercise of that ministry. It was always provided that my father should travel with her on all occasions.

When I was baptized, at the age of twenty-six, my mother was approaching her end, and that very evening, as I remember it, Dr. J. Carpenter Smith said to me, "Baptized for the dead." Upon asking an explanation he said, "I am perfectly convinced that your mother, whose useful labors are finished, is to leave in you a successor in the ministry of Jesus Christ."

Among the Friends it was the custom for visiting preachers to have "Family Opportunities" as they were called—something akin, we will say, to the visits of the Bishops in the West to their isolated families. On one occasion there was a woman Friend at our house for such an "Opportunity" when I was a mere child. Father, mother, and four children were present. She prayed for the member of the family who was to be called in maturer life to bear witness for Christ. We children laughing about it afterwards, my elder sister turned to me and said, "Don't thee laugh, Jossie, thee is the one."

In my day the Methodists were a very plain people in speech and apparel. I remember that I was very much impressed by the fact that the Methodist women wore what was known as "shirred bonnets." The younger women Friends wore the same, and I upon one occasion said to Mother something

about the Methodists being so much like us. She instantly replied:

"Do not judge by externals, my son; the Methodists are not at all like us!"

In great surprise I rejoined, "Who are, then?"

My mother replied, "The Episcopalians; their doctrine is like ours."

It had always been impressed upon me that there was only one religion (or sect, if you please) like that of the Apostles, and of course that meant then that the Friends had such religion; but as I grew older and read my New Testament, my mind could not respond to the conviction that the Friends held that place, and, while up to the morning of the day that I was baptized, I went with my mother to Friends' meeting in Flushing, I used the other part of the First day of the Week, as I was accustomed to call it, in visiting various places of worship—I may truly say in search of the Church. I heard a good deal of preaching and talking about the Perseverance of the Saints, about Predestination, and about Free Grace—in those days religious controversy was very common among people of moderate education and station—but nothing about The Church.

During this time I happened to read a letter in the *Flushing Journal* in which it was claimed that the Episcopalians were altogether selfish in their religion; that they never thought of anyone else nor prayed for anyone else. Having been to the evening service in St. George's Church once or twice, I was satisfied that it was a slander. I borrowed a Prayer Book and, turning to the evening service, found the *Deus* and the Prayer for All Conditions of Men; and young as I was, I ventured to answer the letter, based on such finding, in the same paper. It was curious what an interest that incident gave me in the Episcopal Church, such as I had never felt before.

Several years later an intimate cousin of mine and her friend were baptized in St. Mary's Church, Burlington, by Bishop Doane Senior. I was inclined to laugh at my cousin, notwithstanding my own experience of looking for the Church, but she took me up and gave me so many good reasons that I became more interested than ever. To be honest about it, I remember I read Dr. Cox's book that had wounded the Friends so, to see what he had to say. I think I recognized, running through it, the spirit of sarcasm—but it is over fifty years ago and I do not speak with certainty. I think the next book that my attention was called to was Randall's *Reasons*, which I read with great enlightenment and some conviction. I afterwards came upon the Rev. Dr. Flavel S. Mines' book, *A Presbyterian Clergyman in Search of The Church*, which I think settled me. I read many other books—in fact everything I could find bearing upon the subject—among the rest Oxenden's *Counsel to the Awakened*, and with regard to the Baptist controversy, *My Bootmaker and I*, a book written by an English clergyman purporting to be a continuous controversy between himself and a Baptist shoemaker.

Dr. Cox, when at Newtown, had an experience like that, only his learned bootmaker happened to be a Church of England man; but he was given to reading the Fathers, and the Doctor acknowledged that the truth was that the shoemaker knew a good deal more about the Fathers than he did, and he was always pestering him by asking him what Father he was reading now, and what he thought about this one's exposition of this subject and the other. In self-defense the Doctor had systematically to study the Fathers.

I had the idea strongly in my mind that at some time in the past I promised my mother that I would remain with the Friends during her lifetime; so, finally becoming convinced that I should make a change, I sought an opportunity for a serious talk with her and laid my convictions and the reasons for them plainly before her. To my astonishment she said, "My son, I would far rather have thee a good Episcopalian than a poor Friend."

My way was now clear, and I was baptized in St. George's, Flushing, by Dr. Smith on the evening of the Third Sunday in Lent, 1862. In the same year I was appointed to the position of hospital steward in the Army, and Bishop Horatio Potter orally licensed me as a lay-reader among New York troops wherever I might be in the Army, saying that he was too good a Churchman to give me a general license in writing to officiate in the diocese of other Bishops.

Early in 1863 my Regiment was in New Orleans and the Rev. William C. Hopkins, son of the Bishop, Chaplain of a Vermont Regiment, was detailed on General Banks' staff, and Christ Church was seized as the Department Chapel. Becoming

acquainted with Mr. Hopkins, he asked me to lay-read in the City Prison, which was in most part occupied by soldiers who had been committed for minor offences, but I must say I was not very careful to inquire whether or not they were all New York troops. I officiated of course upon many occasions in hospitals, both that winter and afterwards, and many times read the Office for the Burial of the Dead.

Dr. Hopkins, after he became acquainted with me, asked me to study for Orders, and he found in the parish library "Horne's *Introduction*" and ventured to lend it to me; asking me to read and study particularly those portions which were then usually assigned as a part of the study for Holy Orders. It so happened that in my father's school there was a series of books entitled *The Introduction to the English Reader*, *The English Reader*, and *The Sequel to The English Reader*. In getting hold of these tomes entitled "Introduction to the Critical Knowledge and Study of the Holy Scriptures" I said to Mr. Hopkins: "Pray tell me, Sir, if this be only the introduction to this Christian knowledge and study, what may be the study itself and what the sequel?"

By the time I reached home from the War, in 1865, I had fully determined that I was called to study for the Ministry, and declining my old place in a wholesale drug-store, offered myself to Bishop Potter as a candidate for Holy Orders.

To make a very long story short: I was in due time transferred to the new diocese of Long Island and on February 19th 1869, was the first man ordained by Bishop Littlejohn.

#### SAY IT!

PUT THIS DOWN for a universal truth, that feeling expressed is feeling deepened; and feeling that never finds expression is feeling that ultimately fades away.

Here is a man whom you do not like. You cannot say just why; but somehow he "gets upon your nerves." He does not know it; he would be greatly grieved if he even suspected it; but the fact remains that he distresses you very much. Now, just put that feeling into words; talk about that man to someone else; express your prejudice. And, behold! your feeling has deepened until you do not want ever to see that man again! The feeling was confirmed by the words. On the other hand, that prejudice would have faded away if you had not fastened it upon your heart by framing it into it into those stinging criticisms.

Or put it in this form: Here is a man with some good points, and also some unfortunate ways. The former you like, and these you freely commend; and the latter you leave unnoticed. And lo! the good will soon fill all your thought! The spirit that sees good in other people is a noble spirit. It is a standard by which to measure the nobility of him who speaks. Moreover, the other man has a right to be judged by his best.

Here, then, is a principle that is very powerful in the Christian life, namely, that conviction is deepened by confession. I heard a young man speaking with other young men; and he attributed both his experience and his usefulness to the fact that he embraced every opportunity to let it be known that he was a Christian man. And the outward expression of his faith had deepened the spirit of his life.

This will explain why so many people fail in the Christian life; they have ceased to give outward and verbal expression to the things their hearts profess. They have ceased to exalt their high professions, and then they have ceased to live upon high levels. Why does the silent Christian fail? Because he tries to live the Christian life under impossible conditions. So far as I know, the Christian life cannot be lived in secret. The silent Christian, therefore, fails because he is silent; and then he is silent because he fails.

The Bible makes very much of public testimony. It was Jesus who said, "Whosoever shall confess Me before men, him will I also confess before My Father which is in heaven. But whosoever shall deny me before men, him will I also deny before My Father who is in heaven." And this is neither a bribe nor a threat; but a simple statement of cause and effect. Confession is a kind of public pledge; it has the potency of renewed consecration; it prepares the soul for noble things; it opens the spirit of man to the Spirit Eternal. Therefore it is also written: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." That is to say, faith and conviction set the soul right; but confession is necessary to fasten that faith and to make conviction firm. Two things, therefore, are necessary to a strong Christian life: the faith that believes, and the testimony that deepens that faith. Does one believe? Then let him say it!—*New York Observer*.

ALL MEN wish to have truth on their side; but few to be on the side of truth.—*Whatcely*.



## Catholic Advance in England

By the REV. MOTHER FRANCES KATHERINE, C.H.N.J.

IT was a constant inspiration and wonder to find in a recent visit to England how far beyond the fondest dreams of its originators the Catholic movement there has gone. We stood in the quadrangle at Oriel and thought of Pusey, whose hopes for the Church of England did not soar as high as the half of what she has now recovered, and of Newman, who despaired of her altogether, and we rejoiced at the proof of God's care for His Church, which we saw everywhere around us. For Keble and Pusey and the rest, with all their great hope and ardent faith, did not look to see the day when the Catholic spirit should be permeating society in all its phases, calling men of distinguished family and high attainments to serve God and man as humble brethren, in the workshop of the Franciscan, in the study of the theological college, or the labors for poor and outcasts of countless parish priests, calling women in such numbers that the Sisters devoted to works of mercy and education in England to-day are nearly twice as many as the Religious women dispersed at the Reformation. And the Catholic Church is using to advantage every faculty of human nature: the intellect in its schools and colleges, in its articles in leading magazines, in its pamphlets and books, in its education of teachers and of priests; the affections in its numberless charities benefiting every class of poor and sick; the will in its training of the individual soul to choose God and make Him first in every life, hence Guilds and Confraternities, Retreats and Festivals, the widespread interest in and support of the contemplative life, the torch of devotion lighted in many a parish church.

To speak first of the schools: in visiting those of many communities of women, one is struck by the keen interest and enthusiasm shown by all the sisters engaged in this work. The best methods of teaching and training occupy their attention, whether the pupils are kindergarten, infant school, parish children, young girls preparing for Oxford and Cambridge examination, or those learning to be teachers; and on every side one sees brightness, hope, outlook. One Sisterhood has also undertaken to provide for university women students a hostel in London, and has opened one in Cambridge as a centre for the young women studying there, while for men there are colleges at Mirfield and Leeds belonging to the Community of the Resurrection, Pusey House at Oxford, and Liddon House, London, with their libraries and scholarly heads providing a place for University men, who wish to enquire further into the mysteries of the faith by means of study and the help of great minds.

The laity, too, are alive to the opportunities of the Church and are taking a deep and vital interest in the Catholic cause, writing, speaking, and acting in its behalf. There is a widespread demand for clearer teaching concerning the faith and for more devoted priests to lead the faithful, and such men as the Archbishop of York and the Bishops of London and Oxford, in dealing with the questions of the time, have the greatest influence on the people's minds and command their hearty support.

Of parish work there is no end. All the East London work is done by Catholics, and they have demonstrated what they can do in the poorest and most degraded neighborhoods, training up a body of earnest and instructed Christians among almost impossible conditions. The Brothers of the Divine Compassion live among the poor in small houses working for their living. The Sisters of St. Mary at the Cross have their home for Incurable Cripples in the slums of Shoreditch and are as poor as the poorest, while countless other Religious minister to magdalens, prison boys, outcasts, and orphans, or undertake work in the mission field—in India, where one community has more than a dozen houses, in South Africa, in Wales and Scotland, in Canada, and in every sort of manufacturing town or country village in England. There are the hospitals and rest houses also maintained in many places, and nursing is done in the homes of the poor by Sisters trained for the work. No wonder the people feel that these are their friends. They look up with such confidence at the kind, smiling faces, full of interest and sympathy, whether the sufferer is an old rheumatic woman or a young man getting over the fever, a little boy who can never hope to walk, or a baby that must have years and years of tenderest nursing if it is ever to be well. These workers

need recruits, for the field is a wide one, and laborers, though so willing, are in comparison few.

But greatest of all its achievements is the passion for the love of God that the Catholic revival has been able to awaken in many souls amid the deadening influences of English life. Others beside Newman, seeing the cold respectability of much that passes for religion, might be tempted to ask: "Can these dry bones live?" And for answer, we should point them to some silent and beautiful chapel, where the light always burns and where people come at all hours for the one single purpose of worshipping God. Alone, often unseen by any except angels, they come and go, but the odor of their prayers is perfuming the Church they love and will win for her unknown blessings. These chapels are increasing in slum and park, and as the places where Our Lord may be found in the Blessed Sacrament increase, so do His worshippers and their intercessions grow more constant, who can say with what marvelous results? Such parishes as St. Michael's, Shoreditch, St. Alphege, St. Silas the Martyr, St. Agnes', Kennington, St. Philip's, Plaistow, St. Jude's, Birmingham, and many others are beacons to light the faithful toward the recovery of their heritage, while Brighton, with its churches and Religious houses, is a mecca for Catholics from all parts of the world. A striking manifestation of the vigor of the English Church, crushed down as she has been for years by foreign-born Protestantism, is the revival in her of the purely contemplative life and the enthusiastic interest and sympathy which it has aroused, so that at Caldey, where thirty-five monks of the strict observance of St. Benedict's rule praise God night and day, gifts have poured in from every side for the completion of the glorious church and monastery, which are to enshrine this offering of continual worship.

On our side of the Atlantic, also, we are zealous for the Catholic faith, but we are not taking this great matter of its revival among us seriously enough unless many are willing and eager to give themselves to it. Every one of our Religious communities needs recruits if it is to meet the opportunities that are the most pressing, and vast, untouched fields remain to be won. We have schools, but we need more; we have college work, but it is hardly a beginning; we have Religious in parish and hospital work, but they are tens where they should be thousands; we have self-sacrificing priests, but not nearly an adequate supply; and we have lay people who love the Church, but not all of them have a reason for their faith that is strong enough to be a help to others or such zeal for God that it sets hearts on fire. All these we may have if the souls that our Lord is calling would but respond with energy and courage, emulating the best chivalry of the ages of faith by leaving all for Him, and fired with enthusiasm at the thought of taking part in His great works for the upbuilding of the Church and the good of the whole world.

Though a small and young community, we are trying to do what we can to interest students of Mount Holyoke College in the history and doctrine of the Church at St. Raphael's House, South Hadley, Mass., and are opening St. Clare's House, 280 Lafayette avenue, Brooklyn, as a home for students of Pratt Institute, where there will be a chapel and reading room with books on the Church and occasional lectures. We shall have a free kindergarten at Holy Name Convent, 419 Clinton street, Brooklyn, and will open there, October 1st, a Church Shop for religious books and Christmas cards, Oberammergau crucifixes, Arundel and other pictures and objects of devotion, and we hope to have several retreats during Advent and Lent. We should be glad to confer with any societies of the diocese of Long Island who are thinking of having a Retreat of their own and would care to use our house and chapel for it, and we wish to extend a cordial invitation to those who may be interested in our work to visit it at any time. A guild for ecclesiastical embroidery is being formed at the Convent, and we hope to assist poor parishes by making inexpensive vestments and altar linen to order, or by giving such articles as may be in immediate demand for a parish or mission too poor to pay for them. Of course all work for God is of infinite importance, and if in this paper certain sides of that work have been more emphasized than others, it is because in a limited space and with limited experience, all activities, even in the one cause, cannot be given equal prominence; but those who love

God are held together in a bond stronger than they realize, and are working out His plans in small parts, which, when combined, will form a beautiful and perfect pattern, and glorify the Great Designer, to please whom we all work, our dearest Lord, Jesus Christ.

### THE SPIRITUAL ELEMENT IN PAROCHIAL ORGANIZATION

BY THE REV. FRANKLIN C. SMITH

**W**ITH the steady growth of population in our country, agricultural scientists are beginning to turn their attention to the problem of intensive cultivation of our farm lands. The amount of tillable land in this country is limited, but its capacity for production has not yet been reached. The present high cost of living is partly due to the shortage of production, and as the population increases, intensive cultivation of the land is a prime necessity if the production of the necessities of life is to meet the growth in population.

Now it is true that very often the work that is needed in a parish, the careful plan and direction of work and effort, is along the line of building up and deepening the spiritual life of its membership, rather than the bringing in of numbers of new members. "Strengthening the cords" has its legitimate place and certain value in the scheme of parish work as well as "lengthening the stakes." Some priests are fitted for this phase of parochial effort rather than the other. But sadly it must be confessed that many Bishops and vestries seem to think that unless a priest is active in the extension of the membership of a parish, he is doing little or nothing in effective work. To be sure, that is the kind of work that is showy and looms up strong in the statistics. Very often what is meant by "a healthy growth" is this phase of progress and it alone, while often the growth that is really needed is the quiet, interior growth of the other sort. What many parishes need is the strong, definite, and well-directed effort toward the quiet building up of the spiritual lives of the members it already has, the definite effort toward the reclaiming of the indifferent and the lapsed, of whom there is such a startling per cent. in every parish, rather than that the greater plan and effort be toward numerous additions. It seems to the writer that this is a serious fault in our present scheme of parochial effort. The "vogue" is toward the lengthening of the cords rather than the strengthening of the stakes. Large confirmation classes, bustling and strenuous activities along the lines of material activities, seem to be the ideal of the successful working parish. But in a word, intensive cultivation is often the scientific diagnosis and solution of a parish need.

What the writer has in mind at this time, under the general head of deepening the spiritual life in the parish, is more particularly the important and often sadly neglected effort to impress and emphasize the spiritual element to be served by all parochial organization. No rector's scheme of work in his parish should overlook this vital effort.

Now the thing which has impressed me most in the great Young Men's Christian Association is the stress laid on the religious element in all departments of their great work, and their work viewed locally or as a whole is a great work, physical, social, educational. It seems to me that this fact stands a rebuke and a lesson to every parish in the land. In one Association, there is held a daily secretaries' conference at an early hour in the day, a real inspiration to their work. In another Association, the remark was made by a director: "There is no religious work being done here," when it was shown that constant religious work was being done in that busy Association, by the personal contact, talks, advice, etc. I have always been impressed by the earnest religious character and motive of the secretaries of all departments. The great vitality and strength of the Young Men's Christian Association lies in the keeping of this idea constantly to the front. It is the theme of all their conferences. The charge has been made that the Association is becoming secularized, that it is a mere social organization. But investigation has proven to me that the religious motive is always uppermost in the minds of its workers and is truly the foundation and inspiration of its manifold work.

Let our rectors and parishes take lesson from this fact. There is grave danger of a parish becoming mechanical in its work. A parish may easily become over-organized in this respect. To put religion into the organizations should be a part of every rector's scheme of working his parish. It is absolutely

necessary to keep the spiritual idea and motive constantly before all organizations and workers.

How can it be done? Often the curse of a parish is some old organization which has become thoroughly irreligious and secularized. The pressing need of money in all our parishes, especially in the smaller ones, obliges a rector to shut his eyes to the grossly irreligious spirit and methods of many guilds. Many are willing to work in parochial activities, and it is a fault of human nature to translate its interest in religion into material activity. But this interest can be spiritualized and deepened by impressing the spiritual element and end in all parish work. One of the greatest trials the rector of a small and poor parish has, is to uphold the spiritual end and ideal in the turmoil of the struggle for the loaves and fishes. Often it is necessary for him to "serve tables" personally to keep things going. But the conscientious, earnest, spiritual ideal, if presented patiently and tactfully, will leave its impress and earn its reward.

Let the annual meeting of the guild be preceded in the morning by a corporate Communion, with a strong address on the theme of the spiritual element served by the work of the organization. Occasional corporate Communions will leave their impress on the most hardened. Occasional tactful talks as well as formal sermons on this theme are helpful.

Special work is needed with the Sunday school teachers. They, above all other parish workers, need inspiration and encouragement to hold ever the spiritual vision of their work. Teachers' meetings and conferences are helpful, provided they are not allowed to degenerate into mere social functions, or mere study without the religious note. Corporate Communions are a necessity. At least once a year it will be found helpful to have a strong address, if possible by a fresh voice, a visiting clergyman, to emphasize the great, responsible, religious office in their work, that of training souls and laying the foundation of spiritual character. Impress on them that it is not knowledge merely, but religious character, faith, and love of Christ, that are the end sought.

Alas, the vestry! Here temporalities rule, it is true. How many an earnest priest has been saddened by the pressing necessity of taking up the time at its meetings in plans of ways and means! Very often these men are earnest religious men. How long before their spiritual vision will be darkened by this constant review of the machinery of religious effort? Tact and earnest, prayerful effort are required to hold up the spiritual ideal that it may not be entirely lost in the struggle for existence. An occasional corporate Communion and a sermon to emphasize their stewardship in the Kingdom of God, will be found helpful.

The choir especially needs careful oversight and attention, to hold up the true ideal and end of their work and to emphasize the great responsible part they have in leading the worship of God in His Church. Perhaps there is greater danger here than elsewhere in parochial organization, of formalism of the worst sort, that of taking on the lips sacred words thoughtlessly and lightly. The effort should be made, and can be made, successfully to encourage a devotional spirit to realize their true office in the ministry of song, by corporate Communions, addresses and sermons, personal talks and special services.

Special effort should be made with the heads of guilds for the young of both sexes, to impress on them the fact that they are not gathered merely for work to raise money or for pleasure, but their chief work is to guide their young members in the spiritual life. Their work is to give counsel to girls of irregular habits, to correct false ideals, and to lead to Baptism and Confirmation; in a word, to exercise a quiet but certain religious influence.

If it is the rector's custom to make an annual address on the state of the parish, it is then a good time to emphasize the spiritual side of all the work, the fact of all organized corporate life of the parish working for the advancement of the Kingdom of God. Impress on each one his great and vital missionary duty in helping build up the kingdom. The very best way to build up a parish is through the consecrated individual work of individual members. Some of the strongest parishes have been built up in this way. Teach them the fact that it is as much their duty as the rector's to extend the Church, and that they must not rest content until they do their whole duty in bringing souls to Christ.

It is a good plan to have an occasional or a regular parish

[Continued on Page 651.]

## NOTES ON THE CHURCH IN NORTH WALES

## I.

By J. G. HALL

I WOULD humbly beg pardon of the editor and of the readers of THE LIVING CHURCH for the following personal reference to myself, but having, a few summers ago, taken a tour in North Wales, it has occurred to me that perhaps it would not be unacceptable to them were I to record here some of the impressions of the Church in that part of the kingdom that have been left upon my mind from visits to churches and from attendance upon Church services. I may say at the outset that in going into North Wales I was under no illusions as regards the state of things there in respect of divine worship. I was, indeed, quite prepared to be more *en rapport* with the solemn, silent adoration offered to Almighty God at nature's altar in the mountains and valleys and coast line of Carnarvonshire,

"Where the landscape in its glory  
Teaches truth to wandering men,"

than with that articulate form of worship offered to Him in their consecrated fanes by His human creatures and His own covenanted people as personified in Churchmen of North Wales. But surely, upon mature reflection, and given right ideals and conditions of Divine worship in that part of the Church, my frame of mind ought to have been quite the reverse. For earth's worship of its Maker is not, after all, so mentally enrapturing and so soul-stirring as the national and spiritual and mystical worship of the Catholic Church in her closest and most sacred way of approach to the throne of the Most High God—namely, in the offering of the holy oblation of the Christian altar. The Church in North Wales has not yet, however, awakened sufficiently from her sleep of many generations to know how to use the rich treasures of her Catholic inheritance in the matter of worship, how to be like earth and sea and sky in offering to God of her best. She is still unhappily too much under the terrible blight of Elizabethan Churchmanship and of Hanoverianism to know how to keep the Lord's Day properly as a holy day, how to worship the Lord "in the beauty of holiness."

As regards full Catholic privileges of worship, the whole of North Wales is barren as the top of a rock. To describe the situation in brief, and it is one which I do not think would be found paralleled elsewhere in the kingdom for so extensive an area, the choir office of Matins as the chief Sunday morning service still remains a solid living tradition throughout the Church in North Wales. This is so absolutely the case that I do not know of a single church where our Lord's own service of the Blessed Sacrament is recognized as the chief service of obligation for both priests and people on the Lord's Day. And now I need hardly add that Catholic ceremonial is still practically unrevived in that part of the Church. All this is, of course, to a Catholic minded tourist a very great drawback to North Wales, a region so singularly attractive in features of natural scenery.

My first acquaintance with the Church in North Wales was made at Llandudno, where perhaps, however, the Church's presentment of herself is hardly to be considered in all respects distinctively Welsh. For during a certain portion of the year "the queen of Welsh watering places," as Llandudno is popularly called—the situation of which is one of the very finest of any marine resort in the British Isles—may be said to be practically annexed to the north of England and frequented in particular by Lancashire folk, and the churches seem to be more used for services in English than in Welsh. The religious needs of its stationary and floating population, so far as Church people are concerned, are supplied by three churches, exclusive of a small mission church, and they are these: St. George's, the parish church; Holy Trinity, which is a sort of overshadowing chapel-of-ease to St. George's; and St. Paul's, also known as the Duke of Clarence Memorial Church. The appearance of these three churches "bears witness," as my *Baedeker* (1887) says of the streets, "to the modern origin of the watering place, which less than forty years ago was a tiny fishing village." The parish church, however, externally might be taken by a tyro in architecture as rather an old church; Holy Trinity Church is a fairly excellent example of mid-Victorian Churchwarden Gothic; St. Paul's, which has been much more recently built, though apparently in Evangelical hands, is the most Churchlike in style of the three, and would lend itself far better for the Catholic worship of the Church than either of the other two churches.

Holy Trinity Church, as might naturally be inferred from its very central situation, is the chief centre of Church activity

and influence in Llandudno, and may be said to represent, along with a few other churches in the diocese of Bangor and St. Asaph, the Church Revival at its most advanced stage in North Wales. And yet this is no more than what would pass with the man in the street as Moderate High Churchism. On Sundays there are two early services in English of the Holy Eucharist, one at noon on the first and third Sundays in the month, and an additional Eucharistic service on one day during the week, with such ceremonial (at least at the early services) as two of the "Six Points," the Eastward position and Altar lights.

I was glad to find this important church in Llandudno a "free and open" church, and having Morning and Evening Prayer said daily. But I must confess I was a good deal both grieved and shocked, when present at evensong on a week-day, to be allowed to have only a mutilated form thereof. There is a surpliced choir of men and boys, which is by no means a common thing in North Wales. A word more as to the parish church of Llandudno. St. George's, from not being, I suppose, so much of a visitors' church as Holy Trinity, is not so "advanced." It may be called perhaps the "Welsh church" of the town, for there on Sundays and other holy days the first service of the Holy Eucharist is in the Welsh people's own living language. The choir, as seems generally to be the Welsh custom, is comprised of persons of both sexes.

Before passing on to other places embraced in my itinerary, I must surely not omit some notice of the ancient little church at Llandudno which long ago gave its name to the tiny fishing village which has within living memory been transformed into such a great watering-place. The place-name, *Llandudno*, signifies etymologically "enclosure or Church of Tudno." St. Tudno was a holy hermit of the seventh century, and near the extreme seaward end of the huge lofty headland called the Great Orme, which forms such a striking feature of the material setting of Llandudno, he built him a cell, on the site of which a church was erected about the twelfth century. The present building, so far as it has not been "restored" away, represents work mainly of the fifteenth century. It is of very small dimensions, and might almost compete with Culbone, or Exmoor, and St. Lawrence's and Bonchurch, Isle of Wight, for being the tiniest church in Great Britain. The surrounding garth is a fairly typical example of a North Wales churchyard; the gravestones are of slate, and the effect, especially from the absence of crosses, is decidedly sombre. Services, *i.e.*, Matins and Evensong, are held in St. Tudno's on Sundays, and sometimes in the churchyard, for visitors during the summer.

About two miles from Llandudno, on the estuary of the Conway, is the charmingly situated and old world little town of Conway, still enclosed by its mediaeval walls, with their bastions and gates, and dominated by the castle erected by Edward I, which is by far the most beautiful of Welsh castles. The parish church bears the dedication of St. Mary the Virgin, and is one of the oldest and most interesting examples of Church architecture to be found in North Wales. It stands on the site of the ancient Abbey of Aberconway (the old name of the town), and the massive tower at the west end looks very much as if, in its cove, it was Norman and the tower of the old Abbey Church. The main body of the building is in the decorated style of the fourteenth century. The glory of the interior is the richly carved old rood-screen in black Welsh oak, but now without the sacred rood; about the finest screen, I should think, anywhere in Wales. This churchyard is famous for its connection with Wordsworth's poem, "We are Seven." I met an old dame in Llandudno who was a native of Conway and whose father was for a great number of years the sexton of the church, and she told me that, according to her recollection, her father used to say that that particular grave was situated quite close to the churchyard wall. If that be so, then the grave which is now usually identified with the poem can not be the authentic one. At St. Mary's, Conway, the Holy Eucharist is offered every Sunday and other holy days at 8 A. M., and there are certain additional services of the Holy Eucharist during the month. But here, as at the Llandudno churches, there appears to be practically no apprehension of the sacrificial aspect of the Blessed Sacrament, and Matins is normally the chief Sunday morning service. The altar has its cross and candles, and I wish I could add that the latter were always lighted for our Blessed Lord's Eucharistic presence.

Sixteen miles up the pretty Conway valley we come to Bettus-y-Coed, a place nowadays more famed for being one of the chief beauty spots and most popular tourist centres in North Wales than, as in the hallowed olden time, for its

"Chapel in the Wood," from whence comes its name. The quaint little old church, though now disused for divine worship, is happily allowed to have a dreamy old age on the bank of the peaceful flowing Conway and amidst the shade of the ancient yew trees in its churchyard. Just before leaving London on this tour I happened to renew my acquaintance with the pictures in the fine collection at the Guild hall, and, in view of the prospect of visiting Bettus-y-Coed I was particularly interested in looking at Mr. Leader's noted and beautiful painting of "The Churchyard at Bettus-y-Coed." Now that I have seen the real churchyard, my criticism upon the picture would be, I think, that it represents a rather too idealized treatment of the subject. In one respect at least, the tone of color seems much too rich and vivid to correspond with the local natural coloring. The new church in the village, St. Mary the Virgin's, looks quite Cathedral-like in comparison with the old one; its spacious sanctuary, nave, and aisles would lend themselves admirably for services of the Catholic type. But I suppose we must wait patiently awhile longer for the consummation of that ideal of worship here at Bettus-y-Coed, as elsewhere in the two dioceses into which the Church in North Wales is divided. The church I found open, but not a free one, while the Prayer Book directions for daily and Sunday services do not appear to be altogether followed out in this parish. Here, as elsewhere in Wales where there exists an English element to be ministered to, the Church services are bilingual. At Degamory, about midway between Llandudno and Conway, there is another handsome new church; which, though far from being what it ought to be in respect of Church services, bears witness at least to the Church revival in the direction of church building.

I would now have my readers kindly accompany me across the Conway estuary and down the Carnarvonshire coast, with its impressive mountain scenery. These hoary mountains—yes, so old as to be among the very oldest mountains on this planet of ours—rise gradually higher and higher in great masses as they approach Snowdon (*Y Wyddfa*), a singularly fine shaped and soaring peak, as well befitting the monarch of Welsh mountains. Our first visiting place is Llanfairfechan, in itself one of the prettiest of Welsh villages, and finely situated in a valley on the southern, or rather western, side of a mountain, with a picturesque group of mountains in the background; while comparatively unspoiled by its ambition to rival other places along the coast as a marine resort. The name *Llanfairfechan* means, I believe, "Church of Little Mary," and thus affords another instance, as in innumerable other cases all over Wales, of Holy Church being, according to Welsh political dissenters, a thoroughly "alien institution"! In this village there are two churches under the same priest: the old parish church, which I heard spoken of as the "Welsh Church," and the modern church for English residents and visitors, called Christ Church. There does not appear to be any attempt made at present to restore worship on Catholic lines at the parish church. The "English Church," which is a beautiful building, with a graceful spire, is like Holy Trinity, Llandudno, in the general character and arrangement of its services, except that it has one more of the "Six Points," the mixed chalice, while the general appearance of the sanctuary betokens a somewhat more reverent tone of things. When attending Evensong at this church on a weekday, I was glad not to be deprived of the full office. Near neighbor to Llanfairfechan is Penmaenmawr, a favorite little watering place at the northeastern base of the mountain whence it derives its name. About the only noteworthy thing in connection with the modern church at this place is the survival of the original dedication—that of St. Seiviol, the celebrated old local saint, who was a holy priest and monk of the golden age of the Welsh Church. He had a great religious foundation at Priestholm, now called Puffin Island, adjacent to the Island of Anglesey and directly opposite Penmaenmawr mountain, and he was wont to come across the then much narrower expanse of sea to his lonely cell on the mountains for special seasons of prayer and meditation. The townspeople have erected in an open space a bronze bust of Mr. Gladstone, who for many years made Penmaenmawr his holiday home. I very much fear, indeed, that they have more devotion to his memory than to that of their patron saint.

[CONCLUDED NEXT WEEK.]

IT IS THE PART of wisdom to spend little of your time upon the things that vex and anger you, and much of your time upon things that bring you quietness and confidence and good cheer.—*Henry Van Dyke*.

## SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

### PARKS AND PLAYGROUNDS FOR THE CHINESE

THE question of providing recreation parks for the Chinese is one of the utmost importance. The Chinese dwellings are generally close and poorly ventilated, and usually huddled together in a congested mass, and few sanitary measures have been taken, as a rule. It follows that the health of the Chinese is seriously impaired, and open parks and squares are needed in most of the large cities. The Chinese are coming to realize this fact, and with the many reforms and improvements which are now taking place in China the question of providing parks and playgrounds will not, it is believed, be entirely overlooked.

Much interest has developed, especially in Antung, according to the American consul at that place. There was so much discussion during the recent plague with regard to the general health of the community that definite steps have been taken toward providing recreation facilities. A large tract of land has been secured by public subscription, and extensive improvements are being made. Driveways are being built and tea houses and other places of entertainment are being erected, and it is said that the recreation grounds will include a tennis court. The American consul furnished the local Chinese officials with interesting data giving pictures and information with regard to the excellent parks and playgrounds which American cities had provided.

It may be taken for granted that American missionaries will take a leading part in providing these needed facilities.

### A BOSTON INVESTIGATION INTO THE SUNDAY QUESTION

Among investigations made by the members of the Boston City History Club into local conditions or upon matters of civic importance, the following is of special interest. It was conducted voluntarily by a young man who had been president of the council, to satisfy himself as to the attitude of voters upon the opening of playgrounds on Sunday. The question asked of each voter was, "Do you believe in opening the playgrounds of Boston on Sundays, and allowing all kinds of athletic games to be held, provided that no admission fee of any kind be charged?"

Result of canvass in eight sections of the city, twenty-five voters being questioned in each section:

SECTION	YES	NO	NUMBER OF MARRIED AND SINGLE MEN QUESTIONED	
North End.....	20	5		
West End.....	19	6		
South End.....	16	9	SECTION	MARRIED SINGLE
East Boston.....	21	4	North End.....	20 5
South Boston.....	22	3	West End.....	17 8
Charlestown.....	18	7	South End.....	21 4
Roxbury.....	16	9	East Boston.....	19 6
Jamaica Plain.....	21	4	South Boston.....	18 7
			Charlestown.....	23 2
Total.....	153	47	Roxbury.....	22 3
			Jamaica Plain.....	20 5

160 married men had a total of 616 children.

Of the 160 a total of 139 answered yes, 21 answered no.

Single men, total 40; Yes 14; no 26.

Total..... 160 40  
The married men who said yes had a total of 574 children. Those that said no had 82.

"I might here state that this was as fair and square a canvass as any man could make it. My only object was to find out how public opinion stood on this question."

LOUIS POTENZA.

### THE EIGHT-HOUR DAY ABROAD

The steel industry in America is especially fearful that if the eight-hour day is adopted in the United States, Germany, where the twelve-hour day and seven-day week also obtains, will drive our manufacturers out of the market.

"It is just this condition," says John A. Fitch in the *Survey*, "that gives importance to a meeting in London of the Commission



on the Continuous Industries of the International Association for Labor Legislation. At this meeting it developed that in Germany 191,000 steel workers have a twelve-hour day, but that during the twelve hours a two-hour rest period is required by law and is rigidly enforced. In 1909 these conditions were considered in the Reichstag and a resolution was adopted urging the Federal Council to establish a maximum of ten hours in the steel industry in general. So far the Federal Council has taken no action. The chief objection brought by the manufacturers against such restrictions was the fear of the effect of a handicap in competition with the United States.

"In Great Britain, beginning some fifteen years ago, the eight-hour day has been extended until to-day half of the iron and steel manufactured in the British Isles is produced under an eight-hour day."

SOME REASONS FOR COMPLETING THE WORK ALREADY BEGUN FOR NATIONAL ECONOMY AND EFFICIENCY

In one department it costs \$5.84 per 1,000 to handle incoming mail, and in another department \$84.40 to perform the same work.—*Pittsburgh Post*.

. . . The sum spent for continuance of this service will be, unquestionably, a wiser investment than any which congress makes. . . . —*New Orleans Times*.

Senator Aldrich declared that a saving of \$300,000,000 a year could be effected by a proper administration of the nation's affairs.—*Indianapolis News*.

The thousands paid to experts are trivial in comparison with the millions that might be saved. . . . —*Boston Traveler*.

It would seem to be unthinkable that congress would hinder . . . efforts to make the departments economical and efficient.—*San Francisco Chronicle*.

NEGROES AND PLAY

For some years there has been a feeling among many leaders of the negroes that play should be cut down or out altogether if there were to be any real progress. At the recent Hampton Negro Conference, however, according to the *Survey*, leaders of the race in agriculture, the ministry, business, and social work discussed the subject of amusement and recreation in relation to the efficiency of every-day life. Negro ministers who had gone on record as opposed to all forms of dancing and who had vigorously insisted that the negro of the present needed to buckle down to hard work and sober thought, were finally won over to the cause of furnishing young colored people with legitimate and health-giving amusements.

CUTTING RED TAPE

"Unlike a certain type of official, he was not afraid to see the people enjoy themselves in the parks," says the *Chicago Post*, in commenting on the work of E. B. deGroot, who has been the successful director of the South Park Playgrounds in Chicago.

"He was willing to cut red tape. The more facilities the parks offered, the better he liked it. On the other hand, he is said to have been wholly free from any disposition to brood like a setting hen over 'the people.' The South Side parks have always been un-sentimental places, which is one good reason why they have escaped the reaction which always follows too rapid socialization in this individualistic town."

A MILLION OFFICE HOLDERS

There are probably not far from a million office holders in the United States, federal, state, and municipal, and it is a cause of congratulation that probably three-fifths, or about 600,000, mostly in the federal service, are withdrawn from the spoils system. The merit system, which now extends to the service of six states and about 250 cities, should be extended throughout the remaining state, county, city, and village services, since experience has demonstrated that this system in the selection of public employees assures a greater degree of efficiency, economy, and honesty in the public service and serves as an effectual check upon official extravagance.

PLAYGROUNDS FOR ADULTS

In the opinion of a playground association official (Miss Alice A. Hills), it would be a comparatively simple matter to open the day playgrounds at night for grown people, and though there would, no doubt, be difficulties to overcome, the results would be gratifying in the end; for fresh air and physical exercise performed in a spirit of play form a sure recipe for a normal state of mind. This course would be but following

out the natural development of the child's playground movement. Well supervised recreation grounds for grown people should become a part of every city system.

A MODEL MINING VILLAGE

has been established at Edlington, near Doncaster in Yorkshire, England. The principal plan admits of the erection of about 850 houses and shops, but an adjoining site has been secured for further development, and it is confidently expected that within the next few years there will be a village of something like 1,400 houses, fixing the rents from \$1.46 per week upward, according to the size and type. Colliery housing is still in a more or less experimental stage, and this particular experiment at Edlington will be watched with interest by housing and town-planning enthusiasts.

FALSE WEIGHTS AND MEASURES

"A false scale is an abomination to the Lord, but a just weight is His delight," said King Solomon. It has always been necessary to curb deceitful tradesmen. The sealer of weights and measures in this country is a direct inheritance from the medieval towns in England. Until recently in New England the office existed in slumbering disuse along with such time-honored official jobs as measurer of lumber and tan bark, tithing man, fence viewer, and pound-keeper.

I know (because I'm often told  
By those who ought to know, I guess),  
That far above uncounted gold  
Is human life and happiness.

Yet (always "yet")—but (always "but")—  
A world of woe must ever be;  
To hosts the door of joy is shut—  
And who, I wonder, keeps the key?

Their myriads our railroads kill,  
But men must take what fortune sends;  
To make things safe, or pay the bill,  
Would play the deuce with dividends.

A propless mine-roof broke and fell  
And hundreds died—God's will be done!  
If galleries were timbered well  
Our coal would cost us more per ton.

'Twill never do to check the trade  
In crackers, bombs, and powder toys,  
For think of those whose means are made  
By peddling death to little boys.

Yes, wealth will have her toll of men,  
And wealth is scarce to be despised;  
But I confess that now and then  
I wish we were not civilized!

ARTHUR GINTERMAN, in *Puck*.

CHURCHES and religious societies, to the number of at least 100,000, will be urged to give special attention to the prevention of tuberculosis on Sunday, October 27th, or on some day during the week preceding or the week following that date. This day has been set apart and designated as the Third National Tuberculosis Day by the National Association for the Study and Prevention of Tuberculosis.

COLUMBIA, S. C., is preparing to establish a municipal pawn-shop. Fifteen years ago Moscow started a city pawn-shop. Since then it has lent more than \$27,000,000 on nearly 7,000,000 articles left in pawn.

THE SPIRITUAL ELEMENT IN PAROCHIAL ORGANIZATION

[Continued from Page 648.]

officers' conference. Most people get into a narrow groove, and often a puzzled rector finds a strong and influential organization in the parish with its interests centered on its own narrow work, with little or no interest in the general welfare of the parish. Such meetings will help toward a feeling of solidarity. One rector has formed his "Cabinet" composed of the heads of all parochial organizations.

Ideals become dimmed and lost if they do not find their consummation. Let us ever uphold the spiritual ideal in parish work, that the Church may in its manifold activities function to that glorious end.

## DEATH OF BISHOP GRAFTON

**A**FTER lying almost at the point of death for more than a week, at Fond du Lac, Bishop Grafton passed to his rest on Friday, August 30th, at 11:40 A. M. His wonderful vitality, shown over and over again, had been the marvel of his physicians and of those in attendance. Repeatedly, when it had seemed as though the end were only a few minutes or at most a few hours away, he had rallied, perhaps resumed consciousness, or even asked to be assisted to his invalid's chair. On Monday he waked suddenly from sleep exclaiming, "Glory! Glory! I have seen the Lord and He turned and embraced me!" Tuesday morning he received the Holy Communion and afterward related a peculiar dream he had. After that he lapsed into unconsciousness; the end came to him quietly, and he passed trustfully into his Father's hands.

## PREPARING FOR BURIAL

The imminence of his death had led to the making of necessary arrangements for his burial. The funeral service is appointed for Tuesday morning, September 3rd, at St. Paul's

Louisiana. The future Bishop entered the Boston Latin School in 1843 and afterward studied at Phillips-Andover Academy, but was obliged to leave before graduation by reason of trouble with his eyes, so that his education was afterward continued with private tutors. He became interested at this period in the Church of the Advent, which had just been founded, and was present at the first service in the original church on Green street on Advent Sunday, 1847. It was due largely to the influence of that young parish and of the splendid ideals in which it was founded that Mr. Grafton was attracted to the Church. He was confirmed in 1851 at St. Stephen's Chapel, where the class from the Advent was taken by reason of the refusal of Bishop Eastburn to visit the Church of the Advent. The influence of the saintly William Crosswell, then rector, was one that had a marked effect upon Mr. Grafton's character and career. He entered the Harvard Law School in 1851, his expectation then being to practise law. Under the influence of the Rev. O. S. Prescott, an assistant at the Advent, however, he changed his intention and offered himself for Holy Orders to Bishop Whittingham of Maryland, who ordained him deacon on December 23, 1855, and priest on May 30, 1858.

Mr. Grafton's ministry thus began in Maryland. He was at first curate to the saintly Dr. Rich at Reisterstown, at which time



BISHOP GRAFTON AT HIS DESK

Cathedral, at 10:30. At his own request the body will lie for a year in Rienzi cemetery and will then be removed to the crypt beneath the floor of St. Augustine's chapel of the Cathedral.

On Monday the body, resting in its casket, was taken to the sanctuary where it lies in state, many taking the opportunity to view it and to say a prayer for his repose. The body is vested in cope and mitre and a silver staff lies beside it.

## BISHOP GRAFTON'S LIFE

At the urgent and long-continued request of many of his friends, Bishop Grafton wrote his autobiography, which was published some two years ago with the title, *A Journey Godward*; but it is characteristic of him that the pages referring to himself in that book are few. He could not be made to understand that the incidents of his remarkable life, in which he had been a large factor in the Catholic Movement, both in England and in America, were what his friends desired especially to have him put on paper for permanent record. With his autobiography, however, he permitted the inclusion of a biographical sketch by Mr. Erving Winslow of Boston, covering his earlier life and history; a paper on the Diocese of Fond du Lac by the Rev. William Dafter, D.D.; and a paper entitled "Twenty Years in the Episcopate," by the Rev. B. Talbot Rogers, D.D., from which papers, as from the meagre references to his life in the pages written by the Bishop, one learns the chief facts of Bishop Grafton's life.

He was born in Boston on April 12, 1830, and at the time of his death was senior in age of the entire American episcopate. His parents were Major Joseph Grafton and his wife, Ann Maria (Gurley) Grafton. The father had been a distinguished officer in the War of 1812 and was afterward surveyor of the port of New York. His maternal grandfather was the first Attorney General of

he declined a call to the work in Washington, D. C., that grew into the present important parish of the Epiphany, of which the Rev. Dr. McKim is at the present time rector. "He told the Bishop," says Mr. Winslow in his foreword to the Bishop's autobiography, "that if he wished him to go there, he would do so; but as a young man he shrank from the dangerous attractions of the life in Washington, and dreaded the difficulty of establishing the system of free sittings, which he believed in, and a weekly Eucharist. It was by the permission of Bishop Whittingham that he declined what was, from a worldly point of view, a most advantageous offer." In 1858 he became assistant at Chaptico, and in 1859, at St. Paul's, Baltimore, where, as curate under Dr. Wyatt, he had entire charge during a considerable period in which the rector was seriously ill. It was during this time that the Civil War broke out, and Mr. Grafton's union sentiments made his position in Baltimore a difficult one.

Resigning that work in 1865, he went to England, where he quickly became associated with Dr. Pusey, Fr. O'Neil, and the Rev. R. M. Benson, leaders in the Catholic Movement, into which Mr. Grafton threw himself earnestly. With Fr. Benson he established the Society of St. John the Evangelist, or Cowley Fathers, in which Fr. O'Neil and the Rev. O. S. Prescott subsequently joined them and of which Dr. Pusey was a constant adviser. Fr. Grafton, with Fr. O'Neil, organized the first great London mission, in which 140 parishes took part, and it was estimated that 60,000 persons attended services daily.

He returned to this country in 1872 to become rector of the Church of the Advent, Boston, after Fr. Benson and two associates had visited the city and examined the situation. Bishop Eastburn had refused to allow these "foreigners" to officiate in any church in the diocese, but Fr. Grafton, being canonically a priest of the dio-

cese of Maryland and being transferred in good standing, was received as such. In that capacity Fr. Grafton remained for sixteen years, during the course of which, however, he had severed his connection with the English society, and the former Church of the Advent was transferred to the Cowley Fathers, being the present Church of St. John the Evangelist. The new Church of the Advent was then built, ground being broken for the purpose in 1878, the chancel completed a year later, and the nave in 1881. In 1882 Fr. Grafton established the Sisterhood of the Holy Nativity.

He resigned the rectorship in April 1888, and in November of that year he was elected Bishop of Fond du Lac. He was consecrated as such on April 25, 1889, at the Cathedral in what was thenceforth to be his see city.

Bishop Grafton's work as Bishop is well known throughout the Church. Though his fifty-ninth birthday had passed before his consecration, he was able to give to the diocese fully twenty years of vigorous activity before the infirmities of age had begun seriously to tell upon him. The Cathedral had burned to the ground a year previously and the work of rebuilding and adorning fell upon him. The church at Ahnapee also had lately burned; that at Oshkosh had been destroyed by a tornado; and the Indians on the Oneida Reservation had lost their savings of twelve years through the failure of a bank. The English-speaking population, which had been the chief factor when the diocese was created fifteen years before, had largely moved on to the states and territories further west, and their places had been taken by foreigners of every description. There were two missions to foreigners which had been established by Bishop Brown under peculiar conditions, and the priests of both of these were destined to give much trouble and anxiety to his successor, and had already become an anxiety in the diocese. Perhaps never has an American Bishop seen a more difficult, if not apparently hopeless, task before him than that which confronted Bishop Grafton.

Bishop Grafton took things as he found them and proceeded to build wherever he could discover a foundation, and to erect a foundation where none was seen to exist. He built up the Cathedral church and adorned it so that it is to-day one of the notable buildings of the American Church. He gave the warmest sympathy to the various works among foreign-speaking people, developing the plans that had been devised by his predecessor with the concurrence of several of the older Bishops. It became necessary ultimately to depose the Old Catholic priest whom Bishop Brown had placed at the head of that work, and with him a part of the work failed, though other parts continued loyal to the diocese and remain as such to the present time. Churches, rectories, parish houses were built and equipped throughout the diocese with large pecuniary assistance from the Bishop, whose good friends in the East made it possible for him to build up where needs were so great. He also brought to his diocese, sisters from the Community of the Holy Nativity which he had founded in the East, and ultimately erected the present convent which adjoins the Episcopal residence, and which is now the mother house of the Community. From a small beginning already in existence, he built up Grafton Hall, the efficient and well-known school for girls in his see city. Twice the Bishop has had fortunes left him and both of them have been expended in his diocese.

Bishop Grafton has been recognized as among the chief leaders of the Catholic Movement in this country. He was for many years, until his death, Superior-General of the Confraternity of the Blessed Sacrament. He has worked steadily to promote better relations between the Anglican and Eastern-Orthodox and Old Catholic Communions, and was first among Anglican Bishops to invite the Russian and the Polish Catholic Bishops in this country to take official place in an important function—the consecration of his Coadjutor, Dr. Weller, in 1900. How far we have grown in sympathy and in desire for unity in these twelve years that have elapsed since then, one realizes in comparing the storm that broke after the participation of those prelates in that function, with the efforts that are being made in the Church at the present time to draw these two movements,

under the immediate successors of these Bishops, into formal relations with the American Church.

Of late years, when Bishop Grafton was precluded by infirmity from traveling to any considerable extent, and from the routine work of the episcopate, he has devoted a large amount of time to writing and has thrown himself into the movement for the circulation of Churchly literature as heartily as he threw himself into his work of other years. He was drawn into the Roman controversy, which led him to write several pamphlets on phases of that subject, which pamphlets were afterward gathered into a volume entitled *The Roman Question*. He published an attractive little book, *Pusey and the Church Revival*, in which he gave his own reminiscences of the great Pusey and of the earlier years of the movement in Oxford. His *Christian and Catholic* has become well known in all parts of the Anglican world, and a volume entitled *A Catholic Atlas* has had a more limited circulation. His autobiography, already referred to, *A Journey Godward*, has been greatly appreciated by large numbers of Bishop Grafton's friends and admirers; while the last of all his books, *The Lineage of the American Catholic Church*, has been circulated on a liberal scale.

He is succeeded in the Episcopate of Fond du Lac by his Coadjutor, consecrated in 1900, the Rt. Rev. Reginald Heber Weller, D.D.



BISHOP GRAFTON

### THE AWAKENING OF THE FOREST

By ZOAR

**D**ID you ever, dear reader, rise long before the sun and, softly, mysteriously, almost with bated breath, make your way through the forest to reach some elevated post of observation from which you could watch in the solemn stillness of the darkness preceding the dawn, that mighty, glorious thing: the awakening of the forest? If you have, you know the deeper meaning of the exclamation of the psalmist: O Lord, how manifold are Thy works, in wisdom hast Thou made them all!

Words are powerless to describe the wonderful spell the deep silence casts upon the soul. In the dim, uncertain light, the vague outline of the trees seems as an advancing army, stealthily surrounding its foe. But, hark! The first sound coming from the depths of the forest; the calling of the stag to its mate, then—as if that deep voice had sent forth a command, one by one the inhabitants of the forest awake and respond to the call. The soft, sleepy note of a little bird is heard, sounding at first as if it had been uttered in a dream, but rising soon in crescendo, then in allegretto, ever louder, ever higher, praising its Creator; and every bird and beast of the forest joins in, until the whole forest is awake sending up a glorious, mighty anthem to the Lord of heaven and earth.

Ah! what, then, of the awakening of our heart? Are we still blind, deaf, and dumb? Can we see the beauty of His creation and not look up thankfully to the Giver of all good things? Can we hear the glorious anthem and not lift up our hearts unto the Lord?

Lord, grant us to see Thee in everything, to hear Thee everywhere, that we, too, may praise Thee ere we go forth to the daily work which Thou hast appointed for us to do!

CHRIST will have us live the heroic life—a heroism that is often carried to the point of defiance, as if we could not only merely overcome the enemy, but actually and absolutely trample him under foot in excess of triumph and redundancy of divinely given strength.—*Joseph Parker.*

A MAN is valued according to his own estimate of himself.—*Comte de Bure.*



## Pageant of the Saints at Nashotah

ONE of the most unique and beautiful of out-door Pageants was given on the historic grounds of Nashotah Mission on the afternoon of Saturday, August 24th, St. Bartholomew's Day. With the cloisters of the new Library building as a background, and the large number of spectators seated on chairs arranged conveniently on the campus before it, an original "mystery play," entitled "The Choir Invisible," written by the Rev. J. B. Haslam, instructor in the preparatory department of the seminary, was produced. It would be difficult to speak too highly of it as a dramatic spectacle, and its teaching power was such as to bring the stories of the saints home alike to those who participated in and those who witnessed it.

The actors were the children and young people of the summer colony which makes the Nashotah lakes its own, and they

larger picture accompanying, and the tableau reached its height. *St. Peter* and *St. Paul*, *St. Bartholomew*, whose day was then being commemorated by the Pageant, *St. Andrew*, each presented his story, each appearing in the customary garb and with the symbols by which he is known in art. The deacons, *St. Stephen* and *St. Laurence*, in dalmatics, were next to appear, the former with his stone and the latter with his grid-iron; and then *St. Ursula*, first of the young women to appear, queenly in bearing and demeanor as well as in dress, entered, from which time hers was the chief part in introducing the approaching characters, as the *Little Child* had been previously. *St. Agnes* with her lamb, *St. Helena* with the cross which she discovered, *St. Cecilia* with her harp, *St. Margaret* with the flowers that bear her name, *St. Clara* and *St. Etheldreda* in



GROUP DEPICTING THE SAINTS  
Pageant, "The Choir Invisible," Nashotah, Wis.

were trained by Fr. Haslam. The costumes, which were very carefully designed after the best art traditions, were worked out by Mrs. Finney, Mrs. and Miss Hibbard, and Miss Caroline Larrabee. Mr. Peter took charge of the grounds. The young actors and actresses entered reverently and intelligently into their parts, and the costumes, quite as truly as the lines, set forth the characters so that most of them were easily recognized. Perhaps the little children who were living copies of Fra Angelico's angels, in all the rich colors of the originals, took the highest place in the admiration of those who saw them, though the still smaller tots in white who took the part of the *Holy Innocents* were all that the part could require; and the *Little Child* and *St. Ursula*, who took the chief speaking parts, were each quite perfect in her way.

Dean Larrabee opened the Pageant with a statement of its purport, and an address calculated to instil the reverential spirit which befits the presentation of sacred drama. A choir of singers under the belfry rendered hymns of the saints at intervals, particularly as the several characters moved across the sward from the cloisters of the dormitories to the cloisters of the Library, where the scenes were enacted. The *Little Child* introduced the Pageant, inquiring as to the figures shown in the stained glass windows of the chapel near by. As she spoke, *John the Baptist*, in rude skins, entered, told briefly the story of his life, and then made way for other characters. After each had rehearsed his lines he took an appointed place in the cloisters, until finally the setting was complete, as shown in the

sister's garb, and queenly *St. Elizabeth*, made the rugged cloisters take on a new softness by their beauty and the aptness of the delineation of their several characters. *St. Monica* accompanied her son, *St. Augustine*, to the scene, while *St. Michael*, accompanied by the Fra Angelico Angels already mentioned, gave the sense of strength to the angelic conception which art has not always faithfully reproduced. A *Guardian Angel*, with wings outspread, was a notable addition to his train. *St. Gregory*, who repeated his historic play upon the words relating to the Angles, *St. Francis* and *St. Thomas Aquinas* were other characters, taken by young men, that added strength to the picture. The rather scholastic choice of saints depicted was due to the fact that the delineation was based chiefly on the characters represented in the chapel windows and the panels of the library.

Taken throughout, the Pageant was, both in its conception and in its delineation, a thing of beauty, of art, and of devotion. Great care had been taken to make the costumes true to the best traditions of the great painters, and nearly every character was immediately recognizable on first appearance. A perfect summer day, in which Nashotah is, of itself, a thing of beauty which must be seen to be appreciated, the scene was an idyl such as one seldom has the opportunity of witnessing.

The members of the cast were as follows:

St. Ursula, Miss Mariner; St. Michael, Horton Norris; Little Child, Kate Card; John the Baptist, Wyatt Norris; St. Peter, David Bloodgood; St. Paul, Joseph Patten; St. Bartholomew, Francis Bloodgood; St. Andrew, Harry Ruth; St. Stephen, Roy Burroughs; St. Laurence, B. Norris;





CONCLUDING TABLEAU. PAGEANT, "THE CHOIR INVISIBLE," NASHOTAH, WIS.





"THE HOLY INNOCENTS" WITH "ST. MICHAEL," "GUARDIAN ANGEL," "THE LITTLE CHILD," AND "ST. URSULA"  
Pageant, "The Choir Invisible," Nashotah, Wis.



"ST. MICHAEL" AND THE "ANGELS," WITH "ST. URSULA" AND "THE LITTLE CHILD"  
Pageant, "The Choir Invisible," Nashotah, Wis.



St. Agnes, Mary Bloodgood; St. Helena, Annie Miller; St. Catherine, Esther Peter; St. Cecilia, Peggy Norris; St. Faith, Sue Kemper; St. Margaret, Gladys Thierry; St. Clara, Constance Miller; St. Etheldreda, Mary Card; St. Elizabeth, Florence Patten; St. Augustine, Ted Thierry; St. Gregory, Eric Passmore; St. Francis, Robin Sammond; St. Thomas Aquinas, Howard St. George, Jr.; Guardian Angel, Betty Kemper.

Choirs of Angels: George Kaiser, Caroline Quarles, Margaret Fitch, Constance Mariner, Henry Rice, Isabel Earling, George Healy, Isabel Williamson.

The Holy Innocents: Margaret Colton, Betty Haughton, Grace Morley, Alice Quarles, Eleanor Peter, Mary Simpson, David Kaiser, Robert Bacon.

## THE FACTS ABOUT THE NEGRO

BY CHARLES STELZLE

**T**HE negro problem is shifting from the South to the North. At any rate, the census figures indicate that the South is becoming whiter, largely due to the fact that there is a steady migration of the negro to the North. Also, the figures show that the negro is going to the city in both the North and the South. The percentage of negroes for the entire country is 10.7; for the cities of 25,000 and over it is 16.5. Negroes constitute one-fourth or more of the total population in each of twenty-seven of these cities, and in four of them the proportion is more than half. In each of twelve cities there are more than 40,000 negroes, and in Washington, D. C., the negro population is 94,446.

The wildest guesses imaginable have been made as to the future of the negro race. It has been said with equal insistence, and with probably equal authority, both that the negro would ultimately dominate the United States because of the large birth-rate among negroes, and that the negro race would some day be practically eliminated.

As a matter of fact, while during the past sixty years the total population of the country has increased four-fold, the negro population has increased only two and two-thirds fold. But it must not be forgotten that, whereas the increase of the white population was largely due to a considerable influx of foreigners, the increase of negroes depended almost entirely upon native stock. However, the actual situation may be arrived at by comparing the relative death and birth rates of the two races.

While it is impossible to secure complete vital statistics in this country, there are certain registration areas in which figures are kept. Unfortunately these areas are for the most part in the cities; there are almost no records for the country. In 1890 the death rate for negroes in the registration areas was 29.9 per thousand, whereas for whites it was only 19.1 per thousand. As these figures for the negroes included a few Mongolians and Indians, it would be fair to say that the actual death rate was about 29 per thousand for the negro. This means that for every thousand negroes, 29 die annually. In the census report for 1900 the figures for death rates are as follows: negroes 30.2 per thousand; whites 17.3 per thousand. It will be seen that not only is the death rate among negroes nearly twice as great as it is among whites, but that the death rate among negroes is increasing, whereas it is decreasing among whites.

In the matter of birth rates, all the facts are against the negro. Absolutely reliable data are not available, but taking the number of children in the United States to females between the ages of fifteen and forty-four years of age, we arrive at the following conclusions: In the United States as a whole there were in 1880 to every 1,000 white women 586 children; to every 1,000 negro women (including Indians and Mongolians) 759 children. In 1900 there were to every 1,000 white women 508 children, and to every 1,000 negro women 585 children. While the birth rate has greatly declined for both races in twenty years, it has declined more rapidly among negroes than among whites; namely, 78 per thousand for whites, and 174 per thousand for negroes.

The fact that the negro is dying in such large numbers of tuberculosis and other still more frightful diseases is, of course, due to his ignorance and to other reasons for which he is largely responsible; but we cannot forget that it is also to be charged to the fact that he is compelled to live in the worst sections of our towns and cities, often without drainage or sewerage or garbage service, without water within a reasonable distance, and scarcely any of the sanitary conditions in house or yard or street which whites consider an absolute necessity. We drive the worst forms of immorality into the negro quarters and then curse the negro because of his moral weakness. We

subject him to the severest test of our city life—physical, moral, and political—and then cynically declare that the “nigger” is no good anyway. Let us give him a square deal—a man’s chance. Neither race hatred nor mawkish sentimentality will settle this very delicate question. The South cannot settle it alone, and the North cannot do the work for the South. The North and the South, the city and the country, must tackle the thing together; for this is a national problem.

## THE CHILD'S THOUGHT

**Y**ES, I want to be an angel,” said a tot rather hesitatingly, in reply to a question, and then she added, “but not before I go to Yia’s house.” Yia was a favorite aunt, to whose home she was expecting soon to make a visit.

Grown-ups do not sufficiently consider that, while children in general are orthodox as regards faith, they are nothing if not literal to the last degree. The harps and crowns that have been described to them as heavenly belongings are to them harps and crowns and nothing else, and those whose present delight it is to make mud-pies or climb fences cannot reasonably be expected to look forward with yearning to a state of being so different from the earthly life of which, as yet, they have seen only the bright side.

A normal little boy, hearing it said of a dead playmate that he was now possessed of a harp, remarked: “If he has got a harp he can’t play on it. He couldn’t play on a jews’ harp, and a harp is an awful lot harder to play on than a jews’ harp, isn’t it, mamma?”

And thereupon his mother corrected his inelegant English, but did not go on, as she might have done, to explain to him that when grown-ups speak of the harps and crowns of heaven they mean only that “the world that makes this one right” is a place of harmony, a place where the saints shall have what they most desire. A popular preacher once said, speaking from the pulpit, “When I was a boy, people used to sing a hymn describing heaven as a place where—

“‘Congregations ne’er break up,  
And Sabbaths have no end.’

“That hymn presented a rather gloomy picture to me.”

And no wonder! It is only the preternaturally good little boys and girls of the old-time story books who could sing a hymn like that from their wonderful little hearts.

“The first thing I shall ask for in heaven will be a few hundred years of complete rest.”

So sighed a weary and worn-out old Christian, who was nearly at the end of his earthly pilgrimage. If the heaven of Apocalypse did not appeal to him, surely we cannot blame very youthful and immature pilgrims for turning away from the pictures of winged angels (a peculiar variety of birds one baby critic pronounced them to be), to study with greater interest the representations of the wild beasts of the jungle.

“All that we really know of heaven is that it is free from sorrow and pure from sin.”

Let Sunday school teachers bear this in mind when they speak to children of the world that is hid from our earthly vision, and then it may be that in the child’s thoughts heaven will cease to loom as a strange country that can never become a real home to beings of earth. C. M.

HE ASKED for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given Life that he might enjoy all things.

He has received nothing that he asked for, all that he hoped for. His prayer is answered. He is most blest.—*Selected.*

IT IS GOOD to know; it is better to do; it is best to be. To be pure and strong, to be honest and earnest, to be kindly and thoughtful, and in all to be true, to be manly and womanly and Christly—this is the greatest ambition in life. It is not in knowing or having or doing, but *through* knowing and having and doing the best, it is in *being*, in what a man is in himself. He can do more for others who has done most with himself. Mastery of circumstances comes only through mastery of self.—*S. D. Gordon.*

## 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.

### AN AMERICAN SCHOOL HISTORY.

To the Editor of *The Living Church*:

YOUR issue of June 1st contained a letter addressed by a Joint Commission on School Text Books to the clergy of the two dioceses of Ohio. In the same issue your leading article "welcomed most cordially" the Ohio letter and warmly approved its chief thesis, that American writers of school histories of England deny the continuity of the English Church. You add your own belief that these writers are employed by publishers who find it profitable "to produce books that color history according to a demand," the demand of the Roman Church. Among the names of those thus branded (none are named in the Ohio letter) is that of my half-brother, Charles M. Andrews, lately of Johns Hopkins University and now of Yale. He has been spending most of his vacation in historical work in London, and in his absence I have undertaken his defense.

The first thing for me to say is that Professor Andrews has, in conversation, disclaimed the intention of denying continuity; has affirmed his own belief that the existing Church of England is one with the English Church of the Middle Ages; and has asked to be shown any passage in his book which teaches the contrary. I have to say, next, that I have searched the text of the book for such passages without result, while I have found various passages in which the opposite is unmistakably taught. I would have been inclined to rest the case here, but found the evidence against Mr. Andrews not in his text but in his index, lacking space, as you not unnaturally plead, to deal adequately with the former when several volumes are to be examined. I must therefore speak of the index myself, while, since help to understand it may certainly be drawn from the body of the book, I shall just give a few of the chief positive results of my study of that. And I begin by illustrating the author's disposition, indicative of his general attitude as respects England and Rome, to emphasize the national aspect of organized Christianity in England.

The Church there is to him throughout what, apparently, she called herself, *Ecclesia Anglicana*, which he translates English Church. She is first so styled by him in narrating the retirement of the Celtic missionaries of the north before the Roman teachers who had Christianized the south (A. D. 664). Of the most important consequence of this event Mr. Andrews says: "The English Church became henceforth a part of the great Continental Church, of which the Bishop of Rome was rapidly becoming the recognized head" (p. 14). Here it is virtually taught that the English Church as a whole did not form a part of the Roman system until the seventh century, and that the Roman system was not yet fully developed; the effect of the change, therefore, need not have been, in the proper sense, revolutionary.

Passing on to the date of the Norman Conquest, four hundred years later (A. D. 1066), we find the following: "The Anglo-Saxon [or English] Church, though recognizing the superior jurisdiction of the Holy See, had been accustomed to manage its own affairs in its own councils and synods, and had preserved intact its national character" (p. 78). Down to the eleventh century, then, the position of the English Church was, according to Mr. Andrews, not unlike that, let us say, of the English colonies in America, where later generations of the same race, subjected to an undoubted external supremacy but in a large degree self-governing, were in process of development into an independent nation. And we are told that while King William, having "come to England with the blessing of the Pope, and morally bound . . . to bring [the Church] more directly under the authority of the papacy," which he did, yet "himself regulated ecclesiastical affairs within his own dominion" (pp. 78-80). And the English people are shown often to have had, and improved, occasions for asserting their own rights against Rome by resisting aggression. For example, in the thirteenth century "the popes . . . were compelling clergy and people to submit to grievous exactions. King John and his son, Henry III., had laid England open to papal interference of the most sweeping character. . . . In the year 1245, sixty thousand marks, a sum double the income of the crown itself, was sent to Rome." Italians, described as "ignorant," "irreligious," "greedy," and "unscrupulous," "were forced into bishoprics" (pp. 126-7). These statements are certainly not made in the interest of Rome. But on the other hand, we find much stated in the interest of justice to Rome. To go back a few centuries: while Mr. Andrews evidently regards the monks of Iona who planted Christianity in northern England as less worldly

than the preachers from Rome to whom they gave place, he as evidently believes that the change was on the whole to the advantage of the English Church; as an institution of religion it became far more efficient (pp. 12-15). In the eleventh century one of the proofs of the "far-sighted statesmanship" of Cnut the Dane seems to be that "he brought the English Church into closer touch with Rome" (p. 18). Indeed the judgment of Mr. Andrews as to the place of the Roman Church in history is apparently, as might have been expected, that of most thoughtful scholars; Western Christendom owes Rome a vast debt, but as we approach the Reformation, her power becomes less and less beneficent. I cannot see that his attitude differs essentially from your own as stated in so interesting and convincing a way at Gambier in June. How Roman Catholics, or some of them, regard it is shown by their complaining of his book to his publishers, and pronouncing it unfit for use in Church schools, while they think it not unsuitable for the public schools, so testifying on the whole, to its substantial fairness.

I advance to the great ecclesiastical revolution of the sixteenth century, where the question of continuity directly faces us. One sentence will suffice: "He [Henry VIII.] proceeded to destroy the authority of the Pope in England by taking upon himself the powers that the Pope had hitherto exercised, and by removing the English Church from under the jurisdiction of Rome" (p. 256). It is the old "English Church" of the seventh century which we see passing, its continuity unbroken, its identity untouched, from papal to royal headship. In a new and shorter edition of the same work, of which the first copy printed lies before me, the sentence just quoted is reproduced substantially, but with the latter part recast thus: "by removing the English Church from the jurisdiction of Rome and by subjecting it entirely to his authority." What the pronoun "it" stands for is plain enough; the same Church which had been under the Pope was the Church which was now under the king; what was now the king's was precisely what had been the Pope's. This is, if possible, even more explicitly stated in the next sentence but one, and I transcribe the last clause: "The king's English Church [was] established" (*Short History of England*, 1912, p. 196). Undoubtedly a hasty reader, betrayed by his prepossessions into temporary forgetfulness of the context and the tenor of both editions, might take this to mean that the king had now "established" a hitherto non-existent Church of England. The words, however, simply affirm, that the Pope's "English Church" had become the king's.

I have left myself too little room for all that I wished to say of your criticism of the index. This you believe to furnish, in the case of the five historians whom you deal with, a "perspective" common to all of them, and showing their readers an "abrupt change . . . in the sixteenth century from" one Church to another and wholly different one. Now if such a perspective is found in the index it ought much more to be found in the text, to which, as respects its various topics, the index is merely a guide. Words not used in the former may for brevity's sake or otherwise be used in the latter, but surely no man in his senses could introduce meanings into the latter which are contradicted in the former. And, as your article shows, you would, had space permitted, have undertaken to point out in the text of each of five volumes the perspective which you seek instead in the index of each. It is certainly not to be found in my brother's text, while in his index are both words and a meaning transferred from the text, which preclude a denial of continuity in either part of the volume. They are these: "English Church removed from under jurisdiction of Rome." This closes the section of the index relating to the long period between the conversion of the southern Saxons by Roman monks and the final rejection of Roman authority. And by omitting two words we get this obviously correct definition of the great topic of the section: "English Church under jurisdiction of Rome." For the title of the section something shorter was desired, and Mr. Andrews chose (as the event proved, unfortunately), "Church, Roman" as expressing the unquestionable fact that the Church in England was throughout the period not only a part of the Roman Church, but was the Roman Church in England. It was this without ceasing for a moment to be the English Church, as we have seen that the close of the section testifies. The meaning of the title is exactly that which would be conveyed, for example, by "English Church; Roman Period." The latter form, besides being in accordance with the usage of the text, would not be liable to misunderstanding, and I should undoubtedly use it myself. I have no authority to promise it, or something similar, shall be substituted for the present form, but I am entitled to affirm confidently that my brother much prefers not to be misunderstood.

I would gladly state my case more fully, but this must be said. Throughout the slow and at some points painful process of writing I have kept steadily in mind the fair and patient and very generous treatment that I received a year ago when you and I, agreeing as Catholics about some matters, differed, as we still do, about some other matters.

W. G. ANDREWS.

Guilford, Conn., August 24, 1912.

[We ought to add the explanation that our criticism was based chiefly on the use of names in the index whereby Mr. Andrews uses the term "Roman Church" to describe the Church in England from the time of St. Augustine to the time of Henry VIII.; and only from the latter reign does he use the term "Church of England."]



Of course that use of terms is simply incorrect, as any historian can discover by examining the official documents of the Church for himself.—EDITOR L. C.]

### ALTAR ORNAMENTS IN COLONIAL CHURCHES

To the Editor of *The Living Church*:

**E**AN readers of *THE LIVING CHURCH*, who are rectors or officers of parishes founded before the Revolution, tell me what Altar ornaments were in use in Colonial churches, prior to 1776? Damasks coverings for the Altar were common, as were also carved and painted Altar-pieces of very considerable elaboration and effectiveness. With many such I am familiar. As to antique ornaments of the Altar itself, I am credibly informed that such at present exist, both of brass and silver, in some of our oldest churches. I should be greatly obliged if anyone who knows of such would communicate with me, sending me particulars of their age, character, and material, and, if possible, the names of their donors, the date of the gift, and any inscriptions upon them.

Very truly yours,  
The Merrymount Press, 232 Summer St.,  
Boston, August 26, 1912.

D. B. UPDIKE.

### EDUCATIONAL INSTITUTIONS OF THE CHURCH

To the Editor of *The Living Church*:

**M**AY I through you ask for some information which I find difficult to get in any other way? I am very desirous of knowing about the educational institutions of the American Church, and I am making an appeal to the kindness and courtesy of those connected with these to aid me to this knowledge.

I should like to know the names and location of all Church schools, whether boarding or day, whether industrial or college preparatory. I should further like to have copies of the catalogues or circulars giving the cost of tuition and the courses of study, and, in cases where these are not printed, I should greatly appreciate the information in a letter. I should also like to know something of the history of these institutions, if such is available, whether they are of private ownership or under trustees. I trust that the rectors who have parochial schools will tell me of them.

I realize that I am asking much of my brethren and it might be well to state my object. This country is passing through a critical period in education; the public system is being criticised by two sets of people, one because of the lack of moral training given in them, the other because of the cultural character of the studies required. I am trying to see what the Church is doing, as well as other religious bodies.

(REV.) H. P. SCRATCHLEY.

Salina, Kansas.

### "HOW THE OTHER HALF OF THE CHURCH IS EXISTING"

To the Editor of *The Living Church*:

**O**NE cannot feel after reading 'discussions *pro* and *con* on your open page that there is not something lacking in our old Church. There is hardly a religious paper published, *THE LIVING CHURCH* included, which does not suggest the idea of Church union; either a primary understanding brought about between Protestant sects and ourselves, or an immediate result between all Churches and the Romanists.

How can the Protestant Episcopal or American Catholic, of all Churches, expect to undertake an active step in this direction, when she cannot unite forces in her own Communion? How can a party that takes on an aspect of the Roman Communion, and one with striking Methodist Episcopal tendencies, tell the world of heresies and schisms how it should be done?

Many a Low Churchman feels his distinction from other Protestants in the possession of a Prayer Book and vestments. Could such a man find a home in a church with all ceremonial, confession, incense; and would such a parish not feel the abyss between themselves and the new-comer, if he should confide that he was a Low Churchman?

Could a High Churchman care as much for such magazines as *THE LIVING CHURCH* as he does for the *American Catholic*?

A priest once told me he would like to work in a "Low" diocese, but he couldn't give up his "High" ideas and couldn't expect such a position. Has it come to this? Could such a team work in harmony? Could a "High" Bishop, in his purple robes and elaborate pectoral cross, give his blessing upon a congregation in a Low church and not consider himself that it was a blessing and pity he was conferring?

Can nothing conservative be attempted? Cannot an extreme sacrifice be made by both parties for the sake of peace in the family? Can no higher Church power judge external personal devotions and personal liberties as either justifiable or improper?

I have read articles stating that this is nothing worthy of alarm. I contend that this comes from men not appreciating how the other half of the Church is existing.

Why cannot our Prayer Book embrace such beautiful offices as the Stations in preference to such occasional ones as are never used in the majority of churches?

Rome has taught the world a lesson along with her world of lessons and errors; she has put all her eggs in one basket. She is reaping and will get the reward.

Our Church is the heart of its communicants; its system is but a comedy of errors.

B. E. TAILRING.

Independence, Kan., August 27th.

[Is not the answer to our correspondent to be found in the recollection that these extremes do in fact live together in the one communion, and that, even in single parishes, men of diverse views do, in fact, worship together in peace? Perhaps our correspondent has confused unity with uniformity. More and more have thoughtful Churchmen learned that the former can be secured only by the sacrifice of the latter; and that the latter may well be sacrificed for the former.—EDITOR L. C.]

### STUDENTS AT COLUMBIA

To the Editor of *The Living Church*:

**W**ILL you be kind enough to insert in your correspondence column a notice that may be of value and interest to many young men and women, prospective students in Columbia University or in the neighboring institutions? The clergy and the parents of such young Church people are urged to send their names, as early as possible in the college year, to the rector of St. Michael's, who will be very glad both to see that they are promptly visited and made welcome to St. Michael's—the nearest parish—as their Church home while in New York.

Faithfully yours,

St. Michael's Church, (REV.) JOHN P. PETERS.

225 West Ninety-ninth street, New York.

### PASTORAL CARE OF STUDENTS IN BOSTON

To the Editor of *The Living Church*:

**T**HE clergy of the Church of the Advent, Boston, will gladly call upon students entering any of the educational institutions in or near that city, whose names are sent by their rectors or their relations to the Rev. F. E. Aitkins, 30 Brimmer street, Boston. As the Advent is a free church, it is much frequented by students; and we are always ready to minister to their needs as far as we can.

Boston, August 30, 1912.

W. H. VAN ALLEN.

### THE COST OF AN ENGLISH ARCHBISHOPRIC

WRITING in the *Cornhill Magazine*, under the head of "Sixty Years in the Wilderness," Sir Henry Lucy makes mention of the late Archbishop Magee and of the payments he had to make on his appointment to the Northern Primacy. The figures may interest our readers, though we do not warrant them. Dr. Magee, as is well remembered, died shortly after his translation from Peterborough to York. "He lived long enough," Sir Henry writes, "to pay his fees in connection with the event, and, as he was not a rich man, public attention was pointedly called to the business. It was reported that there was exacted from him a sum of 7,000*l.* in connection with his installation. Questions put in Parliament have shown that this report was exaggerated. The money passed, but it was to a considerable extent for value received. Still, he had certain fees to pay which, if exacted in any other connection and by less respectable people, would be regarded as a monstrous imposition. Between his receiving his *congé d'élire* and taking his seat in the House of Lords the new Archbishop had to pay in fees an aggregate sum of close upon 850*l.* Several Departments of State had pickings out of the pie. There was the Crown Office, whence issued the *congé d'élire*; the Home Office, which received it and charged accordingly; the Board of Green Cloth, which mulcted the Archbishop in 'homage fees' amounting to 30*l.* 0*s.* 4*d.*; the Lord Great Chamberlain, whose emissary extracted a ten-pound note from the Archbishop on his way to take his seat; the Dean and Chapter, who got fees for everything, and then charged twenty guineas for the bell-ringer and 13*l.* 14*s.* 8*d.* for the choir. Next came, with outstretched hand, the vicar of the parish in which is situated the Cathedral where the ceremony of installation takes place. Finally a lump sum of 28*l.* was exacted on the hapless Archbishop taking his seat in the House of Lords."—*The Guardian*.

THE SUPREME test of our devotion to any person or any cause is the test of sacrifice. What are we willing to give up? What are we willing to suffer for another or for the cause that we have espoused? The demands of our time, the demands of our lifework may not be to lay down our lives, but the devotion of friend to friend, of parent to child, of soldier to country, of any man to a great cause, often is such that he freely lays down his life in behalf of the object of his devotion. The practical lesson is not in the application of the extreme test but in living in the spirit of the Master with his attitude toward one's own life as related to other lives, the willingness to make even the greatest sacrifice if the cause demands it.—*Selected*.



## LITERARY

### "UNITARIAN THOUGHT"

*Unitarian Thought.* By Ephraim Emerton, Professor of Church History in Harvard University. New York: The Macmillan Co. Pp. 309. Price, \$1.50.

"Unitarians have no creed, no agreement in belief: they are a procession of people in sulkies." Such was the vivid metaphor of a Harvard professor's daughter, describing her ancestral sect; and it seems very well to introduce a notice of this book by another Harvard professor. Professor Emerton explicitly disavows any official character for his work, and declares that it represents only his opinion as to "the *consensus* of Unitarians as the main topic of religious discussion." But even with this limitation, the book is unquestionably valuable, as showing the real temper and tendency of that religious school which (rather absurdly) is called "liberal," and which has for some generations boasted of its intellectual pre-eminence. One does not need to summarize its negations; its flat denial of miracle; its utter rejection of any unique glory in our Blessed Lord; its denial as well of His sinlessness as of His Deity; its extraordinarily unscientific dealing with the Holy Scriptures as historical documents; its vacillation between naked deism with a solitary monad for God, and pantheism with an impersonal totality in place of God; its establishment of an undivided oracle in man's breast, whereby private judgment becomes infallible for each private judge—unless, perhaps, he judges otherwise than his "liberal" neighbors! All this is familiar, and neither edifying nor alarming. One notes, however, that very little of the religion of Channing and Martineau is left.

But the salient feature of Professor Emerton's book is its bigotry. The essence of bigotry is the denial to opponents of intellectual and spiritual honesty, the imparting to them of unworthy motives, the persistent allegation that they "know better!" And that spirit overflows on many pages of this volume: as when, commenting on "recent heresy trials," the author says: "they have made clear how large and respectable a fraction of the membership in all the 'orthodox' sects is retrieved only by sacrifices of sincerity which cannot be made forever with impunity." So, with less than that grave, sweet dignity which one would like to associate with a venerable university professor, he rails at the faith in God, the Blessed Trinity as "a tangle of contradictions dignified only by the seriousness with which it is maintained," "Christian polytheism," and adds of us: "They seem to be at that stage of development where men cling to forms for the forms' sake, and defend untenable ideas for fear of some vague calamity that might attend their loss."

A writer, whatever his position, who so insolently flouts his opponents, does not deserve the courtesy of an answer. Such arrogant conceit is impervious to argument and rests content in its own self-assertion. One recalls Bishop Huntington's gentle comment in the presence of such a diatribe against all who worship Jesus as God Incarnate: "There are things broader than New England liberalism!"

Meanwhile, each year shows more converts from "Unitarian thought" to Catholic Faith. W. H. VAN ALLEN.

### CONSTITUTIONAL AND SOCIAL PROBLEMS

*Social Reform and the Constitution.* By Frank J. Goodnow, LL.D. New York: The Macmillan Co. Price, \$1.50.

*Legal Doctrine and Social Progress.* By Frank Parsons. New York: B. W. Huebsch. Price, \$1.50.

Both of these volumes are by men trained in the law, but one writes primarily as a lawyer: the other as a social reformer.

In Prof. Goodnow's view it is somewhat difficult to state in any reasonable compass the measures which go to make up a comprehensive plan of social reform. "It is practically impossible to make exhaustive any such statement as may be attempted. All that can be done is to classify, under appropriate, though at the same time rather broad, headings some of the more important, and it is hoped typical measures either adopted or proposed as means for remedying the evils in connection with our modern industrial and capitalistic social and economic conditions and institutions. Therefore from a constitutional point of view, the attitude of the Supreme Court of the United States is the only really important thing to consider when we are treating of the permanent constitutional obstacles to social reform in the United States" (pages 18 and 31). Therefore Dr. Goodnow devotes his volume to a fair, thoughtful, discriminating discussion of the Supreme Court decisions.

In Professor Parsons' view, "the law is a reservoir of social progress, and this reservoir will become stagnant unless it have an outlet and an inlet. . . . Below all fine civilization and social progress lies the firm foundation of a slowly and painfully hammered out legal system (page 211).

It is hardly fair to compare these books; they are prepared in

such entirely different ways. Goodnow goes to the cases to find out what they say, and he does this as a trained lawyer; he is professor of administrative law at Columbia. He wants to know what obstacles are to be overcome, and he sets them forth as a result of his inquiry. Parsons' was (for alas, he has passed away since his book was published) concerned in creating the dynamic force that broke down obstacles, and he is concerned in the last volume in showing how the rising social conscience of this, as of all previous periods, is treading down the barriers and making its way inevitably to its goal.

Both volumes are worthy of careful study at the hands of the social worker of the day, and help to get at the bottom of present-day efforts. CLINTON ROGERS WOODRUFF.

*Attitude of American Courts in Labor Cases.* By George Gorham Groat, Ph.D. New York: Columbia University; (Longmans, Green & Co., Agents).

This volume is an important contribution to the growing list of studies in social legislation. It offers to students and teachers of the labor problem the use of the "case method" that is now so widely followed in American law schools. Any adequate discussion of our labor problems must concern itself largely with labor organizations and labor legislation, nearly every phase of which has been discussed in judicial decisions, and though the point of view is that of the judge rather than of the economist, they supply the material for that concrete consideration of actual issues which is essential to all who wish to think clearly and reach sound conclusions. As a supplement to a book dealing with other phases of the labor problem, like Prof. Goodnow's and Prof. Parsons', this volume is highly useful.

Among the subjects treated by Dr. Groat are: Under the head of Union Activities: the strike; the boycott; the picket; the blacklist; unionism; closed shop contracts; rights of unions.

Under the head of Legislation: payment of wages; hours of labor—miners, smelters, women, bakers, barbers; tenements.

C. R. W.

IN HIS LITTLE volume on *The Supreme Court and the Constitution*, Professor Charles A. Beard, associate professor of politics in Columbia University, has written a cogent and convincing reply to those who contend that the federal Supreme Court is exceeding its powers when it passes upon the constitutionality of acts of Congress. His first chapter is devoted to a fair statement, mainly by quotation from Mr. Chief Justice Clark of the North Carolina Supreme Court, Dean Trickett, and others, to the contrary. His other chapters are devoted to copious citations from the statements of members of the constitutional convention of 1797 and the supporters of the new constitution before the ratifying conventions. The most interesting part of the volume is the discussion of the spirit of the constitution in chapter four, which gives clearly and concisely the situation of the country in 1787 and the problem with which the constitution makers were confronted. We do not recall having seen this situation better presented. The thought underlying it is best set forth in the phrase: "All these devices bear witness to the fact that the underlying purpose of the Constitution was not the establishment of popular government by means of parliamentary majorities" (p. 97). Students of present-day constitutional problems and tendencies will do well to read this most interesting restatement of facts likely to be forgotten in the hurly-burly of present-day debates. [New York: Macmillan Co., \$1.] C. R. W.

### RELIGIOUS

AN ATTRACTIVE pamphlet of 150 pages tells the story of the re-foundation of the Benedictine rule in the Anglican Communion, in the order now established at Caldey Island, Wales, formerly of Painthorpe, Yorkshire. The order is one that began with the approval of the Archbishop of Canterbury (Temple) and has consistently pursued a policy of loyalty to constituted authority. Especial interest in the order may be felt by American Churchmen from the fact that the installation of the Abbot was performed by the Bishop of Fond du Lac, by permission of the Archbishop of York, while on a visit in England in 1903, and his ordination by the same Bishop a year later, to the diaconate in the Cathedral at Fond du Lac and to the priesthood at St. Peter's Church, Ripon, Wis., both being at the request of the Archbishop of York, who certified to Bishop Grafton that he would receive Father Aelred as one of the priests of his diocese—in which the monastery was then located—on his return. The pamphlet relates an important story in the happy revival of the religious life in the Anglican Communion. With the continued obedience to authority in which it was begun, the Caldey order is likely to disarm much of the prejudice that is felt by many against that revival. [*The Benedictines of Caldey Island.* To be obtained from The Secretary, Caldey Abbey, Tenby, South Wales. Price 50 cts.]

DR. J. H. SKRINE'S *Miracle and History* is an attempt to deal from the Hegelian standpoint with the questions raised by Prof. Thompson's recent attack on the miraculous elements of the Gospel-narratives. The pamphlet is neither illuminating nor helpful; and exhibits no real understanding of the traditional view. [Longmans, Green & Co., 1912; 48 pp. paper. 36 cents net.]

## Woman's Work in the Church

Sarah S. Pratt, Editor

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

WHSOEVER has not read Sir John Lubbock's *Pleasures of Life*, has missed one of the greatest of them. Never were the simple things of life gathered together and given to mankind with such beautiful and such Christian philosophy. The sky, the wind, the water, the sweet odors, the pleasures of the palate—the things which are the birthright of humanity and which we deem commonplace, this charming writer shows to be given us with a view to enhancing the pleasures of life and not as merely utilitarian.

Of these everyday things, water, to me, most nearly symbolizes the love of God. A gushing, clear, unfailing, brimming stream or fountain seems to speak eloquently of that Love which keeps on flowing whether or not we drink. At this secluded country spot there are three kinds of water, each so refreshing that together they are the supreme delight of the place.

First, there is the river. The Tippecanoe—down which, it is said, La Salle was paddled in an Indian canoe in his search for some place—follows a zigzag, down-hill course through Indiana. This down-hill tendency results in many rocky ripples, and there is one of them just in front of our camp. These ripples are a delightfully sociable companion; chattering, smiling, pouring over the white rocks, twisting between them, washing with limpid current the mussel shell and pebbles, then, sliding on and behaving like a tired child who has finished a romp, the water goes on to the next set of ripples a few hundred yards away. When one sits on one of these rocks in mid-stream and washes out a kerchief, she feels that never did woman have so complete a laundry. Talk about the French washerwoman!

This stream of the pretty Indian name flows between wooded hills and rich corn lands, curving every few hundred yards; one day it will be a brawling little stream running in its proper channel; then comes a sudden rain, a cloudburst, and Presto! the river is up, the island is covered, there is a run for the boats, they must be tied. This morning we caught the pier and steps just in the act of running away. There is a flotsam of trees, sticks, and some old clothes going rapidly down to the Wabash now, and our ripples are silent because the stones are far under water. This stream is one of the guilty ones that remotely cause the yearly havoc on the Mississippi, and as I witnessed its sudden rise, I could faintly guess what that tremendous disaster must be.

ANOTHER WATER here is that of the big spring which lies at the foot of the hill, and whoso would drink from it must go down—and subsequently up—forty-four steps. The spring, quite famous hereabout, is confined in cement, thence flowing into a cement trough, which is our refrigerator. After cooling the buttermilk, watermelon, and other edibles, it trickles down the bank, marking its way with watercress and mint. Above the spring, shading and protecting it, is an ironwood tree, and at its very margin grow fern and moss, the wild Bergamot, beloved of the bee, the blue Cardinal flower, the Brook Lobelia, the exquisite Harebell, the daintiest flower that grows, and many, many more.

It is an inviting spot and heated canoeists floating down the river stop in its delicious shade, and sitting on the cement curb, drink long from the democratic tin cup. They take off their hats and wipe their brows and drink with happy abandonment, sometimes breaking off a sprig of mint to chew on their onward trip.

I was down at the spring the other day transplanting a blue Gentian, and making a little groove with my trowel to conduct some superfluous water away from the platform, when a pleasant voice said, "Can we get some eggs here?"

Two men in a heavily loaded flat-boat were very near. It takes no time at all to get up a conversation on the river, so after exhausting the possibilities of getting eggs in the neighborhood, I invited them to quaff of our famous spring water.

They gratefully accepted, and not only filled themselves, but also a large bucket to carry with them.

One of them told me that he had traveled twenty-two hundred miles to float down from the source of the Tippecanoe, to its mouth near La Fayette: "But you will never get back over all these ripples with that boat," I said, for it had a complete housekeeping outfit in it.

"No," he said, "we intend giving the boat to a friend and freighting our goods home."

They were an agreeable pair, middle-aged—which is really the pleasantest age—and as they made ready to go, one of them handed me a paper which, he said, he was leaving wherever he made a stop. Opening it, I raised my eye-brows.

"Ah! the *Christian Science Monitor!*" I exclaimed.

"Are you a Christian Scientist?" he asked; whereon my daughter, who had joined me, giggled impolitely.

"I am a Christian but not a Scientist," I made answer; and then, thinking that I must get in a little note of protestation, I added, "But, sir, I defy you to be any more contented than I am." He smiled very pleasantly, recommended me a certain editorial, lifted his hat; and we watched them float triumphantly over the ripples.

When I opened the *Monitor*, determined to give it an honest perusal, I found it admirable indeed in its high-class news articles. The editorial, too, which I read in the same determined-to-be-fair way, was on man's dominion over himself. It went on to say that God gave man dominion over himself, and that our Saviour had also shown man this, but that he really never knew just how to gain it until Mrs. Eddy showed him how.

BUT I AM WANDERING far from my three waters. The third is the ever-loved, ever-welcomed, ever-envied of housewives—rainwater. A lot of us think we are lucky to have at our homes a huge reservoir where is kept the year's accumulation of rain-water or, more properly, roof-water. After this water has washed off our sooty roofs, it goes to our cisterns, whence, after filtering, straining, putting charcoal in it and what not, we wash our hair with it and call it a luxury.

But *this* rainwater! How different! Distilled from all things sweet, the dew, the river, the moist, clean soil, it is sent down in a gust of rain. Everything with a capacity for holding is set out. Our tanks are filled with clear, brown, sweet-smelling water. It is a benediction to wash one's face. The feel of it, the refreshment of it, is unspeakable; it more than compensates for the things called luxuries which city-dwellers have. How willingly would I trade my telephone for such rain-water as this!

"And this our life, exempt from public haunt,  
Finds tongues in trees, books in the running brooks,  
Sermons in stones, and good in everything."

A CLERICAL FRIEND writes: "I too am interested in knowing what to do about hatless women. I have been up against the proposition good and strong this summer."

The opinions of a small circle of Churchwomen may be gleaned in the following:

"I would rather induce girls and women to leave off false hair and wear their own simple coiffures to church than to put a hat on top of what is already on their heads."

"We are baptized and confirmed with bare heads and married with a veil. The veil was doubtless the head-covering when St. Paul wrote his most-quoted lines. The veil has been restored for Confirmation and for use in Church schools. Many wives of priests wear veils to the early Celebration, and altar guilds wear them in doing their work. A veil," continued the speaker, "is really more Churchly than a hat."

"Yes, but it is not a part of the modern costume; a street costume with a plain hat is the only garb for church."

"When our rector sent out invitations for his daughter's wedding," said the city woman, "he requested the guests to come with covered heads; which they did—thereby adding to the impressiveness of the occasion."

"There are a hundred times in a woman's life when she is more devotional bare-headed at home, than she is at church with a hat on. In fact it would seem that the more we rid ourselves of extraneous and artificial things, the better chance our souls have"; thus spake another.

"Of course the idea is in relation to the church more than to ourselves," said the Sage. "I do not have to wear a hat in order to be reverent, nor do the rest of you; but it has been the outward show of reverence since early Christendom, and maybe longer. The covered head in woman, the uncovered in man, has been an expres-

sion of reverence; for my part, I could not worship in church, hatless."

"There's a flaw somewhere," another said, "but one can't tell just where. It's archaic—it's against the spirit of the times to urge the wearing of hats. As woman grows more natural she is bound to be bare-headed oftener. I believe the Romanists permit it and we will have to."

"Oh, it's only a summer question after all," said a summer girl, who always managed to have her hat on of a Sunday evening. "You know that summer religion has the reputation of being—diluted, as it were."

"Alas, yes! But I will welcome them, hats or no hats"—the priest spoke now; "in fact a woman without a hat is, ordinarily, very much more of a woman to me; but as I, by my robes, honor my Father's house, so when she is a part of my congregation, would I have her conform to this 'outward show' of reverence, as you call it."

"And if she came without a hat, what would you do?" eagerly questioned one.

"If her conduct were reverent, I would just preach my best at her and hope that she would find out in time, what Churchmen think best becomes the temple of God."

THERE IS NO BETTER WAY to get the interest of young people than through the rendering of simple plays, and those who are the guides of the Juniors have shown wisdom in directing their charges into this pleasant method of exploiting many things pertaining to the Church. This department has been glad to chronicle several excellent performances by Juniors lately, and now comes from those of St. Athanasius' Church, Los Angeles, Cal., news of a very successful function given under the auspices of Deaconess Webster. The *Spirit of Missions* published a playlet lately, "The Star of Bethlehem," and this was chosen to be presented at a garden party given by Mrs. C. N. Swinnerton. The Woman's Guild and the Woman's Auxiliary were in evidence. The beautiful lawn formed the stage, with a background of flowering hedge and pepper trees. A large golden star was hung just above the head of the "Angel," who in long, flowing, white robe and wings of gauze, was a principal in the play. The Angel sends out her messengers to search the dark lands for worshippers for the Star of Bethlehem. Six girls represented these messengers and six younger ones, dressed in correct native costume, personated the heathen children of various lands. One by one the messengers return, leading by the hand a little heathen child. The Angel points them to the Star and gives her blessing to the messengers. Accompanied by a chorus of girls, the children sing "The Morning Light is Breaking," and at the close of the play, burst into the beautiful hymn, "Angels from the Realms of Glory." A silver offering for missions was made at the close.

Added to the account of this play, is a note recommending it as a beautiful one, well suited to Juniors, not difficult to give during the summer months when regulation Junior work sometimes stagmates.

#### THE PATH OF DUTY

THE PATH of duty leads upward to God. We shall soon be weary in the way. We are journeying through a beautiful world. Some of us would like to stay for many years. But before long we shall be weary. The step will be feeble, the eye dim, the hearing dull, the brain dizzy and the nerves will quiver. We shall be quite ready to lie down and rest. Then the gate will open and we shall pass through and rest in silence. Then it will not matter much whether the road has been rough or smooth, whether we have been rich or walked in the path of duty or in the ways of disobedience. For the path of duty leads home.—*Christian Advocate.*

A PASTOR can never lift his people above his own spiritual level. If his contact with spiritual reality in Christ be not intimate and vital, he may have a following of parishioners who admire his personal graces and praise his sermons and perhaps are satisfied with his ministry. But only a man in whom Christ is regnant will draw men above his own human personality to discern and desire to follow the Christ who "lives on his lips and beckons to his hand." The true sheep hear and heed the voice of the master shepherd speaking through his lips. He does not develop a succession of beautiful ideas in the hearing of his people. Him the truth of God has seized and swayed to the fulfilment, the forth-uttering, of its mighty mission. He is seeking to apprehend that for which he knows he has been apprehended of Christ Jesus. And as Christ's truth enlarges his heart, and as Christ's love glows in his face, men behold inevitably in his words and in his life the Master of the soul, and they are summoned by him to the higher life.—*Selected.*

IF THOU neglectest thy love to thy neighbors, in vain thou professest thy love to God; for by thy love to God thy love to thy neighbor is gotten, and by thy love to thy neighbor thy love to God is nourished.—*Quarles.*

#### "TO-MORROW COMES THE SONG!"

What though we mingle in the fray  
To fight with sin and death to-day?  
The struggle will be o'er ere long;  
To-morrow comes the song.

Though we may falter in the strife  
And weary of the "march of life,"  
The love of God shall make us strong;  
To-morrow comes the song.

The wicked cry that wrong is king,  
Another song the faithful sing,  
For right at last shall conquer wrong;  
To-morrow comes the song.

What though to-day, neglected, poor,  
We ask for bread from door to door,  
We soon shall join the ransomed throng;  
To-morrow comes the song.

MARTHA A. KIDDER.

#### THE CHURCH SECRETARY AT FAIRLEIGH UNIVERSITY

By S. ALICE RANLETT

##### I.—THE CALL

I THANK you, my dear Eleanor, for your kind words of appreciation and friendly interest, but he congratulates most safely who waits for results, so do not now offer congratulations; rather, I bespeak your prayers for Fairleigh and its newly appointed Church secretary. You wish me to tell you "all about it"—this call—as we used to tell each other in minute detail the events of our summer, when, after the long vacation we sat once more opposite each other at our study-table at dear old Wellcliffe.

Well, then, it "all" began this way: As I sat one day, some months ago, before a looming stack of senior Virgil papers, the postman went his rounds, and, when I gathered up my mail, I noticed that one letter bore the seal of the Bishop of Winsota, which aroused my curiosity. I will not copy the letter, which I hastened to read, but the substance was to the effect that the way had been opened to the fulfilment of a long cherished desire of the Bishop, namely, the appointment of a Church secretary for work among women students at Fairleigh University in his diocese, and that he had been seeking a woman loyal to the Church, with an ear open to the voice of the Holy Spirit of counsel and wisdom, and a will to follow the Master in single-heartedness.

One, moreover, with knowledge of and love for girls, and with experience as student and teacher in school and college life, with their advantages, disadvantages, and temptations, for girl-students; experience as a secretary he did not ask; for, as yet, there has been little opportunity for acquiring such experience. And finally, in his search, the Bishop announced that he had heard of your old friend, Susanne Everett, whom now he formally invited to become the first secretary among the Church girls at Fairleigh.

At this point, Eleanor, I dropped the letter, and began to dream dreams and see visions; in and out among my Virgil papers flitted those Fairleigh girls, culling, as it were, spring flowers along the banks of Italian streams and singing the Psalms of the day and graceful *carmina* in musical Latin, more *carmina* than Psalms and more flower-culling than honey-gathering; you know the flowers that grow along the college highways and often divert the ought-to-be honey-gathering bees to butterfly careers, and sometimes to common knowledge-gaining rather than to a high wisdom-seeking.

Then, in my vision, I saw a noble church, the cross gleaming bright above it and its doors set wide open, revealing far within the altar, white and lifted up, and before it a Priest with yearning face and outstretched arms, calling, "Draw near with faith." But the bright-faced young things, flower-gathering and singing, seemed not to see the open doors nor the waiting Priest, who turned then to a woman kneeling in the church, and spoke, "Go out into the highways and bid them to come in, and fear not to call them, for I have touched thy lips."

The woman rose, and I saw her face bright with loving devotion to Him who spoke and single-hearted obedience to His will, as she passed out into the sunshine and joined the girls. I seemed to see into her very being and spirit, and to know her



sympathy with the young, her adaptive skill born of native good sense and keen insight into character, her broad intellectual sympathies, genial sense of humor, helpful but not officious friendliness, quick perception, cleverness, inspired tact, and her interior life nourished and strengthened by the sacraments of the Church, and knit into the life of God through Jesus Christ.

Then, with a terrible crash, my air-castle fell shattered to the ground; for, while I believed the Fairleigh girls were the dear, earnest, winsome things that college girls are generally, I remembered that I was not that woman with great gifts of nature and grace who, in my dream, had walked among the students, a friendly guide, blessing and blessed.

Far as the East from the West am I from that woman, I thought; no Fairleigh for me! And I took up my pen to write my declination, with sorrow, when my eyes fell on the Bishop's letter, which I had not finished. "Do not," the concluding portion began, "do not decide hastily in this matter, as you might easily do, in view of the unexpectedness of this call to you, and the high ideals which, I believe, are yours. Look upon my invitation as a call from God, which, whether you accept or decline, must mean much to you and to others. Take the question to Him who calls you, ask to know His will, and to receive the perfect guidance of the Holy Spirit of counsel and wisdom."

These words of the Bishop made me drop my pen and think a bit and say a prayer. Then I returned to my Virgil papers, and marked quantities and feet and caesural pauses, and tried to soften the crudities of the rude translations of such of my boys and girls as, having no poetry in their souls, had put the hero story into painfully prosy prose; and this I did as well as I could for those distracting Fairleigh girls, ever and anon flitting across the stage of my mental vision and blotting out the wailing Dido and the complaining Aeneas and all their company of Carthaginians and Trojans.

Late in the afternoon, I went out into the fresh spring air and at 6 o'clock I turned into the Sisters' chapel to say my vespers. It was the eve of SS. Philip and James, and the little room was fragrant with Easter lilies, with the snowy whiteness of which mingled the rose-pink of azaleas. "I go to prepare a place for you," rang out the bell-like voice of the sister who began the antiphon, and then we sang on through the Psalms of the day: "The Lord hath done great things for them"; "He that beareth forth good seed shall come again—and bring his sheaves." And the antiphon again: "I go to prepare a place for you." And the *Magnificat*, with its joyous praises soaring up to God: "He hath regarded the lowliness of His handmaiden—His mercy is on them that fear Him."

When the service was over and the lights were out, I knelt a few minutes in the silence of the twilight-dusky room through which gleamed the whiteness of flowers, and then walked home under the sunset light fading from crimson into violet, thinking of the maiden Mary reverently questioning her great call, and of the angel's answer, "The Spirit of the Lord shall come."

And there came to me another message from the Book of God's words, "I have called thee—I will help thee." And I remembered that there was indeed sufficient help outside of my little self, if indeed this call was my own, and not meant for another which I had picked up, as an amateur operator picks up a wireless message on its way. And I smiled to think how far I had been from fishing for such a message, and how, after all, the Bishop seemed to be the responsible party.

"Ah!" I suddenly exclaimed, "how stupid and self-centered I am! As if I were to be the whole of this work, when here is the Bishop, who has been dreaming over it for years, and must have dreamed out wise, far-reaching plans. I should like to see the Bishop and I should like to see Fairleigh and those girls!"

I wrote that evening asking the Bishop for an appointment, which he was able to give me for the Memorial Day recess, when I was to visit him and Fairleigh on my way. So I saw Fairleigh. The president was courteous and cordial, and said he was glad to have a Church secretary at the university, and that, if I would come, he would do all that he could to help me, so far as his position as the president of a non-sectarian college allowed. I saw the two parish churches; St. Mary's, the larger and older, near the campus, and little St. John's, two miles out of town and almost in the country, since Fairleigh, but for the university, would be a rural town.

The two rectors—both good and earnest men—were more

than kind, and begged me to come over and help where they declared there was great need of help. And I saw the girls, the real, live flesh-and-blood of those shadow-girls who had been flitting insistently among my Virgil papers and beside me in the class-room and in church for those weeks past, and my heart went out to them and I understood better than ever what a beautiful thing it would be to have the privilege of helping, ever so little, those dear young souls to a better knowledge and a better service of holy Church and its heavenly King.

And I went to the Bishop. He is an elderly man; I hope God will grant him to rejoice in this fulfilled desire of his heart, while he is still here. He told me of his wishes and hopes and plans for this work among college women, these girls from many kinds of homes and from several states, who were all his children in God during the precious, youthful years while they are students in his diocese, and he treated me so sympathetically and so comradely, that I found myself chattering like a school-girl about my own little dreams of Fairleigh and what might be done there and about that splendid noble woman secretary who was not I, for I should be only an inexperienced bungler and, perhaps, a total failure in that beautiful work.

But he made me see that mistakes and even bungling were a matter of course, but that God can use such things, touching them with the finger of His power and making them serve Him. The Bishop took me into his plain little oratory, and said the "Direct us, O Lord, in all our doings," and some other prayers, and then I left him there, praying before the altar, and came back to Moorlands and my Virgil and Cicero classes and the crowding business of these last school-year weeks, in the midst of which I had to listen and find out if that call was meant for me.

Then came Whitsunday, and "in spirit and in truth" I joined in the collect—"Grant us by Thy Spirit to have a right judgment in all things"; and, as I listened to the Gospel, "I will pray the Father and He shall give you another Comforter"—Strengthened—I seemed to understand more truly. I could see the good Bishop praying before the altar, "Direct us, O Lord," and, within the veil I saw that other Priest praying for a "Comforter"—a living Strengthened for us in all our need and weakness—and I saw that, with faith in Him, even a little and a weak one might help, and that a failure of faith in Him might spoil some work that He would have done, and—I wrote the Bishop that I would try.

So, my Eleanor, your prayers are needed for Fairleigh, and for your faithful friend,

SUSANNE.

(To be Continued.)

A MATTER that fittingly may be said here is with reference to children in church. Our day witnesses to the absence of children from the family pews, with the result that the Church is immeasurably weakened and a peculiarly sacred family fellowship lost. I appeal for a return to old ways and practices, I plead for the children, yes, and for the family as a unit in the place of public worship. If home discipline does not extend to the control of Sunday habit and practice it is only partial and incomplete. If no care is exercised to bring our children within the sphere of corporate worship, not only the Church but the home itself is menaced and one of its strongest guarantees withdrawn. A childless Church and a Churchless child are twin evils that lie at the root of irreverence and moral decay.—*Rev. James E. Freeman.*

IF, as a professional man, you possess extraordinary talent that has enabled you to climb higher in your profession than others, that talent is of the Lord; if, as a business man, you have greater shrewdness and ability to accumulate wealth than others, that power is from the Lord; or if, as a laboring man, you have acquired a greater skill and have surpassed in your handicraft, that is a gift from God, and in each case it should be duly appreciated, and out of an honest heart you should give more of your time, talent and means than those who have been less favored; by so much as your wealth, skill or talent is greater than your neighbor's. You will have to face this fact some day. Why not do it now?—*Baptist Standard.*

GOD'S WAY is the way of justice and truth and love to man, and pity and righteousness, and that these should prevail. His way is the way in which we find the simple qualities of human nature and the common relations of men to men most honored, loved, and supported, in which love of home, gentle society, peaceful life, freedom of thought and of life, and just judgment are made easy and safe—not for ourselves only, but for all those with whom we have to do.—*Stopsford A. Brooke.*

## THE ANGEL REAPERS

A light of pallid gold is on the plain;  
 I see a vision solemnly unrolled,  
 A blaze of beauty dazzling to behold.  
 The world is ripe to harvest—yea, Thy reign,  
 O Blessed Jesu, Lamb for sinners slain,  
 Is taking on its splendors manifold!  
 Great angels swing their scimitars of gold  
 In fiery flashes o'er the billowy grain.

In sudden flight the holy Reapers smile;  
 The windrows run, beneath their lightning stroke!  
 "Fair is Thy gathered grain, O Lord!" they cry;  
 "Fair are the souls that love Thee, free of guile,  
 Whose blessed prayers, like sweetest incense smoke,  
 Have fitted them for garner of the sky."

CAROLINE D. SWAN.

## HOW THE CHURCH BEGAN AT WILD ROSE

BY PEARL HOWARD CAMPBELL

"GOOD MORNING," the voice came gaily over the little low fence which separated the back yards of the Farwells and Ransomes, "I've got a letter from Dot and I thought, perhaps, you'd like to hear it."

"Indeed I would."

Mrs. Ransome dropped the shears with which she had been pruning her roses and came a few steps toward her neighbor. Dot was her very own god-daughter, so she felt an especial interest in everything which concerned her. She had been one of the guests at her wedding, helped to care for the babies that came one by one until they numbered four, and had watched them with loving care as they grew into sturdy children.

"They have just moved to Wild Rose, where Doctor Gordon has been practising for the past few months," explained Dot's mother. Then taking up the letter, she read: "We have a cosy home in a delightful neighborhood. The children like the school and Fred is very much pleased with his work. Only, Little Mother o' Mine, there is no church here. I'm so lonesome on Sundays I don't know what to do. I don't want the children to grow up like heathen, so I am thinking seriously of uniting with the ——'s congregation."

"I wouldn't," said Dorothy's god-mother softly.

"Why not?" Mrs. Farwell sprang to the defense of her daughter. "They are just as good Christians as we are. I am sure they do lots of good. Dorothy says their minister is a Yale graduate and a fine young man. What she does out there in that isolated town can't hurt the Church any."

"'And that we are very members incorporate in the mystical body of Thy Son,'" quoted Mrs. Ransome softly. "Every tiny atom of the body is important and though it may seem small and insignificant, it can not be separated from it without causing a loss and inflicting a real wound upon the body. Dorothy isn't lifeless or inert. She has a warm, generous nature and when she gives, she does it with a bounteous hand. If she joins that organization, with her talents and variety of gifts, she will soon become a leading member."

"Well, what of it? She's got to have some society."

"Just this," said Mrs. Ransome, "her children will quickly forget the Church associations of their infancy, and while they may not become parts of any of the sects, their beautiful heritage, given to them at their baptism, will be lost. Doesn't it seem a pity, when you think of all the Church has to offer young people, the Sacraments, the Prayer Book, the ordered worship, besides all the other things?"

"Yes, it does," said Mrs. Farwell. "I may not have lived up to all the teachings of the Church, but I love it and I want to live in its shadow, always. But what can poor Dot do?"

"Plenty of things," said Mrs. Ransome brightly. "I know the doctor is a very busy man, but I am sure he could find time on Sunday to read Morning Prayer and the appointed lessons with his family, before he begins his visits. Then in the afternoon Dot could teach the children the Catechism and study the Sunday school lesson with them. Since her Doris is beginning to take music lessons, she will soon be able to play the hymns. If the children have this little service to look forward to, they won't tease to go anywhere else. Perhaps they may be able to get others to join with them. There are always children in a community who do not go anywhere."

"Dot, of course, will keep up her subscription to the Church papers and they will help her to stimulate the interest of the older boys. She might also join one of the guilds, like the

C. B. S., many of whose members are isolated like herself. She was always an enthusiastic worker in the Auxiliary, so I am sure she will like to help by her prayers, her gifts, and by sewing a little when she has time, for the box. Then there's the Church Periodical Club. She and the doctor take so many magazines that might be passed on to others when they are through with them."

"I never should have thought of all those things by myself. I am so glad you told me about them," said Dot's mother. "I am going in and tell her every single thing you've said."

"I'll write to her, too." Dot's god-mother picked up her shears and humming softly to herself, resumed her pruning.

Six months later, when the roses were snugly wrapped up in their winter coats of brown burlap, Mrs. Farwell burst into the cosy living-room of the Ransome's in her usual energetic fashion.

"A letter from Dot," she said breathlessly, "with the best news. The most wonderful thing's happened at Wild Rose. The Bishop's been there and they have actually begun excavations for a church."

"How splendid!" exclaimed Dot's god-mother, her eyes sparkling. "Do tell me how it came about."

"You remember what you told me to write to her last spring? Well, she put it into practice right away. She thought at first that there were no Church families anywhere about. The doctor had to do a deal of riding over the country and he found a few lapsed ones here and there. Besides it turned out that there were one or two in the town. He invited these people to join with them in their family worship on Sundays. To make things quite regular he applied for a lay reader's license from the Bishop. He has a good voice, you know, and Dot and the children sing a little, so it was a pretty reverent service they held.

"Besides, everyone liked them. Other people began to drop in occasionally, people who never went to church anywhere at all. Some of these asked questions about our Church, intelligent, interested questions, which the doctor answered by giving them books to read.

"The Sunday school grew a little. They got up some lively socials in the winter that kept the young folks out of mischief and gave them a good time and something to do. The older women met occasionally and read and sewed together and talked about the progress of the Church.

"You know how imaginative Dot always was? Well, she began after a little to talk about a tiny chapel of their own. Of course, they could not expect to build one for years and years, but it was pleasant to think about it. St. Faith's, they called it, that dear little dream church which might some day be their own to worship in.

"Just when things were running on very smoothly, one of the children in the Sunday school came down with a bad case of whooping cough. She was a delicate little thing and her mother worried because she hadn't been baptized. So the doctor wrote to the Bishop, told him what they had been doing and asked if he couldn't send a priest out to them. He hadn't anybody whom he could send on such short notice, so he came himself, baptized the child, and two or three others. There were only two trains each way in a day, so he stayed over night, met the little congregation of St. Faith's for an evening service, and gave them the Holy Communion the next morning.

"He praised them for the effort they had made and promised to send them a priest, if they would find a place for service—Dot's parlor had grown too small by this time. It happened that there was a hall over one of the stores that could be rented until they could provide some other place.

"One of the men who had been coming pretty regularly, owned a good part of the land around Wild Rose and he offered to give the lot if the others would raise the money for the chapel. The Bishop gave them a little bit to start with. The women's guild had about fifty dollars in their treasury; the children gave some, and the doctor the first hundred. Oh they'll raise the rest of it somehow. Where there's a will, there's a way."

"Of course there is," said Mrs. Ransome, "but, oh, Sarah, suppose Dot had joined the ——'s?"

"That's what I keep thinking," answered Dot's mother. "I can't be thankful enough that she didn't."

WE MAY MAKE the best of life, or we may make the worst of it, and it depends very much upon ourselves whether we extract joy or misery from it.—Smiles.

THE FOURTEENTH SUNDAY AFTER TRINITY

In battle, endless, furious, and dire,  
The flesh and spirit strive; and they who fail  
By onset of the flesh, are brought in thrall  
To devilish, earthly, sensual desire.  
Which drives them down to wallow in the mire  
Of foul impurity, or, at its call,  
To undermine, assault, and lay low all  
The good for which well-governed souls aspire.

Therefore they are condemned by righteous law;  
But such as are by God's good Spirit led,  
His children are; and shall, as He foresaw—  
Alive to good, but to the evil dead—  
Lead lovely lives, 'gainst which is no decree,  
Ruled only by the perfect law of liberty.

JOHN POWER.

Church Calendar



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

CALENDAR OF COMING EVENTS

- Sept. 9-14—Conference of Military Chaptains, Los Angeles, Cal.
- 13—Consecration of the Bishop-elect of South Dakota.
- 19—Conv. of Miss. Dist. of South Dakota.
- 25—Vermont Dioc. Conv., Bennington.

Personal Mention

THE REV. FRANCIS E. ALLEYNE, for the past three years rector of Christ Church, South Pittsburg, Tenn., has resigned to accept the rectorship of St. Barnabas' Church, Tullahoma, Tenn.

THE REV. MORGAN ASHLEY, formerly of the diocese of Newark, and lately curate at All Angels' Church, New York City, has accepted the rectorship of Christ Church, Bordentown, N. J., in succession to the Rev. Charles Townsend. Mr. Ashley will enter upon his duties on the first Sunday in October.

THE REV. P. M. BOYDEN has resigned the charge of Greenway Court parish, White Post, Va., and accepted the rectorship of Lingamore parish, Maryland, with post office at New Market, Md.

THE REV. CHARLES E. CRUSOE, Superintendent of Mountain Missions in the diocese of Lexington, has moved his headquarters from Corbin to Louisa, Ky., and should be addressed at that place.

THE REV. G. DEWITT DOWLING, Dean of Gethsemane Cathedral, Fargo, N. D., has declined an election to the rectorship of St. David's Church, Manayunk, Philadelphia.

THE address of the Rev. WILLIAM POWELL HILL is changed from New York to Trinity Rectory, 20 Schenck avenue, Brooklyn, N. Y.

THE REV. LEWIS GOUVERNEUR MORRIS, rector of St. John's Church, Los Angeles, Cal., has resigned and has accepted a call to become rector of All Saints' Church, Worcester, diocese of Western Massachusetts. He will begin his work about November 1st.

BISHOP MILLSPAUGH spent the month of August at Prior Lake, Minn., and has now gone to Atlantic City, N. J.

DEGREES CONFERRED

UNION COLLEGE.—D.D. upon the Rev. IRVING P. JOHNSON, rector of Gethsemane Church, Minneapolis.

DIED

CHORLEY.—At Ammagansett, L. I., on Sunday, August 25th, in the 15th year of her age, FLORENCE PAULINE CLOWES, youngest child of the Rev. E. Clowes and Florence CHORLEY. The funeral was held at St. Philip's Church in the Highlands, Garrison, N. Y., on Wednesday morning.

STEWART.—At Berlin, Wis., Saturday, August 24th, at 10 A. M., MRS. ANNA H. STEWART. "The souls of the righteous are in the hand of God."

RETREATS

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

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL

SINGLE PRIEST wanted to take charge of two important mission churches in Imperial Valley, Southern California. Good physical health and heroic piety prime qualifications. Full particulars on application with references to Rev. D. W. WISE, San Diego, Cal.

POSITIONS WANTED—CLERICAL

THE REV. P. OWEN-JONES, now supplying at St. Alban's Church, Olney, Pa., and assisting temporarily at St. Luke's, Germantown, Pa., will be free to accept work temporary or permanent September 8th. Address 115 West Coulter street, Germantown, Pa.

WANTED.—After Sept. 10 by a priest of ability and experience with good history and references, a curacy or *locum tenens*. New York or vicinity preferred. Address "A Z" care of LIVING CHURCH, Milwaukee, Wis.

ACTIVE, PRACTICAL PRIEST. Fifteen years' experience. Twelve hundred and rectory. Address "SYSTEM," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

BOOK-KEEPER AND ACCOUNTANT wanted to take charge of the office records of Nashotah House. Room and board furnished as part of salary. Applicants may be over fifty years of age but must be single men, and only experienced book-keepers will be considered. Address replies, giving past experience, to the Rev. E. A. LARRABEE, Dean, Nashotah, Wis.

MANAGING HOUSEKEEPER is wanted before September 10th for a College Commons at which over 100 young men will take their meals. A lady of refinement and maturity is needed for this position. Executive ability, experience, and a knowledge of scientific and economical methods of preparing and serving food are essential qualifications. Address THE PRESIDENT, Kenyon College, Gambler, Ohio.

CHOIRMASTER WANTED.—Thoroughly competent to train men's and boys' voices. Salary fair, teaching opportunities splendid. Should be Catholic and single. Apply to FATHER ROBERTSON, 729 Douglas street, Chattanooga, Tenn.

POSITIONS WANTED—MISCELLANEOUS

LIBRARIAN of training and experience would like a position as librarian. A church library preferred. Has also had experience as organist. Address LIBRARIAN and ORGANIST, care LIVING CHURCH, Milwaukee, Wis.

EARNEST, refined Churchman desires immediate position in Boys' School or Home, or work with Rector. Good disciplinarian with experience. Address "WORKER," care LIVING CHURCH, Milwaukee.

YOUNG CHURCHWOMAN desires position as governess, or companion for an older person. Good traveller. References. Address "COMPANION," care LIVING CHURCH, Milwaukee, Wis.

ENGLISHWOMAN wants any position of responsibility, charge of children, or invalid. Experienced with children. Address A 3, LIVING CHURCH, Milwaukee.

POSITION as secretary desired by a Church girl with best of references. Address "A 4," care LIVING CHURCH, Milwaukee, Wis.

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THE SISTERS OF THE HOLY NATIVITY have a free library of Church books to be loaned by mail to priests and laity. For catalogue and rules, address, LENDING LIBRARY, Convent of the Holy Nativity, Foud du Lac, Wis.

APPEALS

ALTAR—Wanted as a gift. Altar and Reredos appointed for Catholic worship by a mission church. Size of church, 53 x 106, of which 30 feet is chancel, with mission style rood screen. Have money in hand to pay freight. Write to CATHOLIC ALTAR, care LIVING CHURCH, Milwaukee, Wis.

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## NOTICES

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The twenty-seventh year will begin on Octo-  
ber 1st. For information address MISS FLORENCE  
TRAIL, Secretary, 108 East Twenty-second street,  
New York City.

INFORMATION AND PURCHASING  
BUREAU

For the convenience of subscribers to THE  
LIVING CHURCH, a Bureau of Information is  
maintained at the Chicago office of THE LIVING  
CHURCH, 19 S. La Salle Street, where free  
services in connection with any contemplated or  
desired purchase are offered.

The Information Bureau is placed at the dis-  
posal of persons wishing to travel from one part  
of the country to another and not finding the  
information as to trains, etc., easily available  
locally. Railroad folders and similar matter  
obtained and given from trustworthy sources.

## A FEW BOOKLETS

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

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

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

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

The foregoing are mentioned as Mowbray's  
publications, but another of Archdeacon Holmes  
charming papers which originally appeared in  
the *Girl's Magazine* of London, was published  
ten years ago by THE YOUNG CHURCHMAN CO.,  
and a large edition sold. This is entitled *Respon-  
sibility* (28 cents postpaid), and consists of  
short addresses to girls on their personal habits,  
etc. A new edition bound in cloth, has just been  
issued. The attention of Church people has  
often been called to this very charming booklet,  
and we yet expect to find some one or more  
philanthropic women who will distribute the  
book freely as gifts to all associations of girls,  
such as the Girls' Friendly and other societies  
and guilds. That is the reason the price was  
made so low, that one could send out many  
copies for a few dollars.

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

And now one picks up Mrs. Romanes  
*Thoughts on the Beatitudes* (18 cents postpaid).

This is for devout minds, and is a personal  
book, as it begins, "I am going to think for  
some days, and weeks even, on our Lord's  
Beatitudes, verse by verse." Thus the personal  
pronoun makes it real to the one who reads and  
meditates. There are such devout souls, thank  
God, and this booklet is commended to those  
who make it a practice and to those serious  
minded ones who would gladly make a begin-  
ning.

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

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

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

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

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

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

## BOOKS RECEIVED

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

A. R. MOWBRAY & CO. London.

[The Young Churchman Co., Milwaukee,  
American agents.]

*The Hope of our Fathers*. An Anthology of  
Anglican Devotion in prose and verse. Com-  
piled and edited by Percy H. Osmond, M.A.  
Price \$1.40. By mail \$1.50.

*Creative Revelation*. Four Lectures on the  
Miraculous Christ. By J. G. Simpson, D.D.,  
Canon and Precentor of St. Paul's. Price  
80 cents. By mail 85 cents.

LONGMANS, GREEN & CO. New York.

*Primitive Church Teaching on the Holy Com-  
munion*. Being an appendix to the author's  
commentary on "The Office of the Holy  
Communion." By Edward Meyrick Goul-  
burn, D.C.L., D.D., Dean of Norwich. Price  
65 cents.

THE YOUNG CHURCHMAN CO. Milwaukee.

*The Elements of Child Study and Religious  
Pedagogy*. In Simple and Practical Form,  
Fully Illustrated. By the Rev. William Wal-  
ter Smith, A.M., M.D. With Foreword by  
the Rev. Robert P. Kreidler. Price, 90 cents.  
By mail \$1.00.

## PAMPHLETS

THE CENTURY CO. New York.

*Hymns of Home Missions and Patriotism*.  
Compiled by the Committee on Literature of  
the Home Missions Council. Price, 15 cents.



# THE CHURCH AT WORK



REV. W. S. HOWARD.  
Rector-elect of Christ Church, St. Paul.  
[See THE LIVING CHURCH, August 31, page 634.]

## REOPENING OF NEW BRUNSWICK CATHEDRAL

SATURDAY, August 24th, will stand out prominently as one of the most glorious days in the history of the diocese of Fredericton, marking as it does the rededication of stately Christ Church Cathedral upon its restoration after the disastrous fire of July 3, 1911, on the night of which the sacred edifice was struck by lightning during one of the most violent electrical storms that ever swept New Brunswick.

The service, of which the keynote was thanksgiving, was most imposing throughout, and was attended by a large number of ecclesiastical and other dignitaries, a most distinguished visitor being His Royal Highness the Duke of Connaught, Governor-General of Canada. The sermon was preached by His Grace the Most Rev. Charles Hamilton, D.D., Archbishop of Ottawa and Metropolitan of Canada. It is well worthy of note that the number of official personages attending the service was exceptionally large.

On the arrival of the Royal party at the Cathedral, His Lordship Bishop Richardson and the Very Rev. Dean Schofield proceeded to the west door, where their Royal Highnesses were passing through two lines of boy scouts. The distinguished guests were finally escorted to their seats, the three first pews on the right having been reserved for the Royal party and for Lieutenant Governor Wood and staff. His Royal Highness and party occupied the pew used by the late King Edward VII. when, as Prince of Wales, he attended service at the Cathedral in 1860.

Following the organ prelude the service opened with the procession of clergy and vested choir, from three vestries, which proceeded down the south aisle and up the nave, the processional hymn having been "Lift the Strain of High Thanksgiving." The Rev. Edward Hailstone, curate of the Cathedral, was master of ceremonies.

There were three deacons and forty-six priests in the main section, including the Rev. Dr. Sills of Geneva, N. Y., and representatives of the Cathedral chapters of Prince Edward Island and Newfoundland. Then followed the members of the Cathedral chapter of Fred-

ericton, the Archdeacons, the Dean, the Archbishop, preceded by his chaplain, Archdeacon Bogart, bearing his crozier, the Bishop's chaplain carrying the pastoral staff, and, finally, the Bishop of the diocese. A pleasing incident was the presence of the Rev. Dr. T. W. Street, who read the first lesson, and who was present at the consecration of the Cathedral in 1853.

The preacher, His Grace the Archbishop of Ottawa, who was consecrated in Christ Church Cathedral in 1885, and had not since, until this occasion, visited Fredericton, took as his text Ephesians 1: 23: "The Church which is His Body, the fulness of Him that filleth all in all," and Ephesians 5: 30: "We are members of His Body and of His Flesh, and of His Bones."

The re-dedication festival was continued over the Sunday on which the preacher at the morning service was Bishop Worrell of Nova Scotia, and, in the evening the Bishop of the diocese.

## CHURCH HOUSE WANTED AT CHAUTAUQUA

THE LARGE number of Church people who visit Chautauqua, N. Y., each year, has led to the development of a plan to erect an "Episcopal Church House," to be used for the social side of Church work at that place. Under the direction of Archdeacon Ayres a committee has been formed to secure the necessary funds. Miss Annie Morey, Morey Cottage, Chautauqua, N. Y., is treasurer.

## BUILDING DONALDSON SCHOOL

THE PROGRESS in the work of establishing the Donaldson School for Boys of Mt. Calvary Church, Baltimore, in its new quarters at Grovemont, Howard County, has been disappointingly slow, but it is now well under way, and will be finished, it is confidently expected, in time for the opening of the school on the thirtieth of September. This date is later than the usual date of opening, because of the need for as much time as possible in completing the work. The new building, with its schoolrooms and sleepingrooms as finally planned, is simpler and smaller than the one at first projected, being arranged with accommodation for only thirty boys instead of the fifty which the original plans provided for and which is considered the normal number desirable. A longer acquaintance with Grovemont has confirmed and strengthened the judgment of the rector and school authorities as to the desirability, fitness, and beauty of the estate as a site for such a school. It is a source of great gratification that the health of the headmaster, the Rev. Herbert S. Hastings, has greatly improved during the last month.

## FIFTY YEARS A PRIEST

ST. BARTHOLOMEW'S DAY and the Sunday following were celebrated at Fayetteville, Ark., as the fiftieth anniversary of the ordination to the priesthood of the Rev. James J. Vaulx, formerly rector of that parish. Fifty years ago, with the sound of war ringing on all sides, James J. Vaulx walked seventy



REV. J. J. VAULX

miles from Tennessee to Holly Springs, Miss. (including the return), to present himself for ordination by Bishop Green. Now, fifty years later, after a long ministry faithfully performed, he has celebrated this anniversary in

## THIRTEEN YEARS

Unlucky Number for Dakota Woman

The question whether the number "13" is really more unlucky than any other number has never been entirely settled.

A So. Dak. woman, after thirteen years of misery from drinking coffee, found a way to break the "unlucky spell." Tea is just as injurious as coffee because it contains *caffeine*, the drug in coffee. She writes:

"For thirteen years I have been a nervous wreck from drinking coffee. My liver, stomach, heart—in fact, my whole system being actually poisoned by it.

"Last year I was confined to my bed for six months. Finally it dawned on me that coffee caused the trouble. Then I began using Postum instead of coffee, but with little faith, as my mind was in such a condition that I hardly knew what to do next.

"Extreme nervousness and failing eyesight caused me to lose all courage. In about two weeks after I quit coffee and began to use Postum, I was able to read and my head felt clear. I am improving all the time and I will be a strong, well woman yet.

"I have fooled more than one person with a delicious cup of Postum. Mrs. S. wanted to know where I bought my fine coffee. I told her my grocer had it and when she found out it was Postum she has used it ever since, and her nerves are building up fine.

"My brain is strong, my nerves steady, my appetite good, and best of all, I enjoy such sound, pleasant sleep." Name given by Postum Co., Battle Creek, Mich. Get the little book in pkg., "The Road to Wellville." "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.**

the parish where, for more than half of his priesthood, he served as rector. The aged priest was himself the celebrant on the first of these days, while Bishop Winchester, who had come to do honor to the occasion, celebrated on Sunday, assisted by the Rev. W. J. Miller of Sherman, Texas. Instead of a set sermon, two addresses were made, the Bishop making an admirable address on "The Good Shepherd." This was followed by a short address by Father Vaulx full of reminiscences of his long service as a priest in the Church of God. An interesting feature of this anniversary was the gift of a goodly sum of money in gold presented to Father Vaulx by his former parishioners and his many friends in the community as a token of their love and esteem and of their appreciation of his labors as pastor and friend.

Father Vaulx, a candidate for Holy Orders in the diocese of Tennessee, was a student at Nashotah of the Class of '62, but did not graduate, as the Civil War coming on necessitated his return home in 1861; but it is worth while to note that Nashotah gave him his degree of B.D. He had as one of his classmates, William P. Ten Broeck, now Professor of Ecclesiastical History in the Seabury Divinity School at Faribault, who also has just commemorated the fiftieth anniversary of his ordination. Returning to Tennessee, Father Vaulx was ordered deacon on Whitsunday, 1861, by Bishop Otey, the pioneer Bishop of Tennessee, and was placed in charge of the mission at La Grange. It was while at La Grange that he took his long walk to arrange for his ordination to the priesthood with Bishop Otey who was at Holly Springs, Miss., seriously ill. As Bishop Otey was too ill to take the service he requested Bishop Green of the diocese of Mississippi to ordain the young man. This he did in St. Andrew's church, Jackson, Miss., on the Feast of St. Bartholomew, 1862. It is said that this was the only ordination to the priesthood that took place in the Church of the Confederate States, and because of this it may not be uninteresting to the readers of THE LIVING CHURCH to reproduce here his

LETTER OF PRIEST'S ORDERS

"In the Name of the Father, and of the Son, and of the Holy Spirit.

"Be it known to all whom it may concern,

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COLLEGE REOPENS SEPTEMBER, 12.

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A School for Girls. The Sisters of St. Mary. The forty-third year will open in September, 1912. References: The Rt. Rev. W. W. WEBB, D.D., Milwaukee; the Rt. Rev. C. P. ANDERSON, D.D., Chicago; the Rt. Rev. R. H. WELLES, D.D., Fond du Lac; CHARLES F. HIBBARD, Esq., Milwaukee; DAVID B. LYMAN, Esq., Chicago. Address THE MOTHER SUPERIOR.

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THE SISTER SUPERIOR.

that I, William Mercer Green, Bishop of the Protestant Episcopal Church in the diocese of Mississippi, did, in St. Andrew's Church in the city of Jackson, Miss., on the 24th day of August in the year of our Lord, 1862, under the protection of Almighty God and by the aid of the Holy Spirit, rightly and canonically ordain the Rev. *James Junius Vaulx*, to be a priest in the Church of God, and did give him authority to perform all the duties and functions of the same, and to enjoy all the privileges thereunto belonging, according to the constitution and canons of the Protestant Episcopal Church in the *Confederate States of America*, and the laws and usages of the Holy Catholic, and Apostolic Church of our Lord and Saviour Jesus Christ.

"Given under my hand and the seal of the diocese, this 25th day of August in the year of our Lord 1862, and in the 13th year of my episcopate.

"[Seal.] (Signed) W. M. GREEN,  
"Bishop of Mississippi."

**A "BOYS' USEFUL CLUB"**

AMONG the eighteen or twenty parochial agencies connected with the Chapel of the Advent, Baltimore (the Rev. C. P. Sparling, vicar), one of the most active and successful is the "Boys' Useful Club." The motto of the club is, "Do common things uncommonly well." The club was started in January last on the feast of the Epiphany with only four boys, and has now grown to thirty-one boys. The club meets every Saturday morning, except during the summer months, and its object is to try to teach the boys something useful, such as, for example, lessons in modeling, drawing, raffia, tying up bundles, looking up trains in time tables, etc. A short opening service is followed by work, then play, and drilling at the close. The boys give a penny a week towards the support of the club. Miss Elizabeth S. Hatton is the president, and has as her associates, Miss Daisy Clark, Miss Gambrill, Miss Ambler, and Mrs. Jones.

**HISTORIC CHURCH IS RENOVATED**

EXTENSIVE improvements are to be made immediately on St. Paul's Church, Richmond, Virginia. The interior is to be completely renovated, and the exterior stuccoed. St. Paul's is one of the largest churches in the South.

**DEATH OF REV. DR. KRUM**

THE REV. J. D. KRUM, D.D., a veteran missionary of Kansas, died at Ottawa, Kan., last week. He was over eighty and had done good service in Nebraska and Dallas, coming to the diocese some fifteen years ago. He had also done good service in the Presbyterian denomination in New York State before entering Holy Orders. He was ordained both as deacon and as priest in 1889 by the late Bishop Worthington of Nebraska, and worked in that diocese and in Texas before going to Kansas.

**DEATH OF MRS. WM. H. GARDAM**

THE WIFE of the Rev. William H. Gardam, rector of St. Luke's Church, Ypsilanti, Mich., died on Sunday, August 25th, at Marblehead, Mass. Mrs. Gardam was a daughter of the late H. N. Smith and Mrs. Laura Chase Smith and a great-granddaughter of Bishop Philander Chase. She had been ill some time at her home in Ypsilanti, but was convalescent and had gone to the sea-shore at Marblehead with her husband to hasten recovery. Her progress in that direction was, however, turned, and she passed away as stated.

A service was conducted at Marblehead by the rector, the Rev. W. M. Partridge at which

the Rev. Dr. Charles L. Wells and Archdeacon Babcock were also present. The body was then taken to Ypsilanti where the funeral service was conducted by the Rev. William Ladd Torrence, assisted by the Rev. Messrs Warren L. Rogers, S. W. Frisbie, Henry C. Attwater, and H. Hobart Barber. A sister, Mrs. James F. Trottman, Milwaukee, with Mr. Trottman, were in attendance. The aged mother of Mrs. Gardam, Mrs. Smith—author of the *Life of Bishop Chase*—is living in California and was not able to be told of her daughter's death.

**A COLORADO SUNDAY SCHOOL AT WORK**

THE MYSTERY PLAY, "The Little Pilgrims and the Book Beloved" was given by St. James' Sunday school of Meeker. This is the first time this play has been given in the district of Western Colorado. This school won the Bishop's banner for the largest per capita Sunday school offering. This offering was also the largest in amount in the district.

**DEATH OF TWO PRIESTS IN MAINE**

A LATE REPORT records the death of two priests of the diocese of Maine, the Rev. Asa Dalton, D.D., rector emeritus of St. Stephen's Church, Portland, and the Rev. Jabez C. Koon, until recently rector of the Church of the Good Shepherd, Houlton. More extended obituaries will be published next week.

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The Academic year began on the last Wednesday in September.

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THE RECTOR of St. Barnabas' Church, Troy, N. Y., the Rev. George A. Holbrook, recalled to his congregation on the Twelfth Sunday after Trinity that just thirty years had elapsed since the establishment of daily services in the parish.

## MEMORIALS AND OTHER GIFTS

A STAINED glass window has been placed in the morning chapel of Holy Trinity Church, Richmond, Va., in memory of Mrs. India May Gravatt, wife of the rector, who died on April 29th, 1911. It is a gift of the ladies of the congregation.

## NEW RECTOR AT HOBOKEN, N. J.

THE REV. MALCOLM A. SHIPLEY, rector of St. Peter's Church, Hazelton, Pa., has resigned and will begin his new work at Trinity Church, Hoboken (diocese of Newark), N. J., on September 8th, in succession to the late Rev. William Bernard Gilpin.

Mr. Shipley was born and educated in Philadelphia. He was graduated at the Central High School of that city; afterward at Haverford College; and from the Philadelphia Divinity School. Portions of his ministry have been spent at Holy Trinity Church and Zion Church, Philadelphia, and at Hazelton.

## ENTERS THE CHURCH OF ROME

IT IS REPORTED that the Rev. William Jurney, formerly of the clergy staff of St. Paul's Church, Brooklyn, has entered the Roman communion, and was baptized by one of the Paulist fathers in New York last week.

## LEGACIES AND BEQUESTS

BY THE WILL of the late Mrs. Caroline L. Ely of Rochester, N. Y., who died on July 14th, aged 95 years, which will was probated August 7th, many bequests were made: the \$25,000 residence on Troup street is given to the Bishop of the diocese and his successors in office, to be sold and the proceeds devoted to the purposes of the fund for Aged and Infirm Clergymen of the diocese of Western New York; the Church Home in Rochester receives \$5,000, and the Rev. E. P. Hart and sisters were made beneficiaries in the sum of \$2,500 each.

## DEATH OF COL. A. S. ALEXANDER

COLONEL ARCHIBALD STEVENS ALEXANDER, a distinguished member of the diocese of Newark, and Assemblyman of the New Jersey Legislature, 1905 and 1907, died in St. Luke's Hospital, New York City, on Friday afternoon, August 30th, after a short illness of typhoid fever.

Mr. Alexander was born at Castle Point, Hoboken, August 22, 1880. He was educated at St. Paul's School, Concord, N. H., and was graduated from Princeton and from the New York Law School. He practised law, and was a member of the firm of Besson, Alexander & Stevens, of Hoboken. He was the son of Mrs. Caroline B. Alexander, and a nephew of Colonel Edwin A. Stevens.

The funeral services were held in the Church of the Holy Innocents, Hoboken, on Sunday, September 1st, the Rev. G. Ernest Magill and the Rev. Thomas A. Conover, officiating. Governor Wilson of New Jersey, and many prominent state and other civil officers, attended the services. Interment was made at Bernardsville, N. J.

## LONG ISLAND

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6. *Zacharias in the Temple*. Gunston.
7. *The Visit of the Shepherds*. Naumann.
8. *The Presentation in the Temple*. Naumann.
9. *The Magi on their Way to Bethlehem*. Bida.
10. *The Massacre of the Innocents*. Unknown.
11. *Christ Among the Doctors*. Duré.
12. *The Temptation of Our Lord*. Naumann.
13. *Christ in the Home of Mary and Martha*. Unknown.
14. *Christ and the Disciples*. Hahn.
15. *St. John Baptists and Herod*. Unknown.
16. *Christ Preaching from a Boat*. Naumann.
17. *The Sower*. Unknown.
18. *The Sower*. Unknown.
19. *Christ Walking on the Sea*. Unknown.
20. *The Transfiguration of Our Lord*. Unknown.
21. *The Good Shepherd*. Hahn.
22. *The Good Samaritan*. Hahn.
23. *Parable of the Importunate Widow*. Unknown.
24. *Parable of the Rich Man and Lazarus*. Naumann.
25. *Parable of the Importunate Widow*. Webb.
26. *Mary Anointing the Feet of Jesus*. Bida.
27. *Foretelling the Doom of Jerusalem*. Naumann.
28. *Parable of the Wicked Husbandmen*. Webb.
29. *Judas Conspiring Against His Master*. Bida.
30. *Christ in Bethsemane*. Unknown.
31. *The Kiss of Judas*. Mayer.
32. *The Crucifixion, in frame with meditation of other scenes in the Life of Christ*. Unknown.
33. *The Holy Women at the Tomb*. Unknown.
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IT WAS BEFORE THE DAY OF

# SAPOLIO

THEY USED TO SAY "WOMAN'S WORK IS NEVER DONE."

letter to his congregation last week, announcing his engagement to Miss Rowena Keith Keyes of Brooklyn.

**MARYLAND**

**JOHN G. MURRAY, D.D., Bishop**

**Choirmaster of Baltimore Church Resigns After Successful Incumbency**

MR. JOHN PLEASANT, who has been organist and choirmaster for the past four years of the church of St. Michael and All Angels, Baltimore (the Rev. Charles Fiske, D.D., rector), has retired and will be succeeded on September 1st by Mr. Walter Williams, at present organist of St. John's Church, Georgetown, D. C.

**NEWARK**

**EDWIN S. LINES, D.D., Bishop**

**Choir and Acolytes of Orange Church Return from Outing**

THE CHOIR and acolytes of All Saints' Church, Orange, N. J. (the Rev. Clarence M. Dunham, rector), have recently returned from a two-weeks' outing on the Jersey coast. Thirty-five men and boys were in the party. The women and girls of the altar guild were similarly entertained later in the season at the bungalow which has been given to the parish by a devoted communicant of the church. This property is to be used for such purposes each season, and also to provide an outing for the poor of the parish.

**CANADA**

**News of the Dioceses**

*Diocese of Huron*

THE REV. DR. TAYLOR, son of Rural Dean Taylor, who has been on furlough, intends to return to his work in China, before his

holiday is finished. He has been helping in the services in the Church of St. Mary's during the summer.—AMONG recent improvements in the Church of St. Mathias, Berkeley, is a beautiful new altar of quartered oak.

THE JUBILEE FUND for Huron College is increasing steadily, and the cause is approved throughout the diocese. It is thought likely that a change of site will be made later on to another part of the city.

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WHEN a man goes to sleep at night in calm confidence that the clock at his side will wake him at six the next morning, he illustrates the faith (occasionally misplaced) that we of this century put in mechanical devices. A French inventor now invites us to a more sublime exercise of our confidence in machinery by bringing out a clock that we may trust to awaken us at different hours on different days in the week, to let us sleep over indefinitely on Sundays, and to perform as many duties between times, at special moments, as our fancy may dictate, such as starting a shoe factory twenty miles away at 5:36 A. M. on the 20th of the month, lighting all the electric lamps in the City Hall every day at 7:45, and so on. If this clock does not exhibit intelligence of its own, it surely acts as a remarkable storage-battery of its owner's intelligence, especially when we consider that it requires only a single setting for an indefinite performance of all these precise tasks. This device has been named the "auto-signal" by its inventor, Mr. Appoulot.—*Literary Digest.*

THOUGH sorrow must come, where is the advantage of rushing to meet it? It will be time enough to grieve when it comes; meanwhile, hope for better things.—*Seneca.*

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