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# The Living Church

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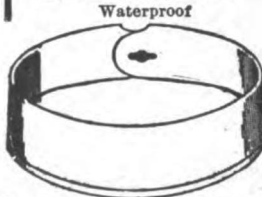
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VOL. XXXIX.

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 29, 1908.

NO. 18

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

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## THE PHARISEE AND THE PUBLICAN.

THE word Pharisee is by no means the same as hypocrite. When the Apostle Paul boasted that he had been "a Pharisee of the Pharisees," he certainly did not mean that he had been a hypocrite of the hypocrites. The word really means "separated," or "separatists." After the return of the Jews from the exile, the spiritual teachings of the prophets were crystallized into the law; and the Pharisees were those who sincerely and earnestly banded themselves together as strict observers of the law.

There were doubtless many good people among them, but the system was bad and its natural outcome was the kind of man pictured in this parable as one who, though a strict observer of the rules of his church, liberal to a degree, and free from the sins of extortion, injustice, and adultery, yet had this fatal defect like "a worm i' the bud," that "he trusted in himself that he was righteous and despised others."

Now whatever virtues such a man possesses, whatever sins he avoids, he yet falls afoul of the natural law, "he that exalteth himself shall be abased." To be satisfied with one's attainments is to stop progress, and to stop progress is to begin to die; while to parade one's virtues is to corrupt them, just as the intense consciousness and supercilious claim of being "a gentleman" leads to the acme of vulgarity. Carlyle is doubtless right, that the most deadly sin is the supercilious consciousness of no sin.

Alongside of the Pharisee our Lord places, as typical of those excluded from the select circle of "the saints," the poor Publican: an unworthy son of Israel; a political turn-coat serving his country's enemies for filthy lucre, and defrauding his own people in the collection of the hated revenue.

But his spirit was true, as the other's spirit was false. His prayer to God was "Be merciful to me a sinner," not lifting up so much as his eyes to heaven, and he came under the operation of the natural law, "he that humbleth himself shall be exalted." Such a man is not going to remain bad, as the other is not going to remain good. For it is a most serious perversion of the blessed Gospel of the Son of God, the good news of Divine grace for the humble, to make of it a scheme to save sinners from punishment merely. God's justifying grace introduces the penitent sinner into a realm of healing forces, as when a flower is transplanted to a more congenial soil, a more vital sunshine, and more salubrious air. Through grace we learn to "run the way of God's commandments and to attain His heavenly promises." This point is carefully guarded by St. Paul in the Epistle. Grace was to the great apostle a means by which he attained to what he was and on which he based all his hopes of future attainment. We are saved by the use of the Gospel, not merely by believing in it.

If anybody ever understood this parable it was the Saul, the Pharisee, transformed into Paul the humble, trustful recipient of the grace of God. Spiritual and racial pride stood in the way, at first, of his acceptance of the Person and Doctrines of the lowly Nazarene; but he was too true and earnest a man not to realize his need of deliverance, and he saw his only hope of ultimate victory in the risen Son of God.

And how truly was he exalted. Compare the place which he holds in the world's religious history with what it would have been had he failed to perceive the true meaning and power of that new movement which at first he opposed.

Not only in the next world, but in this also: "he that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

W. B. C.

IF THERE is any great and good thing in store for you, it will not come at the first or second call.—R. W. Emerson

IT IS AN impressive truth, that sometimes in the very lowest of duty, less than which would rank a man as a villain, there is, nevertheless, the sublimest ascent of self-sacrifice. To do less would class you as an object of eternal scorn, to do so much presumes the grandeur of heroism.—T. De Quincey.

## THE LAMBETH ENCYCLICAL AND RESOLUTIONS.

IT is a matter of regret to us that we are obliged to condense very materially our report of the Lambeth Encyclical and Resolutions. To print these in full in readable type would require at least ten pages of THE LIVING CHURCH. We are obliged, therefore, to content ourselves with the publication of the introductory portion of the Encyclical substantially in full, and with a condensed synopsis of what follows. The appended resolutions, 78 in number, do, for the most part, but express in formal language what is stated more hortatively in the Encyclical; but in some noteworthy exceptions we are printing the resolutions in full or in considerable part. For the Encyclical and the resolutions only, the Bishops declare themselves collectively responsible. The series of reports made to the Conference by its Bishops is to be printed as well for the information of the public; "but the responsibility for the statements and opinions which they contain rests with the several committees by whom they were prepared." It may be assumed that the entire matter thus involved will constitute a pamphlet of considerable size, the publication of which will, no doubt, be announced in the near future.

The key-note of the Encyclical gives to us the thought of Service. "The Son of man came, not to be ministered unto, but to minister"; "and the Church is set to portray and represent Him amongst men." The purpose of the Church is to serve humanity and thus to serve its Lord. The opportunities and details of service are the chief subjects embodied in the resolutions and in the topical sections of the Encyclical. These topics may chiefly be classified according to the resolutions in which they are presented.

Resolutions 1, 2, treat of difficulties connected with modern thought; and it is significant that this once burning topic no longer assumes the form of a menace to the Christian religion. It is recognized that "materialism has not, for the minds of our generation, the strength or the attractiveness that once it had." Clearly the Bishops are not afraid of science or of thought; and they recognize, at the same time, "that the historical facts stated in the Creeds are an essential part of the Faith of the Church." There is no surrender to a false "liberalism."

Resolutions 3-10 treat of matters pertaining to the supply of the ministry, the training of the clergy, etc.; and resolutions 11-19 with Education, in which the Bishops' conviction that "it is of vital importance that the Church should establish and maintain secondary schools, wherever they are needed, for children of the English-speaking race in all parts of the Anglican communion," convicts this American Church of some considerable dereliction of duty by reason of the few of such institutions, especially for boys, which we maintain, and the scant support which Churchmen give those that we have.

"Foreign Missions" are the theme of resolutions 20-26. The solidarity of the human race and the necessity for welding "all races and peoples, whatever their language or conditions," into "one body," are recognized, and the formation of racial Churches is declared "inconsistent with the vital and essential principle of the unity of Christ's Church." Several problems of the foreign mission field are wisely treated, and we shall await with much interest a report which the Conference discreetly and perhaps a little ambiguously "commends to the consideration of the Church" on the "correlation and coöperation between Missions of the Anglican communion and those of other Christian bodies." Resolutions 27-30 on the Book of Common Prayer do little more than sanction for the whole Anglican communion principles already acted upon in America. Some question may arise as to precisely what is meant in resolution 32—one of two resolutions, 31, 32, on the Holy Communion—in which, after declaring "that the only Elements which the Church can sanction for use in the administration of the Holy Communion are Bread and Wine, according to the institution of our Lord," the "Conference does not pronounce judgment upon such a course as in cases of absolute necessity may be in particular regions adopted by those Bishops on whom falls the responsibility of dealing with an imperative need," but insists "that any such divergence from the practice of the Church, if it is to be justified by actual necessity, ought to cease as soon as the conditions of necessity are over." The Church has always held, and the Anglican Prayer Books—especially that of the Church of England—plainly teach, in accordance with Catholic teaching generally, as Dr. Mc-

Garvey so well shows in his pamphlet on the *Real Presence*, that in cases of "actual necessity" there may be "spiritual communion" without actually receiving the elements. We doubt whether any new provision for such necessity can now be required, or whether the Bishops of a single section of the Catholic Church would be authorized to sanction any emergency measure differing from the unbroken rule of the Catholic Church as to the matter of the sacrament of the altar.

Resolutions 33-36, with the appropriate section of the Encyclical, treat of "Ministries of Healing." It is significant of the new thought of the day on this subject that the Bishops should have dealt with it at all. It has not been among the glories of the Anglican communion that it has been a leading force in this ministry. We quite recognize, in the language of resolution 33, "that the strongest and most immediate call to the Church is to the deepening and renewal of her spiritual life." We agree with the Bishops in urging "upon the clergy of the Church so to set forth to the people Christ, the Incarnate Son of God, and the truth of His abiding Presence in the Church and in Christian souls by the Holy Spirit, that all may realize and lay hold of the power of the indwelling Spirit to sanctify both soul and body, thus, through a harmony of man's will with God's Will, to gain a fuller control over temptation, pain, and disease, whether for themselves or others, with a firmer serenity and a more confident hope." This is good as far as it goes, even if somewhat lamely expressed. But the language of resolution 36 in regard to unction (see page 621, this issue) is distinctly disappointing. A part of the apostolic commission bestowed upon a Bishop at his consecration is, by the Anglican ordinals, couched in the words: "heal the sick." When, and how, do our Anglican Bishops propose to carry this apostolic power into effect? Implicitly the Anglican Churches undoubtedly recognize the sacrament of unction in these words; explicitly this Conference of Bishops "does not recommend the sanctioning of the anointing of the sick as a rite of the Church." Why, then, retain in the ordinal words which imply as a duty precisely what the Bishops refuse to recommend? And the second half of the resolution is not less disappointing. The Bishops do not "advise the prohibition of all anointing, if anointing be earnestly desired by the sick person." Bad as it is thus to thrust upon the "sick person" the determination of a sacramental question which the Bishops themselves ought to expound, it is still worse to note the conclusion. Instead of telling the priest in all haste to administer the sacrament when it is "earnestly desired by the sick person," he is simply to "seek the counsel of the Bishop of the diocese." But if the "Bishop of the diocese" has no better counsel to give than the Bishops of 243 dioceses at Lambeth assembled have given, we should think he might better seek the counsel of St. James, whose view, reinforced by the inspiration of the Holy Spirit, must probably be at least equal in cogency with that of the Bishop of one's own diocese. And to expect the priest to keep the sick man waiting while the Bishop—absent, no doubt, upon a distant visitation, or perhaps taking his vacation in England or in Europe—ponders upon the "counsel" which he will give, is rather beyond the deference to his superiors shown by the telegraph agent in the jungle of India, who, observing a tiger about to spring upon him, wired to the general manager: "Tiger about to spring on me. Wire instructions"! And if "care must be taken that no return be made to the later custom of anointing as a preparation for death," why should not care also be taken for a return of the earlier custom of anointing as a preparation for life? Really, this fling at Romans for postponing the sacrament too long comes with rather bad grace from Bishops who do not collectively recommend that it be used at all, whatever "counsel" may be given to the contrary by the Bishop of a single diocese. The only objection that can reasonably be alleged to the Roman practice is that unction is used too infrequently; but those who do not recommend that it be used at all are hardly in position to cast that reproach. The Anglican abuse, which our Bishops intend to continue, simply goes farther in the same direction than does the Roman abuse. It out-Romes Rome, instead of reforming a Roman abuse. As a whole, this resolution is regrettable; and it is the one instance in which the Bishops have given way to a spirit of partisanship. It is unworthy of them and of the dignity of the Communion which they represent.

MARRIAGE PROBLEMS evidently led to serious division of opinion among the Bishops, who recognize that "upon some of the questions which have been raised on the subject of marriage

we are speaking with less decision than may be expected, and that there are questions with regard to which we fail altogether to give such guidance as in some parts of our communion is gravely needed." Such questions, they hold, "must be dealt with separately in the several Churches of our communion." But one may express regret that the Bishops could not agree upon basic moral principles involved, though leaving the determination of legal questions to the several Churches. Thus, though we should not expect the Lambeth Conference to adjust nice questions that arise in England over the new parliamentary legalization of marriage with a deceased wife's sister, in spite of English canon law forbidding, it would seem that the Bishops might well have answered the abstract question: has marriage with a deceased wife's sister ceased to be "incestuous and unlawful," as it is declared to be by Canon 99 of the English code, as some English lawyers seem to think? All things considered, however, and recognizing the differences that prevail among theologians in other communions quite as well as in our own, the section on "Marriage Problems" may be held fairly satisfactory. Nowhere are the evils of our disunited Christendom so serious, perhaps, as in the impossibility of final determination of moral questions herein involved.

The "Moral Witness of the Church," on other topics is treated in resolutions 44-53. These treat of "the social mission and social principles of Christianity," which, say the Bishops, "should be given a more prominent place in the study and teaching of the Church, both for the clergy and the laity." In this view we concur, and a good beginning is made in the present resolutions. Resolutions as to Organization (54-56) provide for a reconstructed Central Consultative Body, much more truly representative than heretofore proposed. We defer consideration of this subject for the present.

Perhaps most important of the topics treated, in view of recent movements at home and abroad, is that of Reunion, to which resolutions 58-78 are directed. This subject we shall discuss more fully at a later date, and there is abundant material here for profound thought. For the present it is enough to say that the Conference has passed safely over the many specific pitfalls that had, rather ostentatiously, been erected. With respect to relations with Eastern Churches the language is admirable. The reference to the Roman communion, calling for "all Christian courtesies" on the part of "our representatives abroad" "towards the Churches of the lands in which they reside and toward their ecclesiastical authorities" is proper and timely; and the warning to our own people "against contracting marriages with Roman Catholics under the conditions imposed by modern Roman canon law," is dignified, temperate, and wise. That the time is not ripe for words of hopefulness with regard to Western reunion or intercommunion seems to us, as no doubt it seemed to our Bishops, beyond question. In avoiding anything like censure or controversy with our sister communion in the West, we believe our Bishops were quite wise. With regard to Old Catholics, the American treatment of the Kozlowski overtures must undoubtedly have been an embarrassment to the Conference; but the Bishops are quite justified in "earnestly deprecating the setting up of a new organized body in regions where a Church with apostolic ministry and Catholic doctrine offers religious privileges without the imposition of uncatholic terms of communion, more especially in cases where no difference of language or nationality exists." The reference is, of course, primarily to the late consecration of an Old Catholic Bishop for England. On the other hand, if it could be arranged by concordat that the Old Catholic Bishop in England were to be recognized as holding such a position as that held by the Anglican Bishop in Jerusalem, or as an episcopal ambassador to the Church of England, place might be found for reconciling the apparent invasion of episcopal jurisdiction in England. We do not believe the solution of this problem as to our relations with Old Catholics in Anglican lands is impossible, if it be treated in a statesmanlike way. Perhaps the English Bishops may be guided to treat the matter on a much broader plane than was given to the similar question in America. The failure to effect such a concordat here, when conditions were most promising, is a blot on the American Church which, probably, can never be erased.

Especially sound are the principles set down in the matter of relations with the *Unitas Fratrum*, to which we shall advert later. There was a pleasant interchange of courtesies with the Swedish Church, through an accredited episcopal visitor, and delicate questions as to the relation of that Church to Catholic Christendom were again deferred, no doubt wisely. Questions relating to Presbyterian or other non-episcopal bodies were, on

the whole, satisfactorily treated, and we shall await with interest the report on Reunion and Intercommunion which the Conference "receives with thankfulness and hope." It is noticeable that there is a significant and unmistakable absence of indorsement of all such experiments as the Shanghai conference, the Hankow attempt to turn a Church mission over to Methodists, and the Australian plan looking toward a dangerous form of union with Presbyterians. We trust that we have seen the last of such ill-conceived but well intended schemes.

On the whole, the outcome of the Lambeth Conference seems to us distinctly satisfactory. It were fatuous to expect strong utterances on questions upon which there is decided disagreement among Churchmen. Ecumenical councils themselves would be subject to a like condition. The Holy Spirit does not guide the Church by knocking a minority insensible or by coercing a majority into wisdom, as, in our impatience, we are sometimes prone to wish, but by the slow process of making men to be of one mind in an house. The Bishops have avoided some very tempting dangers, and if there are some relative disappointments in their Encyclical, there are at least fewer vulnerable positions in the latter than, for instance, in the Pope's late paper on Modernism. There is, too, a happy absence of that English localism which has sometimes distressed Churchmen in other lands than England. The Bishops write with a world-wide perspective, as Bishops of the Holy Catholic Church. One arises from the reading of the lengthy paper with a sense of thankfulness for the measure of guidance given our Bishops in their important deliberations.

**P**ROFESSOR MUNSTERBERG observes, in the course of one of his interesting papers on American life and conditions:

"It is said the United States spends annually five hundred million dollars more on fighting existing crime than on all its works of charity, education, and religion; the feeling is growing that a fraction of the money and energy expended would be ample to prevent much of this habitual crime from coming into existence at all."

One recalls this fact in thinking of the recent riots in Springfield, Ill. In all such cases, the first duty is to suppress rioting; the second, to punish the rioters; and the third, and much the most important, is to seek the causes and devise means to prevent like outbursts in the future. It appears that in Springfield, as in every other city in which there is a negro settlement, there has been tolerated a sink of low dives of vice, which have been the breeding places of crime. These exist, of course, in direct defiance of law. Why do they exist? Because depraved white men want them to, and because depraved white politicians find it profitable to protect them. To blame the negro race, as such, for the condition, is the opposite of just. If either race deserves to be attacked in retaliation for the crimes that emanate from these tolerated holes of vice, it is the race which has all the police power in its hands and the direction of all the uplifting agencies of the community, and yet has permitted these dens of degradation to exist. *Mea culpa!* should be the cry of the "good citizen."

And what to do about it? The problem is not local to Springfield. In every city in which *foci* of vice are deliberately tolerated, the way is being paved for more crimes like that which started the Springfield riot, and more riots like that which disgraced the Illinois capital. Shall the "good citizen" trouble himself about it? If so, he must begin to take his part in reclaiming our cities from bad government. He must become active before primaries and before elections—often a good while before. In performing these duties of citizenship he is protecting his family from danger. He is doing in twentieth century style what pre-historic man did with his club. When twentieth century men are as active in protecting their homes as pre-historic men were, these menaces will be wiped out.

And yet that is not enough. Having tried every other panacea in vain, we may at length be forced to try the effect of the Christian religion on people whom we account depraved, white and black. That is where the expenditure of some of that money that will be used in fighting crime, if we allow the crime-microbes to develop their full vitality, might be a successful preventive measure. It would have been considerably cheaper for Springfield to spend some money in trying to make a Christian of that poor negro wretch whose awful crime instigated the riot, than to have its present bills to pay—bills payable and paid in blood and bills payable and to be paid in cash. The "five hundred million dollars more on fighting crime

than all [our] works of charity, education, and religion" bring pretty poor returns to us.

Religion and morality cannot be purchased by any expenditure of money; and yet money expenditure, properly made, may greatly increase the religion and morality of a community. Professor Münsterberg is right in his view. As a people we are "penny saving and pound foolish." The "good citizen" cannot be cajoled into investing a dollar in Christian missions; but several hundred dollars of his taxes go to pay for the results of crime committed by those whom the Christian religion does not effectively touch.

When the "good citizen" can be induced to think seriously of the disproportionate amounts which he and his neighbors are investing respectively in trying to punish criminals, and in preventing crime, Christian missions to negroes and to white men at home will not cry in vain for money. The opening of mission churches, the preaching of parochial missions, the man to man and woman to woman work of clergy and of sisterhoods could save souls of sinners and dollars of tax payers in our cities if these instrumentalities could be trebled in our slums and supported adequately.

The twentieth century state is engaged, on a colossal scale, at the cost of hundreds of millions of dollars, in locking stable doors after the horse has been stolen.

## CANADA.

AN ODE.

Read at the Special Meeting of the Royal Society of Canada, on the Occasion of the Quebec Tercentenary, July 22, 1908.

Out of the clouds on Time's horizon, dawneth the new day, spacious and fair:

White-winged over the world it shineth; wide-winged over the land and sea.

Spectres and ghosts of battles and hatred flee at the touch of the morning air:

Throned on the ocean, the new sun ariseth; darkness is over, we wake, and are free.

Ages of ages guarded and tended mountain and waterfall, river and plain,

Forests, that sighed with the sorrows of God in the infinite night when the stars looked down,—

Guarded and tended with winter and summer, sword of lightning and food of rain,

This our land, where the twin-born peoples, youngest of nations, await their crown.

Now, in the dawn of a nation's glory, now, in the passionate youth of time,

Wide-thrown portals, infinite visions, splendors of knowledge, dreams from afar,

Seas, that toss in their limitless fury, thunder of cataracts, heights sublime,

Mock us, and dare us, to do and inherit, to mount up as eagles and grasp at the star.

Blow on us, breath of the pitiless passion that pulses and throbs in the heart of the sea!

Smite on us, wind of the night-hidden Arctic! Breathe on us, breath of the languorous South!

Here, where ye gather to conflict and triumph, men shall have manhood, man shall be free;

Here hath he shattered the yoke of the tyrant; free as the winds are the words of his mouth.

Voice of the infinite solitude, speak to us! Speak to us, voice of the mountain and plain!

Give us the dreams which the lakes are dreaming—lakes with bosoms all white in the dawn;

Give us the thoughts of the deep-browed mountains, thoughts that will make us as gods to reign;

Give us the calm that is pregnant with action—calm of the hills when night is withdrawn.

Brothers, who crowd to the golden portals—portals which God has opened wide—

Shake off the dust from your feet as ye enter; gird up your loins, and pass within:

Cringing to no man, go in as brothers; mount up to kingship, side by side: Night is behind us, day is before us, victories wait us, heights are to win.

God, then, uplift us! God, then, uphold us! Great God, throw wider the bounds of man's thought!

Gnaws at our heart-strings the hunger for action; burns like a desert the thirst in our soul;

Give us the gold of a steadfast endeavor; give us the heights which our fathers have sought;

Though we start last in the race of the nations, give us the power to be first at the goal.

FREDERICK GEORGE SCOTT.

## THE BEATIFICATION OF POPE PIUS IX.

[FROM OUR EUROPEAN CORRESPONDENT.]

ALMOST the only topic of religious interest in Italy at the present moment is the process for the Beatification of Pio Nono, which is now being held at Imola, near Bologna, of which city he was Bishop before his election to the Papal throne. It may interest my readers to have a brief account of the custom of Canonization, of which Beatification is a lower degree.

From very early times it was the custom to form in every Church a "canon," or list, of its saints and martyrs, to whom were added eminent men from other dioceses. Their names were read at Mass as the names of those whom God delighted to honor, whom later generations were specially called to serve by prayer, and by whose example they might profit. When the practice of invoking the saints came into vogue, these lists provided the names of persons who might safely be asked for their prayers. At first these lists were drawn up by each Bishop for his own diocese; but in course of time such errors crept in as the insertion of the names of heretics and other unfit persons; and it was a wise caution which led Alexander III., in 1170, to declare that no one should be revered as a saint unless he were approved by the Roman Church. The first person canonized by the Pope for the veneration of the whole Church was apparently Ulric, Bishop of Augsburg, in 993. It seems impossible to say when Beatification, as a lower grade, was distinguished from the higher honor of Canonization, which commonly, but by no means invariably, follows it. It may be said that while Beatification gives locally permission to venerate a saint, Canonization enjoins such veneration universally.

Before inscription on either list an enquiry is held as to the person's sound faith and holy life, and he must also be proved to have worked miracles. The enquiry is entrusted to the Congregation of Rites. Of course the standard of orthodoxy is that which satisfies the Vatican at the time; and the standard of conduct is affected by the current moral theology. The question of miracles is obviously one of difficulty, because theology has as yet arrived at no definition of miracle. And the wise provision that no process of Beatification shall ordinarily be commenced until fifty years after the death of the person in question obviously introduces the difficulty of judging matters of fact when eye-witnesses hardly survive. Indeed, the perusal of a large number of Acts of Beatification gives me the impression of a lack of detailed precision which makes them almost valueless as historical evidence. In the case of Pius IX. this difficulty is less, because it is only thirty years since his death.

If the verdict is favorable, the Acts are read during Mass at St. Peter's, usually in the long *Cappella Paolina* which runs over the facade. There is a good deal of pomp at this ceremony, but I wish I could say that there is much solemnity. On the contrary, I have never seen such inattention in church. The congregation push and stroll and chatter all through the reading and the Mass. In the afternoon the Pope comes to the church to pay the first solemn devotion to the newly beatified.

It is evident from what has been said that the office of the commission of enquiry, and of the Pope who acts upon it, is not that of conferring a dignity, like that of a King who confers a dukedom on a successful general. The Pope gives nothing; he only tries to ascertain whether such a person is one whom God has delighted to honor, and to assert the dignity granted by the Only Potentate. But it may be feared that this distinction is not always borne in mind, and that the popular thought is of a rank conferred by the Supreme Pontiff. At the Beatification last June of the B. Gabriel, inscriptions to this effect were placed on the doors of St. Peter's: "Blessed Gabriel, pray for the consolation of Pope Pius X., who has placed thee among the dwellers in heaven. Raised to-day to the honors of the dwellers in heaven, call to thy faith the hosts of young men perishing through error and lust." No doubt the form of these addresses is rhetorical; but popular rhetoric has a way of crystallizing into dogma.

And now as to Pius IX. himself. In what honor he is held by God it is not for me to judge. But if the proposal to place him in the canon means that he probably displays the qualities of a great saint, I am free to own that I cannot discern them. That he was a good and devout man, only those will doubt who believe the tales of a scandal-loving country; that he was kindly and had a pleasant humor, even these will allow. It is true, also, that he bore much sorrow in the cause of what he held to be right, and he earned the pity which is readily paid to dethroned kings. But that he rose in any way above mediocrity it were



difficult to maintain. I cannot agree with those who charge him with being a renegade from liberal opinions. He was never a Liberal. At one time he was taken with the fanciful scheme of Gioberti of an Italy freed from foreigners and united round the Holy See; but it was the latter factor that attracted him, and if that were impossible, the rest had no charm. He seemed a Liberal to Metternich, to whom reform was much the same as anarchism; and to the sanguine Roman populace, who in the inch he was willing to yield saw a prospective ell. But in the sense of a ruler who, seeing present evils, was eager to set them right at the possible loss to himself of some dignity, he was no more a reformer before than after Gaeta. He had the weak man's passion for getting power into his own hands. Perhaps the most noble of his actions was forbidding his soldiers to fight against the Austrians because they also were his children: a saying worthy of a Christian Bishop, but hardly compatible with temporal sovereignty over a kingdom of this world. The most important action of his reign perhaps was the use of the post office instead of a deliberative council for carrying the assertion of the Immaculate Conception. It was not much of a step in advance when, having called together a council to the Vatican, he lent himself to the intrigues which carried the decree of Papal Infallibility. For the sake of a few square miles of ill-governed territory, in which he was maintained by alien bayonets, he risked the alienation of a great part of Italy from the faith, and prepared the way for the subsequent apostasy of France. Having locked his prison doors on the inside, his querulous screams excited the pity of partisans, but the derision of antagonists and the shame of many devout Roman Catholics. Once more, on his death-bed, he rose to the dignity of his great position in sending a letter full of charity to the king whom he regarded as an usurper. A man is placed on the list of saints in order that others may seek advantage from his intercessions; and about this I have no right to speak. But I conceive that he is placed there also in order that they may learn from his example lessons of Christian magnanimity; and I am at a loss to know what lessons they will learn here. One lesson is too obvious to need enforcing. The demand for the Beatification of Pius IX. is really a demand for the Beatification of the narrowest spirit of papal autocracy; and there are, to my knowledge, very many earnest Roman Catholics who do not desire to worship this idol.

Fiesole, Aug. 8, 1908. HERBERT H. JEAFFRESON.

### PATIENCE.

BY STELLA PAUL CRAIG.

**H**AS it pleased the great Ruler of the universe to place you in the foremost ranks of those who are actively engaged in carrying forward the important work of establishing His Kingdom among men? Is it your privilege to work in a field where you can labor diligently, and watch the gratifying results of your endeavors? If so, you are fortunate; you are indeed favored, and have cause for thankfulness. It is so easy to be happy, when we are actively engaged in our chosen calling—the work we love, and are fitted for. We feel then that we are of some use in the world; that we are necessary to its advancement; that we are an integral part of the plan of the great Master.

But when affliction lays its heavy hand upon us; when we are forced, through illness, or adverse circumstances, to put aside all our projects, to stop all our interesting work, and just be idle—just stand by and watch our comrades accomplish their tasks so smoothly and easily, or else see the work flag, or perhaps stop entirely, because of our dereliction—then, indeed, our lot seems hard to bear.

But God, in His infinite wisdom, knows better than we in order to produce the best results. He is able to foresee the possibly can what part we should play in the general scheme whole finished fabric, and He knows just what is necessary that each one should do in order to perfect his plans.

It is indeed a hard lesson to learn—that we must not allow ourselves to become restless under the bonds with which a loving Father has seen fit to restrain our zeal; that we are, in some unknown way, doing more good by passive endurance than we could by active service.

If, then, it has been our lot to be placed in the class of enforced idlers, let us strive earnestly to learn the lesson of uncomplaining fortitude, so that in time we may be able to say with the immortal poet, Milton, who had not only poverty but the added affliction of blindness to bear: "He also serves who only stands and waits."

## CONCLUSION OF THE LAMBETH CONFERENCE

### An Encyclical and Many Resolutions Set Forth

#### A MEMORIAL ON BEHALF OF ANGLO-EASTERN UNITY

The Concluding Service at St. Paul's Cathedral

NEW NAVE OF HEXHAM ABBEY CHURCH CONSECRATED

The Living Church News Bureau  
London, August 11, 1908

**T**HE Lambeth Conference, which has been held in the Library of Lambeth Palace, under the presidency of the Archbishop of Canterbury, concluded, it is officially announced, its sessions on Wednesday last (August 5th). It has sat fifteen days in full session from 11 A. M. to 5 P. M., and sometimes later. The first group of sessions—Monday, July 6th, to Saturday, July 11th—was occupied in discussing the programme of some fifteen or sixteen subjects suggested by Bishops from all parts of the world, "and dealing chiefly with those administrative and missionary problems which confront the Anglican Communion in its world-wide mission." The Conference adjourned on Saturday, July 11th, and resolved itself into "strong representative committees" (of which a list has already been given in your columns) to consider each subject in detail. The report of each of these committees was received, and has been fully discussed by the Conference in the second group of sessions, which began on Monday, July 27th, and concluded on Wednesday. In accordance with former precedents, a series of resolutions has been passed on each subject, and an Encyclical Letter issued on behalf of the whole Conference, which was published on Saturday.

The number of Prelates taking actual part in the Conference has been 241, and the attendance throughout has been large. It is added that one of the most striking incidents of the Conference was the visit of the Right Rev. H. W. Tottie, D.D., Bishop of Kalmar, who was sent as a special representative of the Church of Sweden, with a letter of cordial greeting from the Archbishop of Upsala to the President. Bishop Tottie also took part in the deliberations of the Committee on Intercommunion, with a view to closer relations between the Anglican Communion and the Church of Sweden.

#### STEP TAKEN TOWARDS REUNION WITH THE EAST.

It appears that among the many petitions addressed to the Lambeth Conference was one presented by the Right Rev. Dr. Collins, Bishop in charge of English chaplaincies in Southern Europe, on behalf of an important Conference of Clergy held in St. Paul's chapter house early in July, to discuss what practical steps might be taken to promote the cause of reunion with the Eastern Orthodox Catholic Church. The Rev. Father Waggett, S.S.J.E., addressed the meeting, and was followed by the Rev. Leighton Pullan (St. John Baptist's College, Oxford), the Bishop of Southern Florida, the Rev. Father Smirnov (Russian Embassy chapel, London), M. N. de Lodyginsky, and others, and Bishop Collins, who occupied the chair. About sixty were present by invitation of the Anglican and Eastern Orthodox Churches Union, including the above mentioned Bishops (Dr. Collins being the Anglican President of the Union), with those of Milwaukee, Harrisburg, New Westminster, and Coadjutor of New Hampshire. For an immediate step in friendly relations, it was resolved that a petition should be presented to the Lambeth Conference asking that a delegation might be sent to the Russian National Church Council, which, it is hoped, will soon meet, after a lapse of more than 200 years. "The reestablishment of this Council on a sound canonical basis is of the profoundest importance to the Russian Church, both in its spiritual life and discipline, and in its relations with other Churches." The petition, circulated for signatures among clerical members of the A. & E. O. C. U. and leading laymen, was signed by about 550 English and American clergy and 400 laymen, and reads as follows:

"To his Grace the President and to the Archbishops and Bishops Assembled in the Lambeth Conference.

JULY, 1908.

"MOST REVEREND AND RIGHT REVEREND FATHERS IN GOD:

"We, the undersigned clergymen and lay communicants of the Church of England and of Churches in communion therewith, knowing that it is the will of our Blessed Lord that those who believe in His Blessed Name shall be One, and feeling assured that a great future is in store for the Church of Russia, humbly express the earnest desire that your lordships in conference may decide that,

when the approaching Synod of the Russian Church shall meet, delegates, representing the Churches in communion with the see of Canterbury, be sent with a letter of fraternal greeting to the Bishops of the Russian Church.

"And your petitioners will ever pray, etc."

#### CLOSING SERVICE OF THE LAMBETH CONFERENCE.

The Lambeth Conference of 1908 came to an end on Thursday last, the feast of the Transfiguration, with a celebration of the Divine Mysteries at the High Altar of St. Paul's Cathedral Church. The celebrant was the Archbishop of Canterbury, the assistant sacred ministers being the Bishops of London and Winchester. The music was Stamford's "service" in B flat. Among those who formed the procession up the nave, besides the prelates attending the Conference, were the members of the Lower Houses of the Convocations of Canterbury and York and of both Houses of Laymen. At the conclusion of the Nicene Creed, which was said, not sung, the Bishop of Missouri, Presiding Bishop of the Church in the United States, who had been appointed to preach the sermon, was escorted from his seat in the sanctuary into the pulpit, while the other prelates took seats outside the choir gates facing the preacher. The Rt. Rev. Dr. Tuttle's appearance on this occasion was thus referred to by the *Times* representative:

"An aged and gracious personage with a long grey beard appeared in the pulpit. It was the Bishop of Missouri, the Presiding Bishop of the Church in the United States. His sermon greatly impressed the congregation with the entirely natural and unaffected earnestness and feeling with which it was delivered, especially in its concluding passages, when the venerable prelate, carried away with his emotion, burst into tears."

During the administration of the Blessed Sacrament, which the prelates alone received, the Cathedral choristers sang very softly and sweetly the Rev. John Henry Newman's hymn, "Praise to the Holiest in the height," to a very effective melody composed by Mr. A. Somervell. After the blessing, still kneeling, the congregation sang the hymn, "O Food that weary pilgrims love," to the well-known tune by the Rev. Dr. Dykes. Then followed a short office, specially prepared for the occasion, in which (to quote from the *Church Times*) "the note of thankfulness for a happy gathering was blended with a note of farewell greeting."

#### CONSECRATION OF NEW NAVE OF HEXHAM ABBEY.

The new nave of Hexham Abbey (now parish) church, near Newcastle-on-Tyne, in Northumberland, was consecrated on Saturday in the presence of a large gathering of ecclesiastics and lay people, the Bishop of Newcastle being the chief officiant. The prelates present were to the number of nineteen, including, besides the Bishop of the diocese, the Archbishops of York and Melbourne, the Bishops of Barbadoes, Bristol, Carlisle, Down and Connor, Durham, Korea, Lebombo, Meath, Nassau, Newcastle (N. S. W.), Ontario, Qu'Appelle, Richmond, Trinidad, Wangaratta, and Bishop Hamlyn. The cost of the restoration has been £30,000. Hexham is one of the most ancient towns in the kingdom, and portions of its Abbey church, including the famous crypt of St. Wilfrid, date from remote Saxon times. The first church on this site was built by St. Wilfrid in 676, when he was abbot of Hexham, and four years later it was raised to the dignity of a Cathedral church upon that celebrated Churchman becoming the first Bishop of Hexham. Hexham remained the seat of a bishopric until 821, when it was united with Lindisfarne, and is now included in the see of Newcastle. The Saxon church, with the exception of the crypt, was destroyed by the Danes in 875 and in 995, and a Norman church was built on its site in the latter part of the eleventh century. The choir and transepts of the present church, an excellent example of early English, are supposed to date from about the beginning of the thirteenth century. There was also an early English or Decorated nave, but that was destroyed by the Scots at the end of the thirteenth century. Hexham Abbey church has now, by the work of restoration, a nave again. The old portion of the church is built largely of Roman masonry, brought from the Roman station at Corstopitum (now Corbridge) three miles away.

J. G. HALL.

IF WE HAD nothing to depend on but our own power or holiness, it would indeed be a hopeless task to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and the rest. But as it is, the Spirit of power and love having been given us in Holy Baptism, we know that these things are not beyond our power, provided only that we take care not to drive away that good Spirit by our sins.—*Keble*.

## THE LAMBETH ENCYCLICAL AND RESOLUTIONS.

*"To the Faithful in Christ Jesus, Greeting:"*

**W**E, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, two hundred and forty-three in number, all having superintendence over dioceses or lawfully commissioned to exercise Episcopal functions therein, assembled from divers parts of the earth at Lambeth Palace, in the year of our Lord 1908, under the presidency of the Most Rev. Randall Thomas, by Divine Providence Archbishop of Canterbury, Primate of All England and Metropolitan, after offering prayer and praise in the Cathedral Church of Canterbury and receiving in Westminster Abbey the Blessed Sacrament of the Lord's Body and Blood, and invoking the help and guidance of the Holy Spirit, have taken into consideration various questions affecting the welfare of God's people and the work of the Church of Christ in divers parts of the world.

"We who speak are bearers of the sacred commission of the ministry given by our Lord through His Apostles to the Church. And the Church in which by the Providence of God we bear this office carries responsibilities which are peculiarly its own. These arise of necessity from its past history and its present position. They are patent to the world, and we need not set them forth afresh. In the development of human history they have been laid upon us by the good hand of our God. We receive them with humility and hope: with humility, and with penitence for our own failures and shortcomings, as we recall the great traditions of the past, the grave and careful learning, the courageous and patient reverence for truth, and the fervent devotion of those who were our fathers in the Faith; with hope, for we realize that the links which bind us to that historic past are not fetters upon the free and enterprising spirit which is essential to progress. We belong to a Church which, in the words of one of our number who has entered into rest, is the 'Church of free men, educating them into a knowledge of the liberty wherewith Christ hath made them free.' . . . . ."

[After enumerating the manner of deliberation, it is stated that "the judgment of the Conference is expressed in the Resolutions, 78 in number, appended to this Letter. These, and these alone, are affirmed by the Conference." Reports of committees will be published; "but the responsibility for the statements and opinions which they contain rests with the several Committees by whom they were prepared."]

"It was to be expected that the main trend and tenor of our deliberations would be taken, consciously or unconsciously, from that tendency of the Church's work, that conception of the Church's office which is at the present time foremost in men's thoughts. By the word Church in this connection we mean the whole society of Christian men throughout the world. We shall speak later of what belongs more distinctively to our own Communion. Different aspects of the Church and of its duty have been prominent in different epochs of Christian history; and according to this difference there has been a variation in the main current of men's interest and debate concerning the problems of the Church's life; now one class of problems, now another, has seemed inevitable, absorbing, supremely important in all assemblies of Christian people. It is therefore a significant fact that, when we review the work of this Conference, and ask what aspect or idea of the Church has been predominant in our deliberations, we find that through them all, in the many fields over which they have travelled, there has been ever present the thought of the Church as ordained of God for the service of mankind. How the Church, in the name of Him to whom all men are dear, may best serve for the true welfare and happiness of all—this, through all the diversity of detail, has been the constant theme of our study and discussion during the weeks which we have spent in the Conference and its Committees. Round this thought of service the resolutions which we have reached seem to take their place, grouped and correlated with a suggestive readiness of coherence.

"It may be well to note with regard to this thought, first, that it is at the very centre of the Church's character as declared by our Lord and Saviour Jesus Christ; and, secondly, that in our day men are realizing it with increasing clearness and intensity.

"First, then, at the heart of that conception of the Church which Christ our Lord has taught us is the thought of Service. For He came, 'not to be ministered unto, but to minister'; and the Church is set to portray and to represent Him amongst men;

## AUGUST NEWS IN NEW YORK

## Bishop and Archdeacon are in Conference

## FRESH AIR RELIEF WORK AMONG WOMEN AND CHILDREN

## Brotherhood Assembly Meets on a Roof Garden

## NOVELTIES, WITH EVENING COMMUNIONS, AT A BRONX CHAPEL

The Living Church News Bureau,  
New York, August 24, 1908

**D**R. NELSON, Archdeacon of New York, was, last week, the guest of Bishop Greer at his country house in Easthampton, Long Island. The preliminary arrangements for the public funeral of Bishop Potter, with other matters of diocesan work and interest, will be discussed, and tentative details of the obsequies for the late Bishop may soon be announced.

## SUMMER RELIEF WORK.

The City Mission Society is finding an unusual number of people, especially mothers with sick babies, appealing for a short stay in the country, away from the noise and trying conditions in the metropolis. Some idea of the overcrowding in this city may be had from a report of the fire marshal in investigating the causes leading to loss of life at a fire a few weeks ago. He finds that in a section bounded by two adjacent avenues and four cross streets, making three blocks, there are 1,620 families housed, and the total number of inhabitants nearly 10,000. Like conditions prevail in other districts; and in them there is much sickness at this time. The work of the Society is greatly increased by the prevailing poverty. Eight hundred mothers and children have been sent to the country during this season.

The Boys' Camp at New Milford, Conn., on the Sound, was built to accommodate 50; it has had never less than 90 in camp since its opening in June.

## BROTHERHOOD OF ST. ANDREW.

The August meeting of the Local Assembly was held on the roof of St. Bartholomew's parish house, Tuesday evening, August 18th. About seventy-five men and boys were present. Mr. Hubert Carleton spoke on "The Normal Man." The preparations for the coming National Convention at Milwaukee were announced.

## THE SUMMER AT ST. BARTHOLOMEW'S.

An experiment was tried this year, not only of keeping St. Bartholomew's Church open through July and August, but of engaging a special preacher for each month. The Rev. Dr. J. G. H. Barry, Dean of Nashotah, and the Rev. J. Stuart Holden, of London, have conducted the services, assisted by the parish choir in full ranks. The church has on the average been about two-thirds full. Mr. Holden's style is described as "evangelistic"; he is said at times to use "very homely illustrations."

At the parish house on East Forty-second Street, Sunday night religious meetings have been held on the roof garden; including lectures illustrated by lantern pictures on the Life of To-day in the Cities of Palestine, by the Rev. Sydney N. Ussher. The attendance has been very large; all seats taken and people standing. The roof garden will be used until the nights become chilly, when the lectures will be given in the chapel, which has been repainted and redecorated during the summer.

## NOVELTIES IN THE BRONX.

The Rev. W. Brown-Serman, deacon in charge of St. Martha's mission in the Bronx, has tried plans of providing Sunday night services for the children as well as the adult members of families. Evening Prayer, with an address, is said in the chapel; simultaneously a children's service is held in the basement by Deaconess Simpson. The result is that the whole family goes to church, and the chapel has been crowded all summer. A celebration of the Holy Communion has been provided on two recent Sunday nights. It is reported that the attendance has been very large, and many persons received. The idea has been to give opportunity to communicate to the many in modern city life who cannot attend morning services on Sundays or work days.

CEREMONIES are different in every country; but true politeness, which is the result of good-sense and good-nature, is everywhere the same.—O. Goldsmith.

## CONDITIONS OF THE CHURCH IN CHICAGO

## Some Considerations That Make That Work Especially Difficult

## WHERE SHALL ENDOWMENTS BE FOUND FOR DOWN TOWN PARISHES?

The Living Church News Bureau,  
Chicago, August 24, 1908

**T**HE rapid growth of suburban life in and around Chicago during the past few years has brought with it some distinct phases of parochial and diocesan problems. During these years of prosperity, suburban residence has increased in every city of the United States, but there are some special features which are peculiarly characteristic of Chicago's Church life. They are not always kept in mind, either in the diocese or outside of it.

These special features include the fact that Chicago is the youngest great city in the world. The able and liberal givers in its older parishes all resided near the center of the city, twenty-five or more years ago. They generously contributed their offerings to build their churches and, later on, their parish houses, and in some cases their rectories, and they builded well. In some instances the historic Chicago fire was an additionally complicating factor in the work of building what are now the older and down-town churches, inasmuch as parish debts incurred before the fire were piled on to the new buildings, which were promptly erected on the old foundations after that mighty catastrophe.

During this last quarter of a century, or so, a large proportion of these same generous Church people have moved to the wealthy and beautiful suburbs, and there they have at once been brought face to face again with the same duty of building churches, parish houses, and rectories. It is not often that the same parishioners have to grapple twice in the same generation with the difficult question of erecting church edifices, but the new and rapid growth of Chicago has forced this question upon our devoted Church people so universally that it has been accepted in every part of the suburbs as a matter of course. On the principle that the more one is asked to give, the more one wants to give, and, up to a certain point, the more one actually does give, this has been a decided stimulus to the life of the diocese. It has, however, been inevitably accompanied by some drawbacks, and amongst these the difficulty of raising very large sums for extra-diocesan purposes and also for the endowments of the older and down-town parishes, have been conspicuous. Twenty years ago the strongest parishes in the diocese were these older ones, and they were then able to give from twice to three times as much money for missionary purposes as they can do to-day. In the meantime the greater part of their wealthy and well-to-do membership has moved to some suburb or other, only to be confronted promptly with the heavy demands made necessary by the erection of the many new and handsome suburban parish buildings with which the diocese is being so admirably equipped. These new duties are paramount, and conflict, of course, to some extent, with the missionary claims of the diocese and of the Church at large.

These same liberal and able givers are also perplexed when their old parishes appeal to them for the large gifts that are imperatively needed in all these down-town parishes for endowment. Their present duty is so clearly to pay for their own new parish buildings that the down-town appeal for the endowment of buildings which they themselves had erected does not always find a ready response. In a few years all these prosperous suburban congregations will have fully paid for their new structures, and we may then confidently expect that the stream of liberality will be readily turned towards an increase of gifts for all kinds of missionary purposes, and also for the endowment of the fine church buildings which are every year becoming more and more "down-town churches."

These older parishes are now doing a deal of local missionary work. They are in most cases surrounded by a shifting population dwelling mainly in boarding houses or small apartments. This kind of population presents many appealing and oftentimes pathetic opportunities for missionary work, but does not contribute proportionately either in parish workers or in offerings of money. In some cases even now from one-half to sixty per cent. of such membership is being ministered to by the other forty or fifty per cent. In other words, only about one-half feel able to pay the bills, maintain the parish societies and schools, and regularly attend the services, so that the other

half can swarm in at Easter or at any other convenient time and find the Church alive and in readiness to serve them. This proportion of supporters is bound to decrease, as the city grows, so that endowments are simply a necessity, and the time will also come when corps of parish workers must be sent into the city from the suburbs, to keep up the week-day and week-night usefulness of these well-located missionary centers.

These problems, of course, are common to all our cities, large and small, but we doubt if there are many large cities where the same set of Church people have had to go through two series of church building experiences within the same quarter of a century.

#### PERSONALS.

The Rev. Frank C. Sherman, rector of Trinity parish, Aurora, has returned from his vacation, which was spent at Madison, Wis. During his absence the Rev. J. S. Mahood of Belvidere, Ill., and Mr. John Henry Smale of the Brotherhood of St. Andrew took charge of the parish services. The choir outing was spent on the Fox river, near Ottawa, Ill., in July. Trinity parish, Aurora, is in thriving condition under the effective leadership of the Rev. F. C. Sherman.

The Rev. Dr. Herman Page of St. Paul's, Hyde Park, is spending two months or more at his cottage on MacMahon Island, Me. He is to return during the first week in September. The parish has been in charge of the associate rector, the Rev. G. W. Laidlaw, during the summer, excepting during his vacation, which was passed with relatives in Western New York, and at Newport, as well as at Cornell University. The Rev. C. H. Bixby, rector emeritus of St. Paul's, also took some of these services, having spent part of the summer in northern Michigan. The choir of St. Paul's camped at Mona Lake, Muskegon, Mich., in tents, during the first part of August. There were about forty men and boys in the party.

Letters from the Rev. T. A. Snively, who has been abroad for some months, state that he expects to return to Chicago during the fall. He will be cordially welcomed by a large circle of friends.

TERTIUS.

## EPISCOPAL JURISDICTION IN CHINA.

### THE ANGLO-AMERICAN CONCORDAT.

**I**N the matter of episcopal jurisdiction in China, the following points were agreed upon by the Bishops undersigned at a Conference between them in Lambeth Palace on July 28th:

1. That, for the better development of the missionary work of the Anglican Church in China, and for the convenience of diocesan organization, the provinces of Kiangsu, Anhwe, and Hupeh, and those parts of the provinces of Hunan and Kiangsi which lie north of lat. 28 deg. N., are recognized as the sphere of episcopal jurisdiction of the American Bishops, and the province of Chekiang as that of the English Bishop.

2. That the English Church agrees to put its work already existing within the American area above described, or in future to be developed there, under the care of the American Bishops, both English and Chinese clergy to be licensed by them, it being understood that no further control of this work is to be exercised by the American Bishops than has hitherto been exercised by the English Bishops.

3. That the English Church will find a suitable sphere for the expansion of its missionary work under its own Bishops in those parts of Hunan and Kiangsi south of lat. 28 deg. N. which are at present unoccupied, and in provinces further to the south and west.

4. In the case of the congregation of St. Paul's Church, Shanghai, it shall be under the jurisdiction of the American Bishop, but shall be at liberty to retain the Prayer Book it has hitherto used until a General Synod for China authorizes a Common Prayer Book; to select its own pastor, subject to the approval of the Bishop, and to manage its own affairs as in the past.

5. That all congregations of English Church people, ministered to by English clergy, throughout the whole area, both those already existing and those in future to be organized, shall be under the jurisdiction of the English Bishop, who shall be called "Bishop in Chekiang, with jurisdiction over English congregations in Mid-China," or, for shortness, "English Bishop in Mid-China."

6. That the jurisdiction over English congregations in Mid-China be not given a diocesan character, but considered a collection of English congregations on foreign soil, of which Holy

Trinity Cathedral is the chief, but that the Bishop may appoint chaplains and a registrar.

7. That the Church of the Holy Trinity, Shanghai, having, through the episcopate of two English Bishops, been termed Cathedral, shall retain the title in the form "Holy Trinity Cathedral"; but that there be no ceremony of enthronement, and that no Chapter be constituted nor Cathedral dignitaries appointed.

8. That nothing in this agreement shall prevent the Church Missionary Society from maintaining, as heretofore, a secretary and office at Shanghai for its mission in Chekiang.

9. That the trust-deed of the Anglo-Chinese School in Range-road, Shanghai, shall remain unaltered; but, on the next vacancy of the post of missionary trustee, the remaining trustees shall be asked to appoint a C. M. S. missionary working in Kiangsu.

10. That the Bishop in Chekiang shall establish his Cathedral within, and appoint his diocesan officers for, the province of Chekiang.

11. That this agreement shall come into operation on January 1, 1909.

F. R. GRAVES, *Bishop of Shanghai.*

HERBERT J. MOLONY, *Bishop in Mid-China.*

L. H. ROOTS, *Bishop of Hankow.*

(Approved) RANDALL CANTUAR, July 31, 1908.

DANIEL S. TUTTLE, *Presiding Bishop, Lambeth,*  
August 1, 1908.

## INTERROGATIONS.

BY CYRUS MENDENHALL.

**T**HERE are some common things that always suggest interrogation points. Why is it some people say they cannot believe in Christianity, its evidences are not convincing, and yet they believe in ghosts, spooks, spiritualized slates, and dancing tables?

Others have no faith in Jesus, but find great wisdom and wonderful uplift in Buddha or Confucius—how is it? Doesn't this expression, picked up somewhere, cover such cases: "There is such a thing as credulous incredulity and superstitious irreligion"? My sympathies are with all honest, candid doubters. I do not believe in calling them names, but some of their statements are a weariness to the flesh.

Mr. Chadwick (Unitarian) says: "A man is a learned fool who argues that all Jewish and Christian history for two thousand years, as commonly received, is but a fiction patched up a few centuries ago by wicked monks and Jews."

Why is it that many people are much more ready to believe some slanderous statement about a man than they are to accept some word in his praise? Why is it that while we are quite sure we are honest in our beliefs, we are not so certain of those who differ from us?

Why is it that the beauties of some distant landscape, and the waters "afar off" are praised and sighed for, when as good or better can be found at our doors? Why will people follow a medicine faker, who has nothing to recommend him but his excessive cheek, and put their lives in his hands? Why is it that a religious mountebank can draw larger crowds and collect more money and receive more praise than a steady going, respectable follower of One who shunned all eccentricity and sensationalism?

Let a man announce himself as a "Cowboy preacher," "a converted clown," "a reformed cut throat," "a regenerated renegade," and let him enact a religious farce or industriously slay straw men, and, verily, the multitude will be carried away as by a flood.

Why is this thus? Why shouldn't we all be a little more sensible, a good deal more charitable, a great deal more Christ-like? Why not?

AT ST. LAURENCE'S CHURCH, West Wycombe, Bucks, Eng., is a ball on top of the tower, in which is a small table and circular bench capable of seating twelve persons. The ball is reached from the belfry by a chain ladder. The church is on a hill 640 feet above the sea level, and is now only used in summer, on account of its inconvenient position. In the church is a curious font stand of carved oak, representing a serpent climbing after a bird. Four birds stand on the flat top and amidst these is placed a silver gilt cup. The nave is lofty and has a painted ceiling; in the chancel is a painting in oils by Borgnais of The Last Supper.—*Ontario Churchman.*

## THE LIVING CHURCH

### RITUAL IN THE LODGE AND RITUAL IN THE CHURCH.

By De L. Stow.

EVER and anon, the question is asked, "Why do not men attend Church, as in days gone by?" Various have been the answers to this question, but in the opinion of the writer the correct solution of the problem is that the services and ritual of the lodges of the various fraternal orders have been made so much more satisfactory and pleasing to the man of average intelligence that he is being drawn away from the Church, and into fellowship with the lodge.

The human mind longs for that which is aesthetic and beautiful. Thus we find that in parishes where a proper ritual is in use, there is health, strength, and advancement; and that this is true, not only in respect to the Church itself, but in such a parish we also find that our brethren of the denominations are constantly making innovations in their services, and are unceasing in their efforts "to make the paste more closely resemble the jewel." The love for ritual is as old as the mind of man; to efface it is an impossibility.

It is with sorrow we know that in some dioceses the effort to suppress it is accompanied with intolerance, bigotry, persecution, and even hypocrisy. That which is permitted to be done in the parish which is rich, strong, and influential, is denied to the parish which is poor and weak. The natural result follows; the strong becomes stronger, and the weak weaker. Discontent is the inevitable result. At this point the lodge opens its door, and offers that which the Church denies. Upon entering the lodge, the new member is initiated by a ritual more ornate, more advanced, and more detailed than any of which he ever dreamed in Church practice. The initiatory "team" conducting the exercises are disciplined to their work, are robed in expensive vestments, are supplied with attractive and appropriate paraphernalia, and with an environment that is winning and effective, they impress upon the mind of the initiate, ideas which are most antagonistic to those which he has received from his spiritual teachers and masters; historical and Bible stories, dramatized, are enacted before his entranced vision by trained performers, in proper style, and in appropriate costumes, all teaching the lesson of morality, fraternity, love, truth, charity, benevolence, and humanity. Teaching only that which is pure and beautiful, and doing this in a chaste and ornate manner, is it a wonder that the member comes to love his lodge, its principles, its practices and procedure? Nay more, is it a subject of wonder that many a faint hearted Churchman, one, perhaps, whose parish has been subjected to discipline for the offense of placing lights upon its altar or some other equally heinous crime, should shun the narrowness which he has experienced in the Church and court the liberality which greets him in his lodge?

These are not idle words. On the contrary this is a question to which our authorities in the Church must give a most considerate attention, for the reason that several of the most influential fraternal organizations have established branches in which women are admitted to membership. These lodges are becoming exceedingly popular, and membership therein is rapidly increasing. All that has been said in respect to the regular lodges applies with equal force to these auxiliary organizations, and is my firm belief that unless a more liberal spirit shall be manifested in some quarters in respect to the conduct of the services of the Church, it will not be many years before we shall hear the question proposed, "Why do women no longer attend the services of the Church?"

Very few have ever given this subject the consideration which it merits; and very few have any conception of the numerical and growing strength of the fraternal organizations. As an illustration, one order of which the writer is a member, at the time of his initiation had in the state of New York only 30,000 members, at the present time that number has increased four fold, and at the present ratio of increase its present membership should double within ten years. At first its ritual was extremely simple. From time to time it has been amplified and made more ornate and impressive. With every change has come an increase of membership and interest, coupled with a larger attendance at its meetings.

Churchmen, and especially those in authority, should learn a lesson from the facts above stated.

Those who are, we trust vainly, putting forth every possible effort to stem the growing tide in favor of a more reverent, more impressive and more beautiful service for the Church,

should consider how that upon each and every night throughout the entire year, thousands of lodges of the various friendly orders are engaged in teaching millions of their fellow countrymen and country-women lessons in ritualistic practice, some of which are good and beautiful and tending only to elevate and better mankind, others which are low, depraved, and bestial; but all ritualistic, and all having an effect which cannot be overcome.

### CHURCH VISITING.

By MARY WICKLIFFE VAN NESS.

CHURCH visiting may be a powerful means of grace, or it may be decidedly, as our English friends say, "the other way about." Of course if we are told by our rector to call on Mrs. George Washington Jones or Mrs. Cadwallader Smith, because she comes regularly to the Church services, at once we try to recall the inspiration for this duty. We prepare our minds by getting into a sympathetic attitude. We read Malachi 3 : 16, and we say to ourselves, that "we hope we can induce our visitors to join our guild, and to draw nearer to our blessed Lord, through work for His Bride, the Church; that as He certainly did establish a kingdom in this world, and that kingdom as we find it now, is the Church, so we are working specially and specifically for Him in bringing persons into His Kingdom."

I say we *think* all these things, but do we *do* these things? Some very comical experiences recently give another view. They reminded me of the experience of a settlement worker, who, having to leave two little girls to their own devices, told them "to play ladies." They seemed much pleased, and the elder at once assumed the role of "lady," and began: "Have you no soap for scrubbing this room?" "Does your husband drink?" "What wages does he get?"

The settlement worker stopped her in mid career by saying: "Why, that's not ladylike!" "Oh, yes mum, it is. That's just what the Church ladies says to my mamma when they's visit-ing."

Of course those we have in mind are not quite so strenuous. But to have to reply to questions such as only census takers generally ask: "This is a nice flat, how much do you pay for it? What does your husband do?" And then the comment: "It's a paying business, I've heard," and a pause, obviously waiting to be enlightened as to what his pay is.

Then hearing that one has lately come into this parish from a larger church, comes the comment: "Well, ours is a small church, and not much of a preacher, and we have many empty pews. I often go myself so as not to leave an empty seat."

When you express a desire to know the ladies, and assist in parish work, and that you are willing to meet them half way, you are told in a thrilling, chilling tone—"Half way? It must be three quarters, yes, in most cases you must go all the way." When she leaves she says: "Be sure to come to church," and you are tempted to say: "You've given me every reason to stay away."

And yet, this lovely little Church, struggling with all its might to exist in the midst of multitudes of godless people, had a choir whose voices, training, and reverential demeanor would shame many of the wealthiest Church choirs in the city. With a rector who was most earnest, and who preached exceptionally spiritual sermons; and guilds of busy ladies who only needed a little more enthusiasm; but whose Church visitors needed the divine gift of tact.

Why not establish a training class for Church visitors, teaching them the things to say and *not* to say? If they think poorly of their rector as a preacher, let them try to remember his zeal, his earnestness, his unremitting labors for the Kingdom. If they think the guild ladies are reserved and unsocial, let them resolve to warm them up to meet the new-comers with smiling eyes and genial hand shakes. To try to get an optimistic idea of their little corner of the dear Lord's vineyard, and tempt the outsiders by the old Scripture welcome: "Come with us and we will do thee good."

IF YOU WISH to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay you; and then to you nothing will be pure. You will spoil everything you touch, you will make misery for yourself out of everything which God sends you; you will be as wretched as you please.—Charles Kingsley.

## THE LIVING CHURCH

### "PLANTING THE CHURCH IN AMERICA."

HERE is in possession of Mr. Joseph E. Packard ofinghamton, N. Y., an elaborate painting by T. H. Matteson entitled "Planting the Church in America," of which a reproduction is given herewith. The painting was originally made by the artist for the Hon. Henry R. Mygatt in 1857-8, and ultimately came into the possession of its present owner. It is an interesting study, the detail of which is explained by the artist himself in the following notes from his pen:

Originally I designed to christen it "The First Celebration of the Holy Eucharist in America," but on a careful examination of history I found it impracticable to do so. That event, according to Wilberforce (*History of the American Church*), I found occurred at too early a day, and under circumstances not available for pictorial purposes. Accordingly I have selected the later expedition of Sir Humphrey Gilbert (1583), to whom was granted the first charter for a colony by the Crown of England (*Holmes' Annual*, Vol. I, p. 92). He landed at St. John's Harbor and took possession of the country for three hundred leagues every way around it, and published laws for the government of the territory, among which was one for the establishment of public worship according to the Church of England. Coupling this circumstance with the fact that it was the custom of Master Wolfall, "a learned man," who sailed with Martin Frobisher, to administer the Holy Communion on shore wherever they touched, I have selected such a scene as the subject of the picture and christened it "Planting the Church in America."

The party is supposed to have just landed from the vessels seen in the distance, and erected a temporary altar in the wild forest on the shore. The venerable minister is in the act of presenting the symbols of the divine mystery to a kneeling girl, whose youth and beauty typify the freshness and purity of the early Church. In the same group are other figures participating in the solemn rite.

The standing figure in this group, with the Prayer Book in his hand, is supposed to be the view of the originator of the expedition, Sir Humphrey Gilbert.

It may be objected that I have placed the Bread and Wine both in the hands of the minister at the same time, but I claim the painter's license, who is limited to a single incident and moment of time to tell the story clearly and at once. And if I placed only the cup in the hand, or the Bread, it might as soon be taken for a person bestowing alms, whereas the story is now complete and unmistakable.

Behind this group, on the left, are other kneeling figures, putting forward a soldier in armor on guard, and two Indians, silent and grave spectators of the scene. I know it has been the practice of artists to represent the Indians in similar scenes as savage and hostile, but all my reading confirms me in the belief that they were always friendly and inoffensive towards the whites until their hostility was provoked by repeated oppression and abuse. I have chosen to represent them in the latter character, awed by the earnestness of devotion exhibited in the sublime and mysterious ceremony of which they are the witnesses, and mingling unconcerned with these strange beings of another and higher race.

In the left-hand corner of the picture, in the act of recording the incidents of the moment, sits the historian of the expedition, Stephen Parmucius Bordeins, a learned Hungarian, who accompanied the adventurers to record their discoveries and exploits. In the distance is a group of sailors, laborers, etc., just landed from the boat. At the right of the principal figure are others, male and female, in various attitudes of devotion, and two figures standing who represent the miners, laborers, etc., of the party. In the right-hand corner is seen a family party, a man supporting his wife, who, though sick and exhausted with the fatigue of the voyage, is waiting reverently her turn to participate in the sacred rite, and a boy who has fallen partly asleep at the father's arm. Another figure kneels in the foreground with her back to the spectator, and two lads are occupied in expressing the juice from the cluster of grapes plucked from the wild vines that climb around the trees. At the head of the altar is erected a "faire pillar of wood on which is infixed the arms of England engraven in lead." The picture is not assigned to be a literal illustration of any particular incident.

In what I conceive to be the true scope and spirit of pictorial composition as well as poetry, it illustrates the fact of the early establishment of the Church upon our shores, and in accordance with the mass of facts, the probable manner of its introduction, with the devotional spirit that characterized the early colonists. According to Hackluyt, Sir Humphrey Gilbert was "the first of our nation that caused the people to erect an habitation and government in these countries." Instead of seeking to discover mines and to amass wealth, as others who preceded him had done, he "sought only to prosecute effectually the full possession of these so ample and pleasant countrys for the Crown and people of England." And among the motives given are, "the honor of God; compassion of poor infidels, captured of the devil (it seeming probable that God hath reserved these Gentiles to be seduced into Christian civility by the English nation); advancement of his honest and well-disposed countrymen willing to accompany him in such honorable actions, and relief of sundry people within this realm distressed." He knew

that the carriage of God's Word into those very mighty and vast countrys was a high and excellent matter, likely to excite God's heavy judgments if it were intermeddled in with base purposes.

Wilberforce remarks: "The most marked feature of the whole adventure is this repeated recognition of the making known the faith of Christ as its leading object. And far as after years fell below these early aspirations; and long, therefore, as this blessed end has been deferred, we at least, who look across the broad Atlantic to the orderly and happy increase of the daughter Church, are allowed to witness much of its completion. Few sights can call more loudly for deep gratitude to God."

This profound devotional feeling is what I have endeavored to portray in the picture. How far I have succeeded I leave for you and your friends to judge. One thing is certain, if my success has been at all equal to my intentions and desires, it ought to be complete.

The picture is reproduced on the following page.

### JAPAN MAKES INNOVATIONS IN FOREST MANAGEMENT.

JAPAN is the only government in the world which takes upon itself the working of its lumber business, according to Consul General Henry B. Miller of Yokohama, in a report in which he quotes the director of the Japanese Forest Bureau.

The Mikado's government has set apart a quarter of a million dollars to build sawmills and lumber roads, manufacture lumber in remote districts, and put it on the market. Except railroad ties for Manchurian roads, the Japanese government exports no timber. It is all needed at home.

Many governments in different parts of the world own forests, but, as a rule, the timber is sold where it stands, and the buyer cuts and markets it. That is the way it is done in the national forests of this country. The Japanese government, however, proposes to carry on all parts of the work, from planting the trees to selling the lumber after it has been manufactured. The report says:

"Recently an official in the department of Agriculture and Commerce was sent to the United States, and others to Europe, for the inspection of the timber trade and forestry administration. A commission was also sent to India for the same purpose. A specialist on forestry in the same department is to be sent to South America shortly on a similar errand. The latter will thoroughly study the rubber plantations, and, if possible, bring back roots or seeds for planting in the Bonins and Luchu groups.

"The Japanese department of Agriculture and Commerce, which established a sawmill in Akita prefecture in 1906, making a grant of \$100,000 in that year and \$150,000 in 1907 to develop the business, has obtained a vote of \$150,000 toward the fund for the extension of the lumber business, and new government mills are to be established in Nagano and Aomori prefectures. Before the end of this year there will be nine timber mills in all in Akita, Aomori, Miyagi, and Kumamoto prefectures, all worked by the government. In many forests reserved by the government there is a very heavy supply of timber, but these forests are remote from railways, rivers, or sea-ports, and much expenditure is necessary for opening roads or constructing other means of transport in order to make such timber available.

"District forestry offices will, however, not work mills regardless of profit, as strong competition is going on among them. It is stated that the government mills will only supply their products to merchants in Japan, and the works are not yet progressed to such a stage that the government can export direct. So far, the export of timber by the government mills has been confined to supplying sleepers to the South Manchurian Railway Company."

A LADY is simply the highest type of a woman. She will be gentle and modest, mistress of temper and curiosity. She will know and honor her own place in the social order, as the divinely appointed molder, teacher, and refiner of men; and out of this beautiful and noble place she will not seek to move. To fit herself for her place she will cultivate body and mind—the body in health and vigor, that she may take her share of burdens and be cheerful under them, and that her work in the world shall be fairly done as her hands can do it; and the mind in knowledge, accomplishments, and taste, that she may delight and help in her home. There is a hidden lady in every woman, as there is a gentleman in every man, and, no matter how far the actual may be from the possible, a true lady or true gentleman is always recognized and acknowledged by this nobility in the human heart.—*John Boyle O'Reilly.*

TRY TO BE something in the world, and you will be something; aim at excellence, and excellence will be attained. This is the great secret of success and eminence. "I cannot do it," never accomplished anything. "I will try," has wrought wonders.—*Hawes.*



THE LIVING CHURCH

HISTORIC PAINTING—"PLANTING THE CHURCH IN AMERICA."

T. H. MATTESON.

## THE LIVING CHURCH

### CENTRIPETAL AND CENTRIFUGAL FORCE.

By ROLAND RINGWALT.

ALL through life we feel grateful to those who, in our childhood, taught us what the centripetal and centrifugal forces meant. In the operations of a railway or a factory, in the constant working of natural agencies, we see that powerful influences draw some things toward the centre and that powerful influences drive some things in another direction. Verily, there is no discharge in that war. As two mighty armies or two great fleets might battle for dominion, so the attractive and repulsive ever continue until the student of physics is tempted to repeat the familiar strain of the chorister, "As it was in the beginning, is now, and ever shall be." Often nature seems at peace. There is no roar of wild billows on towering rocks, no crash of thunder, no howling of wind, no breaking of branches, and yet in the stillness of a June morning as surely as in the madness of an equinoctial gale, the centripetal and centrifugal forces continue to operate. Once learned, the lesson is never forgotten—never forgotten, we are reminded of it every day and every hour.

These two forces are as incessant in the intellectual, the social, and the ethical as they are in the physical realm. Of the millions of children now going to school some, of course, will never learn anything, but those who do learn may be roughly divided into two classes: the ordinary minds which regard it as disgraceful not to know what is considered important or essential, and the more independent minds which, even if there is no new thing under the sun, mean to find out some new view of an old thing. Given the same amount of industry, memory, and talent, and yet Jack will read certain books because the consensus of critics admires them, and Bob will hunt out some almost unknown books in which he will find treasures new and old. If they go around the world, Jack will see everything in the guide-book, and Bob will find out-of-the-way places no guide-book ever mentioned. If they become learned men, Jack will publish a new edition of a classic, with some erudite notes in support of conclusions already accepted by nine authorities out of ten. Bob will give his eyesight and his patrimony if he can reverse a generally received view in philosophy or economics, and he would cheerfully go to a lunatic asylum if, in his cell, he might prepare a biography proving to his own satisfaction that Newton was a man of inferior mathematical capacity, that George the Third was an intellectual prodigy, or that the Junius letters were so insignificant that it was a waste of time to ask who wrote them. It is not worth while to debate the relative merits of Jack and Bob. Science, history, philosophy, and literature are what they are because in every generation some have followed the high roads and some have struck out new paths. They cannot help it, any more than Jack's remote forbears could help their desire to plough the paternal field or Bob's great-great-great grandsire could help his yearning to sail in some distant sea.

Of a thousand people apparently and really moral and religious, how little we really know! But among half a dozen whom we do know, we will probably find that in some cases the force of a good example was a magnet or a guiding star, while in other cases the deep loathing caused by some hideous spectacle deterred from evil. Lord Shaftesbury's life long struggle to elevate the poor and wretched was largely due to a disgusting sight he witnessed as a boy, and to his unwavering purpose that such sights were to be finally banished from England. The men of Sparta were wrong in leading the helots into drunken carouses; but many a man's stern resolution against intemperance dates from some vile orgy he beheld in childhood. In a library, among hundreds of readers, there will be those who will be won by such lines as Goldsmith's good parson, while others who would not feel the charm of such a picture may be frightened and horrified by the awful sketches of Hogarth. If the love of heaven draws the saint upward, the fear of hell has kept many a sinner from plunging downward. Almost every day we hear a grateful voice speak of a high and pure example, but it is a rare thing to hear a man tell how he was shocked and restrained by an example of a very different type? In many instances the beauty of virtue is abstract, the horror of sin is vivid, and because it is vivid the poor man does not steal, and the over-worked servant girl bears her lot rather than accept luxury and ruin.

If our mind once grasps this subject we cannot drop it without looking at the sad side. Why do so many people choose the wrong road? Why is there so much intemperance,

gambling, dishonesty, and unchastity? Here again we shall see that vice is often so presented as to be alluring. A vicious play may be advertised with fiendish ingenuity, and dangerous companions sometimes remind us that Satan may be transformed into an angel of light. Then, too, we must admit that some poor creatures have a morbid craving for bad associates, bad books, low amusements; their bent is in the wrong direction. But "the unco guid" and "the rigidly righteous" have their share of responsibility. Narrow, tyrannical persons have often disgusted impulsive and generous souls with high and heavenly things. Every hypocrite leads someone to doubt the reality of the virtue the scoundrel pretends to have. Petty bigotries, incessant clamors about trifles, lead impatient young people to forget that much good advice is mixed with this everlasting straining at gnats. Some of the most serious stumbling blocks in the world are people who are continually wailing about stumbling blocks. Puritanism is so offensive, so meddlesome, so irritating that many a wild prank is rather a rebellion against unwise restraint than a deliberate choice of evil. The weak presentment of a truth leads someone to doubt whether it is a truth, the blundering way of doing the right thing is responsible for some other person's doing the wrong thing; in a hundred cases open to us all we can see that the offender is sinned against as well as sinning. Pharisees have sometimes made the publicans whom they despised.

Out of these facts we can learn two things we always need—humility and charity. It may be for a long time we have complacently nourished the belief that we are very industrious, that the centripetal force of industry drew us into all kinds of good works. Slowly and unwillingly we remember that our parents and teachers spoke blunt words about our laziness, that we were constantly in trouble on that account, and that finally the evil examples of tramps and blockheads shamed us into a remorseful industry which has now become habitual. We think ourselves economical, and perhaps only the menace of the poor-house made us so. We do not gossip about our neighbor, and we forget how many "frightful examples" deterred us. The average mortal has good cause to own that his righteousness has often been centrifugal rather than centripetal. The evil consequences of wrong-doing often appeal to our lower prudence when our eyes are not fixed on the beauty of holiness.

When we are most humble we are most charitable. Perhaps our brother never knew the right way and stepped out of it rather than purposely abandoned it. He may have been crammed with good precepts and nourished with very little good example. Some pity is due to the poor fellow who in his 'teens received his good advice from an ignoramus, and his bad advice from a brilliant young collegian. It is unfortunate if an emotional young girl never hears any hymns except wretched doggerel, and contrasts these strains with Byron or Swinburne. John Foster's essay, telling why evangelical religion has been rendered offensive to men of taste, is one of the best papers in the English language. There is a great deal more in the centripetal and centrifugal forces than we thought of in our school days.

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EARTH AND HEAVEN, morality and religion, go eternally together. Each conditions the other. Where the battle is fiercest, there will ring the gladdest shouts of victory. Are not the foes that beset us now, my brothers, grim enough, and the gashes they cut deep enough, to give prowess the opportunity and ecstasy of a present crown? "Here," said Goethe to the discontented spirits about him who dreamed of a freedom across the sea—"here, if anywhere, is America"; and "Here, if anywhere," calls out the genius of our souls, "is heaven." Heaven let us make it, and, in making, possess it.

The dear old earth! Are we not its sons? Do not its winds course in our blood? Is not its speech our spirits' mother tongue, and can heaven display any magnificence unpainted with its scenery? Even now its streets turn gold under errands of duty; and its meanest hovels shine like celestial mansions when the heavenly Father's children are greeted in their doorways; and its works and cares and sympathies—the farm, the shop, the mill, the wharf, hospitals and schools and hustings and council chambers and halls of justice—all have tints and lustres that fit them for foundation gems in the City of God. Immortality has already begun.—*From The Commonwealth of Man, by the Rev. R. A. Holland, D.D.*

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MOST ARTS require long study and application; but the most useful art of all, that of pleasing, requires only the desire. It is to be presumed that a man of common-sense who does not desire to please, desires nothing at all, since he must know that he cannot obtain anything without it.—*Lord Chesterfield.*



*Helps on the*  
**Sunday School Lessons**

JOINT DIOCESAN SERIES  
SUBJECT.—*Bible Characters*  
BY THE REV. ELMER E. LOFSTROM

**ISAIAH, THE EVANGELICAL PROPHET.**

FOR THE TWELFTH SUNDAY AFTER TRINITY.

Catechism: IX. "Chiefly Learn." Text: Isaiah 53:6.  
Scripture: Isaiah 6:1-8; 9:1-7.

**C**HILDREN have little interest in the abstract. Try to make this lesson concrete. The call of Isaiah is put in the sixth chapter. Why? There seems to be an interesting chapter in the life of Isaiah in the answer to this question. The arrangement of the book seems to be chronological in the main (6:1; 7:1; 14:28; 20:1; 36:1; 38:1; 39:1). We may then suppose that Isaiah had given the messages or "sermons" of the first five chapters before receiving this call. He was a prophet and preached the messages of warning God gave him. But his message had been despised, and his hearers had mocked at his warnings. See 5:19. Such a reception of a message which he gave out of a burning heart, and with a realization of the truth of his message and the need of the warnings, must greatly have disheartened him. He felt that there was no use of preaching to men who would not repent. The call he now received made it clear that he must keep up the work. He was called to a "ministry of hardening." This is the most difficult and discouraging work which a man can undertake. That is why it was necessary for Isaiah to have this wonderful vision. When inclined to be discouraged because his message was not received, he had but to remember this vision.

Every message of warning must result in repentance, or else it will of necessity result in hardening. By reading verses 9-13, you will see that Isaiah is sent to give warnings which would remain unheeded.

He received the vision in the Temple (v. 1). There are three parts to the vision. He first sees God in His holiness and mystery. He sees the seraphs there ready to do God's bidding. He heard them sing, "The whole earth is full of His glory." This is a pledge of the future, rather than a present fact (Rom. 3:23; 8:20; I. St. Peter 1:11).

In the second part of the vision he comes to a realization of his own sinfulness as he stands before God in His perfect holiness. He now realizes that he himself is unworthy to speak for God because his lips are "unclean."

In the third part of the vision he sees that through the mercy of God there is forgiveness and cleansing possible through the appointed means of grace as typified by the coal from off the altar. Through this experience he is made ready to accept the call now laid upon him as explained above. Notice that the call came to him through a vision of God asking, "Whom shall I send, and who will go for us?" He saw the need. The people needed the warning. God was eager to warn them and to save them. God gave St. Paul the same kind of a call to go into Europe (Acts 16:9). He calls us still in the same way. Wherever men need the Gospel, there God would send His Gospel. Who will answer with Isaiah, "Here am I, send me"?

The second Scripture passage brings before us one of Isaiah's most famous messages. To make this concrete we must include the first part of the message also, which begins at 8:19. The Revised Version makes it clearer. A careful study of the passage will reveal a very sad condition of things. The chosen people of God are putting more trust in wizards, clairvoyants, and "mediums" than in their God. Isaiah says that there is only one hope, and that in a return to the Law and the Testimony (*i.e.*, the worship of the Temple wherein was the "Ark of the Testimony"). In view of the fact that they do not return, the darkness and gloom are the most complete possible.

The first verse of chapter 9 is a little obscure. It probably means, "There is no gloom equal to that poured out for her." The gloom is compared with that over the land during two recent Assyrian invasions (II. Kings 15:29, 30; I. Chron. 5:6, 26). It will help you to understand and picture the condition of the time to read the sad account of the reign of Ahaz in II. Kings 16, since he seems to have been the king at this par-

ticular time (7:1). Read also II. Kings 17, for the condition in "Israel," which embraced Zebulun and Naphtali, here referred to.

Having spoken of the present gloom and darkness, Isaiah is inspired to set over against it the "day" when the Light shall shine upon the land. He tells of the coming of the Christ. Verse 2 is made use of by St. Matthew, who himself lived in this region, when the Light shined into his darkness (St. Matt. 4:14-16). Verse 3 should be read from the Revised Version or Marginal Readings Bible: "Thou hast multiplied the nation, thou hast increased their joy," etc. He compares the joy at the coming of the Christ to the joy in harvest and that among victorious soldiers dividing the spoils. The hold of the "enemy" shall by Him be broken as the yoke was broken "in the day of Midian"—a reference to the famous victory of Gideon and his chosen band.

The concluding verses declare that He shall bring in true peace. The equipments for soldiers shall be useless; "for burning." He then gives those mystic names, "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." This shows beyond dispute that the great Deliverer and Light Bringer is something more than a mere human king. In the light of its fulfilment, we see that it can only refer to the coming of Jesus of Nazareth, the Prince of the House of David, in whom was fulfilled the promise made to David. We see then how Isaiah, who had been ready to give up preaching because the people would not repent, learned to look beyond the present time of discouragement and gloom to the time when God would visit His people.

## 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.

### THE PURPORT OF THE PREAMBLE.

*To the Editor of The Living Church:*

**A**N unsigned article in your issue of August 9th, entitled "The Relation of the Constitution and Canons of the American Church to the Fundamental Law of the Church," deserves and rewards careful study. The writer of the paper is so evidently honest and open-minded, that I am not without hope of persuading him that his opposition to the proposed Preamble to the Constitution springs from a misunderstanding. With his main contention as to the secondary and subordinate character of written constitutions, as these stand related to the real organic life of the Church, I have no quarrel. In fact, I would go farther than he in this direction, and would also apply to the State what he affirms of the Church. The Constitution of the United States, for example, contains ever so many words and phrases (literally scores of them) for which no definitions are vouchsafed in the instrument itself. Much was taken for granted by the framers as being already a recognized part of the unwritten organic law that had given form to human society ever since human society began to be. Probably for this very reason, these same framers thought it expedient to prefix to their written Constitution a *Preamble* setting forth no fewer than seven purposes which it was hoped the publication of the document would serve. They were not establishing the State—that had been established centuries before they were born—they were simply justifying a new incorporation of the State within certain metes and bounds that were henceforth to be acknowledged as independently national. They did but adapt first principles brought from the old world to certain conditions which had developed in the new.

I go with the writer also in all that he says about the elusiveness of the distinction between "constitutions" and what are variously known as "laws," "statutes," and "canons." A distinction there is, but that the gulf is neither so wide nor so deep as is commonly supposed, is evidenced by the fact that one and the same subject-matter is in some of our States put into constitutional and in others of them into statutory form: the truth being that constitutions are but canons written upon parchment hard to tear, while canons are constitutions written

upon paper easy to tear. But there is an untearable something back of both the sorts of them.

The precise point at which, in my judgment, your contributor misses his way is where (quoting no doubt from memory), he writes as follows:

"It (the Preamble) did preserve the historical date A. D. 1607, but in such false light and connection as to constitute a fault instead of merit; for it might, being by the Preamble said to be the date of the founding of the American Church—which it clearly was not—be readily supposed to mark the day of a *break* with the past."

Here, by substituting one word for another, doubtless in perfect innocence, the writer muddles the whole stream of his argument. The Preamble says nothing at all about the "founding" of any American Church; what it does say is that in 1607 "this American Church" was "planted" here. There is all the difference in the world between the two methods of speech. We *found* what is *de novo*, or freshly conceived; we *plant* only what is already alive. The American Church when "planted" stood for a living entity anterior and preëxistent. "Thou hast brought a vine out of Egypt, thou hast cast out the heathen and *planted* it." There is the whole story in a nut-shell. Had the vine been a dead thing, the planting it would have been of no avail; but having in it the secret of life, "when it had taken root it filled the land." This is no play upon words; the phrases of the Preamble were not carelessly selected or put together haphazard. There was a vine brought out of England and "planted." It took root. Whether it shall "fill the land" is another question, and one that depends in part on the vine-dressers. National churches have no such guarantee of perpetuity as attaches to the Church Catholic. Offshoots from the great vine may, for cause, be permitted to perish, even as "candlesticks" may be removed.

But this is an aside. Clearly your contributor ought, on his own showing, to be for the Preamble rather than against it; since the Preamble does but preface the Constitution with a warning: "Do not imagine that this is all. Do not mistake an instrument for the reality which, *qua* instrument, it exists only to make operative." Unless I have misunderstood your contributor, this is the very thing he is driving at. An inkling that he has put himself on the wrong side appears in what is said near the end of the article about amending the Preamble. If, after all, we must have it, let it be thus and so, the writer remarks. But has he duly weighed the difficulties in the way of undoing what is partly done, in order to start afresh? Under our system, constitutional amendments, after having been passed to what may be called their "first reading," are no longer susceptible of change. When it comes to the "second reading," in the Convention next following the one in which they were approved it is, Take it or leave it. The alteration of so much as a comma has become impossible.

In all candor, I submit to your able contributor this consideration: Would it not be wiser of him to accept the proposed Preamble, with all its imperfections (as he accounts them) on its head, rather than pull down a structure partly built, with a view to attempting to rear on its ruins something only a very little better? I appeal to him, in the interest of peace and progress, "Come over and help us."

WILLIAM R. HUNTINGTON.

### PRIESTS WANTED FOR ALASKA.

To the Editor of The Living Church:

**C**HIS summer a deacon, three laymen, and two women have been added to the staff of the Alaska mission. But these are barely sufficient to fill vacancies caused by missionary furloughs and retirements. The need for priests is still urgent. Bishop Rowe thought he had found in England this summer the right man for Ketchikan, the most important mission on the south-east coast. At the last moment his hopes are dashed because the wife of the clergyman who had volunteered cannot pass the medical examination. In a letter just received Bishop Rowe says: "Won't you try to find some volunteer for Ketchikan and for Nome? Try!"

May we inform the Bishop when he reaches this country September 15th that the volunteers are ready? The Board of Missions made the necessary appropriations last May. It is not a question of money, but of men. Particulars will be supplied on request.

JOHN W. WOOD.

Church Missions House, Corresponding Secretary.  
281 Fourth Ave., N. Y.

### THE SUPPLY OF THE MINISTRY.

To the Editor of The Living Church:

**W**ITH much interest I have read in the Church papers and in the daily press various articles bewailing and deploring the lack of candidates for the ministry. It never seems to occur to any of the correspondents to do anything except bewail and deplore. There are plenty of candidates to be found, but sometimes they come from families possessed of meagre resources and require financial assistance for their college education. A clergyman, a classmate of mine, told me that within a few years there were four young men in his parish, of the best material, who were eager to study for the ministry, but that he was unable to secure assistance for them and they were obliged to go into business. It is useless to enumerate similar instances. The Church has the same reason for giving financial aid to the candidates for its ministry that the nation has for giving financial assistance to the cadets at West Point and Annapolis. The Educational Aid Association, of which the Rev. Percy Stickney Grant is president, of which I have the honor to be secretary, is now assisting ten young men, candidates for the ministry, to obtain their education at one of our Church colleges. Any persons who, in place of bewailing and deploring, wish to do something, may assist by sending their checks to the treasurer of the Association, Mrs. Thomas Bloodgood Peck, Jr., 640 Madison Avenue, New York.

Yours truly,

FRANCIS JOHNSTONE HOPSON.

New York, August 19, 1908.

### OLD CATHOLICS DO NOT OBSERVE THE FEAST OF THE ASSUMPTION.

To the Editor of The Living Church:

**M**Y attention has been directed to an article in your issue of August 22nd, entitled, "Old Catholics Celebrate Feast of the Assumption."

There is no such feast in the Old Catholic Prayer Book or Missal, and consequently the Old Catholics of Gardner, Wis., could not celebrate the feast of the Assumption, which is not recognized by the Old Catholic Church.

The Assumption of the Blessed Virgin Mary is a Romish belief, not yet a dogma, but in the meantime the feast is of obligation in all the world, with vigil and fasting, and cannot be celebrated by the Old Catholic Church, which has severed all connections with the Roman Church and her new devotional beliefs recognized only by her.

We, Old Catholics, celebrate the 15th of August, as the *demise* of the Blessed Virgin Mary, as do the Eastern Catholic Churches, with which we are in union.

There is a great distinction between the two feasts.

I would like you to publish this rectification, as I would not have the readers of your paper think that we, Old Catholics, are tainted with Romish beliefs and pro-Romanism. . . .

Very truly yours,

THE OLD CATHOLIC CONGREGATION OF THE CHURCH OF THE BLESSED SACRAMENT.

Green Bay, Wis.,

M. J. DE VILLAREAL,

August 22, 1908.

Priest in Charge.

### THE PAPACY.

To the Editor of The Living Church:

**I**SEE by your issue of this week that Mr. F. J. Voss attempts a reply to my letter in regard to making converts from the Roman Church. I am well aware of the fact that the Roman mission in the United States has a hard time to keep her adherents in line, but that does not deter Roman priests from making an effort to entrap our people. They do not stop at the laity but try to work on the clergy. I know whereof I speak. Mr. Voss repudiates the Forged Decretals as not being the design or the work of the papacy, but he cannot deny that the papacy took advantage of them and used them in its efforts to bolster up the papal claims. If Mr. Voss will take the time to study carefully the history of the Primitive Church he will discover that the papacy, as it exists to-day, is as new and modern as are some of the various sects of Protestantism. Great saints, as Cyprian, Miletus, and many others, refused to acknowledge the authority of the Bishop of Rome. The Forged Decretals form but one link in the chain of fraud by which

attempts have been made to cause the whole world to bow in submission to the Roman Pontiff. What can Mr. Voss say in defence of the interpolations into the canons of the Nicæan Council? These interpolations were forgeries by which the Bishop of Rome attempted to coerce the East. I would suggest to Mr. Voss that he study *Primitive Saints and the See of Rome*, by Father Puller, S.S.J.E., also *Christian and Catholic*, by Bishop Grafton. The arguments contained in these books are irrefutable. I would indeed hail with joy a reunion of Apostolic Christendom, but as long as Rome maintains her arrogant attitude and insists upon an unhistorical and unscriptural dogma, reunion will be but a fond dream, but something to be prayed for and longed for by every sincere follower of the Crucified One.

Very respectfully yours,  
McLeansboro, Ill., Aug. 21, 1908. W. M. PURCE.

[There are two sides to all questions pertaining to the Papacy, and the difficulties concerning them cannot be cleared up by brief letters to THE LIVING CHURCH. The courteous reply of Dr. Voss to our correspondent has been published, and each party has named books in which his own side to the dispute, which has disrupted the Catholic Church for a thousand years, is abundantly set forth. The discussion is now at an end in these columns, and parties who wish to pursue it further cannot do better than to read the volumes named by both correspondents; and having read them, to pray earnestly that the Holy Spirit will, first, give to both parties the desire to be united, and, secondly, show how that desire may be carried into effect.—EDITOR L. C.]

### EVILS OF OUR COLLEGIATE SYSTEM.

To the Editor of The Living Church:

IN your recent editorial on "Scholarship in the American Church," I felt that you were coming very near to one leading cause of its lack. The elective system has been of benefit to many, probably, but it has also, as you suggested, been the means of encouraging shiftiness and the disposition to follow the line of least resistance. We cannot exaggerate the danger to citizenship and character in this tendency. I am not going into it further at this time, but I am one of the mere observers on the flank of education who feel that the praise due to one great Eastern university president will some day be very much tempered by regret that he so sweepingly overthrew the old college methods in the interests of a free-for-all system where untrained and sometimes unprincipled boys were allowed to follow their natural bent without sufficient guidance.

I wonder if I am the only person who feels that it is a suggestive fact that the era of adulteration in foods, and dishonor in business methods as revealed in recent insurance scandals, has been coterminous with a generation accustomed to doing as it pleased in university studies and winning at all costs in college sports. Perhaps historians will have occasion to connect the two very closely when they look back from the next century.

If young men could be permitted to choose studies merely because they were easy, as is undoubtedly done in probably the majority of cases, and if they were allowed to become so intense in sport as to make winning the great object, with large gate receipts and occasional gambling as a close second, it is hardly to be wondered at that, in business, money becomes the chief pursuit, and the quickest and easiest way of getting it the way to show one's "smartness" and to attain "success."

I am aware of the good side of the elective system and the increase of sports, but I am first now pointing out the bad side, which is exceedingly lamentable, I fear, and more so than the extreme advocates of "modern methods" will admit, of course. These methods have created an atmosphere in which there is a degree of material development. But is scholarship keeping pace with wealth? Is character as invincible as it ought to be, or as it was in some of our fathers? Certainly there are those who fear the contrary.

JAMES SHEERIN.

Clinton, Mass., August 22, 1908.

### PAROCHIAL METES AND BOUNDS.

To the Editor of The Living Church:

IT is not often that I can find fault with THE LIVING CHURCH, but I must take exception to your answer to F. C. in this week's issue. These are days of laxity and there are only the shreds of discipline left to us, and to these shreds let us cling.

I haven't a copy of the canons by me at present, but I have a distinct recollection of certain facts. The proper way by which a communicant ceases to be a member of one parish and

becomes a member of another is by letter of transfer, which letter *must* be given *only* when the parishioner *removes*.

Another fact is that, whilst in many large cities there are no parochial limits, yet where there is one parish in a town or a distinct section of a large city, the parish limits are the same as the civil. One of our canons of the Digest (I forget which) forbids the ministrations of one priest in the cure of another, and even if he ministers to a communicant of *his own* in a parish which has territorial limits, he is invading the jurisdiction of the parish priest. The jurisdiction of a priest in a community is no small matter; in fact is a very important part of the discipline of the Church; hence I am sorry that you can derive from lax "custom" a *right* on behalf of an outside priest to minister or hold guild meetings in another's cure. I am not considering what might be expected of courtesy when permission is asked, merely the *rights* of the matter.

How often we hear of parishioners who become offended by some trifle and in consequence "demand their letter" to a parish in an adjoining town! My own belief is that in such a case it is good for their souls to refuse the transfer. A great deal of Church tramping we cannot help, but when we can I think we ought to. I am not thinking of some dear Low Church soul grieved in a ritualistic parish and wishing to escape the odor of gum olibanum, but of the cranky, flighty, or touchy man or woman.

I have many parishioners who are, as a result of a great calamity, living in neighboring cities, but I would not think of ministering to any one of them in their homes without first asking the consent of a priest where they reside.

I have no other thought in writing this protest (which I mean to be a kindly one) except that of trying to point out the wrongfulness of encouraging Church people going to a church other than the one nearest to them without some very good and sufficient reason; and secondly that the parochial limits, when they exist, are to be respected, and that the parish priest is the only one having the *right* there. EDMUND BOOTH YOUNG.

### "REDEEMING THE TIME."

BY MARIE J. BOIS.

AS a sudden squall over a placid lake endangers the safety of the little boat, the sneer of an antagonistic spiri' came to ruffle the inward peace of my heart and threatened to destroy it, at least for the time being. But the Pilot was watching and steered clear of the dangerous rocks and shallows of anger and meanness.

In looking back over the uncalled for discussion, I cannot help wondering at the cleverness of the enemy, at the unexpectedness of the attack, at the well-chosen ground for it. Someone wishing to belittle my ambition in the field of mission work, called it a hobby. I quietly denied the appropriateness of the word, contending that it was too frivolous an expression for God's work, and that where a sense of duty to Him was prompting the action it could hardly be called a hobby. Had I been conscious of talking about it and annoying my neighbors with it, I would have acknowledged the justice of the sting, but the mere fact of giving my spare time to that work did not warrant the epithet, and that was all my opponent knew of it, for she does not read THE LIVING CHURCH.

For a little while, then, doubts assailed me as to the value of what I could do for missions and missionaries, but an hour or two afterward they were entirely dispelled by the message heard in church: "Redeeming the time, because the days are evil; Wherefore be ye not unwise but understanding what the will of the Lord is." Redeeming the time, and when shall we redeem it if not now? How shall we redeem it, if not by doing God's work?

Well, then, let it be called a "hobby," if our hobby is not such in His sight, who knoweth the hearts and seeth our desire to serve and to please Him, who has taught us what "Thy Kingdom come" should mean to every Christian. What matters the opinion of the world? The night is far spent and the day is at hand. Have we time to stop and watch our neighbor weigh us and our motives in the balance of his limited judgment? St. Paul not only calls us to redeem the time, but he also tells us how to do it: "With good will doing service as to the Lord and not to men."

THERE never did and never will exist anything permanently noble and excellent in a character which is a stranger to the exercise of resolute self-denial.—Sir Walter Scott.

## THE LAMBETH ENCYCLICAL AND RESOLUTIONS.

[Continued from Page 610.]

to keep the vision of Him, of His work, His ways, before the eyes of men. Therefore the Church must take for its own this central note of His purpose and His mission: the Church will be true to its calling in proportion as it can say to the world, by word and deed, by what it refuses and by what it claims, 'I come, not to be ministered unto, but to minister'; and it must be feared that the Church's forgetfulness of this, its obscuring or effacing of this essential characteristic, has at times disastrously hindered the world from recognizing the true nature and office of the Church. The power to witness to Christ depends on being like Him. Men will always learn of Christ from those whom they see living with Christ-like simplicity for their sake; the highest claim must be commended by the lowliest service; according to the bidding of our Saviour, who, 'in the same night that He was betrayed,' as He humbly ministered to His disciples' need, bequeathed to the Church an everlasting declaration of the duty and the dignity of serving:—'If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.'

"Secondly: This function of service has been recognized with increasing clearness in recent years.

"Doubtless there are many popular tendencies which cause us anxiety: the reports which follow will mention some which call for urgent attention, and it would be unwise to belittle the importance of such tendencies; but it is the duty of faith to be on the watch for every token of good, and the courage of faith revives as we mark the widening and deepening influence of the spirit of Service. For the spirit of Service is awake. It inspires fresh activities and increased devotion within the Church of Christ, and it extends to regions and to men who are outside the Church's borders.

"It is seen, first, in the striking revival of missionary enterprise and zeal. By clear tokens we are made sure that the grace of God has stirred amongst us a truer sense of our duty towards those who have not heard the Gospel of Christ. The recognition of that duty and the desire to obey its call are shown in many ways: the multiplication of missionary organizations, though it has brought with it some fresh dangers, would not have gone forward, had not the discernment of missionary obligation been growing in men's minds; while with unhindered gladness we must mark the evidence of that discernment in such new ventures as Medical Missions, and in the increasing number of those who offer themselves for mission work. Nor can we fail to mark in this regard a significant change in the attitude and tone of general society. It can no longer seem necessary to talk apologetically of missions. Their value in the spreading of true civilization is attested by every statesman who has studied the subject, and numerous reports, Parliamentary or official, bear record of it. Lastly, we would point to the recent advance of movements such as the Student Volunteer Missionary Union; an advance which would, we believe, have been impossible but for that spirit of Service which under the guidance and blessing of God is now astir.

"That spirit is seen again in the recognition of social responsibility. It has given new vitality to the traditional systems of our pastoral work. It has brought into existence new organizations, such as the Brotherhood of St. Andrew and the Church of England Men's Society. And everywhere men and women are devoting themselves to work in those districts of our great cities where the problems and the distress of poverty still confront us with their urgent and awful claim. Women were first, and are still foremost, in the field; our generation has seen notable developments of the work of Sisterhoods, Deaconesses, and District Nurses. It has seen the rise of 'settlements,' into which men and women bring their vigor and enthusiasm, their culture and capacity, to the service of their fellow men. Mention should also be made of efforts of another kind—Guilds of Social Service and leagues such as the Christian Social Union. These are but some of the ways by which the spirit of Service is spreading far and wide. Not all who so work may accept fully the claims of our Lord Jesus Christ; but we welcome them as witnesses to that ideal of life which the world owes to His teaching and inspiration, and which the Church, it must be admitted, has but slowly realized.

"Thus in the revival of missionary enterprise and in the enlargement of the sphere of social obligation we mark the advance of larger and loftier conceptions of life. In all times of transition the sense of insecurity and confusion may threaten the quietness and confidence of faith; but we are sure that now, as in past ages of unsettlement and change, the creative Spirit of God is moving upon the face of the waters, and by many signs we recognize the presence and the work of Him who taught us by love to serve one another.

"The same characteristic of the life and thought of our day strikes us as we turn from the widest survey of the Christian Society to the duty and the hope of our own Communion.

"Fresh and clear in many minds is the witness borne in this regard by the Pan-Anglican Congress. The programme of the Congress was enough to show the eagerness of this spirit of Service in claiming for its own all spheres of useful work, but yet more remarkable and impressive was the tone of mind which prevailed in all the meetings. There was no faintness of heart in facing great questions, and no narrowness of mind in dealing with them. The genuine wish to work together swept away all thoughts of partisanship, and brought instead the reality of mutual understanding. Minds and hearts were lifted up on high, and as from the Mount of God men saw visions of Service.

"In the Church's quickened sense of the truth that its calling cannot be fulfilled apart from the service of mankind, we see, beyond all clouds of difficulty and perplexity, the clear shining of a great hope. By the discernment of that truth the Church at once draws nearer to its Master, seeing further into the inexhaustible depths of His words and His example, and also finds itself in close instinctive sympathy with the best thoughts and aspirations in the social movements of our day. The field of service is as wide and various as the world. For wherever men are living and need help, whether the need be conscious or unconscious, thither the Church of the Christ who took upon Him the form of a servant is beckoned by the opportunity of a Service.

"Round this central thought of Service, then, we group the resolutions which we have passed. They bear upon the work, the methods, the organization, the equipment, the adjustment of the efforts, the economy of the forces, the removal or the conquest of the hindrances of our Church as it goes forward in the service of mankind under the conditions of modern life. Further, we can group them in smaller clusters, as they concern the several divisions of the area in which men live their life, and wield their powers, and learn their need. The field of service is as diverse as the realm of law is shown to be in Richard Hooker's great portrayal of it; and as 'the actions of men are of sundry distinct kinds,' so in sundry distinct ways the Church of Christ can serve men. In two relations men are set to realize their life, their faculties, their being: in relation to Almighty God, as bound to Him by the quickening bond of His Fatherhood, which contains in itself their creation, their redemption, their sanctification; and in relation to their fellow men, as bound to them by sacred and essential bonds of brotherhood, realized in the home, in the State, and in the Church, which is 'both a society and a society supernatural,' leading men forward in the recognition and realization both of their relation to Almighty God and of their relation one with another. By these ways men may attain, in communion with God, in communion with their brethren, to the fulness of personality and of life; in these ways, as they move onwards or hang back, the Church may serve and help them, and it is to the better rendering of that manifold service and help that we trust the outcome of our Conference may tend."

[From this point the Encyclical deals with specific subjects, which, after being presented, are also expressed in resolutions and are printed here in much condensed form, sometimes from the text of the Encyclical and sometimes from the appended resolutions.]

### THE FAITH AND MODERN THOUGHT.

The "mystery of the Trinity in Unity" and the "mystery of God Incarnate in the person of our Lord Jesus Christ" are stated as fundamental principles, and there is reaffirmed the essential place of the historic facts stated by the Creeds in the structure of our faith. Without the historic Creeds, the ideas would evaporate into unsubstantial vagueness, and Christianity would be in danger of degenerating into a nerveless altruism." There are special reasons in the present day for confidence and hope in the process of thought. "Materialism has not, for the minds of our generation, the strength or the attractiveness that once it had. Science displays in an unprecedented way the witness of Nature to the wisdom of God."

"It is our duty to learn all that God is teaching us through the studies and discoveries of our contemporaries, whether inside or outside the Church." Appeal is made for service on the part of educated persons to treat of the problems on the intellectual side of religion and life.

#### SUPPLY AND TRAINING OF CLERGY.

The insufficiency of candidates for ordination is recognized and an appeal made to Christian parents to give their sons to holy orders. "But we must take a larger view of this matter of ministry." The ministry of laymen is recognized and a call is made upon "schoolmasters and all teachers in our universities to remember the pastoral aspect of their office and to rise to the height of their high calling. On the other hand, much that might well be done by laymen is needlessly thrown upon the clergy." After allowing for such readjustment, however, more men are needed for service in holy orders. Training for such service is only begun by preliminary education and should be a matter of lifelong study. Standards for ordination should be raised rather than lowered, so that university training should be recognized as the normal education of candidates.

#### EDUCATION.

It should be recognized that the aim of all true education is "the development of the whole man to the highest perfection for which God intended him." Protest is made against any other form of education. The teachings of Holy Scripture must be at the basis of such work. "No teaching of the Bible can be regarded as adequate which does not steadily aim at inculcating personal holiness and a life of fellowship in the Church of Christ through the sanctifying grace of the Holy Ghost." Secondary education should be provided by the Church for her own children, especially in the colonies. Our Sunday school system should be strengthened and "the Archbishop of Canterbury is respectfully requested to appoint a committee to report to him on the best methods of improving Sunday school instruction, and on the right relations between Sunday schools and the various systems of catechizing in church." "The religious training of teachers should be regarded as a primary duty of the Church, especially in view of the right use to be made of the light thrown on the Bible by modern research."

#### FOREIGN MISSIONS.

The value of the discussions of the Pan-Anglican Congress is recognized.

"Two thoughts seem to emerge with a peculiar force from our consultations.

"The first is the splendid hope that from the field of Foreign Missions there will be gathered for the enrichment of the Church's manifold heritage the ample and varied contribution of the special powers and characteristics belonging to the several nations of mankind. Each and all are capable of bringing within the apprehension of the Church aspects of truth as yet unrecognized. There is a harvest of the Spirit which cannot be garnered till the Spirit comes to breathe upon new types of humanity.

"The solution of racial problems is the despair of statesmen. It is for the Church of God to face with quiet courage and with buoyant hope the perplexities which daunt the civil ruler who is striving to promote the peace and happiness of the world. The Church is ready with the old true message of the Gospel—'Ye are all one in Christ Jesus.'

"Secondly, there has come to us a deeper realization of the imperative need that to the service of Foreign Missions we should offer of our very best."

In resolution 20 it is declared that "All races and peoples, whatever their language or conditions, must be welded into one body, and the organization of different races living side by side into separate or independent Churches, on the basis of race or color, is inconsistent with the vital and essential principle of the unity of Christ's Church."

The best native clergy in the mission field should be trained with a view toward a native episcopate, recognizing special circumstances in which the episcopal care of the Bishop might be extended to "his own countrymen within the jurisdiction of another Bishop of the Anglican communion, yet the principle of one Bishop for one area is the ideal to be aimed at as the best means of securing the unity of all races and nations in the Holy Catholic Church."

Suggestions as to correlation and coöperation between Missions of the Anglican communion and those of other Christian bodies are to be presented in the report of the committee on Foreign Missions. In heathen lands, native forms of marriage may be consecrated to Christian use, provided that proper safeguards (sufficiently laid down) are observed.

#### PRAYER BOOK.

Adaptation and enrichment are "advisable, and indeed essential, if our Church is to meet the real needs of living men and women to-day." This may be carried out by legalizing customs, shortening services, enriching services, provisions for alternates, greater elasticity, change of obscure words, revision of the calendar and tables, and by establishing a Book containing special forms of service, which might be authorized by particular Bishops.

With respect to the *Quicunque Vult*, a new translation should be made, and it is declared that "inasmuch as the use or disuse of

this hymn is not a term of Communion, the several Churches of the Anglican communion may rightly decide for themselves what in their varying circumstances is desirable; but the Conference urges that, if any change of rule or usage is made, full regard should be had to the maintenance of the Catholic faith in its integrity, to the commendation of that faith to the minds of men, and to the relief of disquieted consciences."

#### HOLY COMMUNION.

Two difficulties are matters for treatment. One is treated by declaring that it is not desirable to make, on the ground of alarm as to the possible risk of infection, any change in the manner of administering the Holy Communion; the other by declaring "that the only Elements which the Church can sanction for use in the administration of the Holy Communion are Bread and Wine, according to the institution of our Lord. While declaring this, the Conference does not pronounce judgment upon such a course as in case of absolute necessity may be in particular regions adopted by those Bishops on whom falls the responsibility of dealing with an imperative need. But it would insist that any such divergence from the practice of the Church, if it is to be justified by actual necessity, ought to cease as soon as the conditions of necessity are over."

#### MINISTRIES OF HEALING.

It is affirmed "that the strongest and most immediate call to the Church is to the deepening and renewal of her spiritual life; and to urge upon the clergy of the Church so to set forth to the people Christ, the Incarnate Son of God, and the truth of His abiding Presence in the Church and in Christian souls by the Holy Spirit, that all may realize and lay hold of the power of the indwelling Spirit to sanctify both soul and body, and thus, through a harmony of man's will with God's Will, to gain a fuller control over temptation, pain, and disease, whether for themselves or others, with a firmer serenity and a more confident hope." The clergy are urged to teach the privilege of following Christ in sickness and pain. Additional prayers for the restoration of health "more hopeful and direct than those contained in the present Office for the Visitation of the Sick" are recommended. Resolution 36 on the subject of Unction is as follows:

"36. The Conference, having regard to the uncertainty which exists as to the permanence of the practice commended by St. James (v. 14), and having regard to the history of the practice which professes to be based upon that commendation, does not recommend the sanctioning of the anointing of the sick as a rite of the Church.

"It does not, however, advise the prohibition of all anointing, if anointing be earnestly desired by the sick person. In all such cases the parish priest should seek the counsel of the Bishop of the diocese. Care must be taken that no return be made to the later custom of anointing as a preparation for death."

#### MARRIAGE PROBLEMS.

The resolutions of the Lambeth Conference of 1888 are reaffirmed, these stating that "the Christian Church cannot recognize divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law, during the life of the other party"; that the guilty party in "a divorce for fornication or adultery" is not "a fit recipient for the blessing of the Church on marriage"; that the innocent party remarrying should not be refused the sacraments; and a new resolution, carried by the close vote of 87 to 84, is as follows:

"40. When an innocent person has, by means of a court of law, divorced a spouse for adultery, and desires to enter into another contract of marriage, it is undesirable that such a contract should receive the blessing of the Church."

There are also resolutions calling "upon all Christian people to discountenance the use of all artificial means of restriction" of families, affirming "that deliberate tampering with nacent life is repugnant to Christian morality," and giving thanks to medical men "who have borne courageous testimony against the injurious practices spoken of."

In the Encyclical it is admitted that "upon some of the questions which have been raised on the subject of marriage we are speaking with less decision than may be expected." This is attributed to the fact that the Bishops represent several different Churches, in which the marriage laws differ and on which ground they have "left without an adequate or general declaration of judgment the difficulty which has been constituted for the Church of England by recent legislation concerning marriage with a deceased wife's sister."

#### MORAL WITNESS OF THE CHURCH.

The Conference commends "the ideals of brotherhood which underlie the democratic movement of this country"; believes that "the social mission and social principles of Christianity should be given a more prominent place in the study and teaching of the Church, both for the clergy and the laity"; that "property is a trust held for the benefit of the community, and its right use should be insisted upon as a religious duty"; that a moral responsibility is involved in investments, which extends to:

"(a) The character and general social effect of any business or enterprise in which their money is invested;

"(b) The treatment of the persons employed in that business or enterprise;

"(c) The due observance of the requirements of the law relating thereto;

"(d) The payment of a just wage to those who are employed therein."

The opium trade, the cessation of wars, and the observance of Sunday, are also treated.

#### ORGANIZATION.

"54. The existing Central Consultative Body shall be reconstructed on representative lines as follows:

"(a) It shall consist of the Archbishop of Canterbury (*ex officio*) and of representative Bishops appointed as follows: Province of Canterbury 2, Province of York 1, the Church of Ireland 1, the Episcopal Church of Scotland 1, the Protestant Episcopal Church in the United States of America 4, the Church of England in Canada 1, the Church of England in the dioceses of Australia and Tasmania 1, the Church of the Province of New Zealand 1, the Province of the West Indies 1, the Church of the Province of South Africa 1, the Province of India and Ceylon 1, the dioceses of China and Korea and the Church of Japan 1, the missionary and other extra-provincial Bishops under the jurisdiction of the Archbishop of Canterbury 1. Total 18." Such representatives need not be members of the Churches or provinces which they represent.

#### REUNION.

After treating of the impelling motives for Christian unity and recognizing the "letter of friendly greeting brought to us from the Bishop of Upsala by the Bishop of Kalmar," the relations of the Anglican communion with foreign Churches are the subject of several resolutions.

#### RELATIONS WITH THE ORTHODOX EAST.

A letter of greetings to be sent to the National Council of the Russian Church about to assemble and to be conveyed by two or more Bishops. A committee to be appointed on a permanent basis to take "cognizance of all that concerns our relations with the Churches of the Orthodox East."

"62. The Conference is of opinion that it should be the recognized practice of the Churches of our communion (1) at all times to baptize the children of members of any Church of the Orthodox Eastern communion in cases of emergency, provided that there is a clear understanding that baptism should not again be administered to those so baptized; (2) at all times to admit members of any Church of the Orthodox Eastern communion to communicate in our churches, when they are deprived of the ministrations of a priest of their own communion, provided that (a) they are at that time admissible to communion in their own Churches, and (b) are not under any disqualification so far as our own rules of discipline are concerned."

#### SEPARATED CHURCHES OF THE EAST.

Inquiry to be made as to the position of each by a commission; a carefully framed statement of the faith as to our Lord's Person to be submitted to each of said Churches in order to compare it with their own belief:

"64. In the event of doctrinal agreement being reached with such separate Churches, the Conference is of opinion that it would be right (1) for any Church of the Anglican communion to admit individual communicant members of those Church to communicate with us when they are deprived of this means of grace through isolation, and conversely, for our communicants to seek the same privileges in similar circumstances; (2) for the Churches of the Anglican communion to permit our communicants to communicate on special occasions with these Churches, even when not deprived of this means of grace through isolation, and conversely, that their communicants should be allowed the same privileges in similar circumstances.

"65. We consider that any more formal and compact between us and any such Church, seeing that it might affect our relations with certain other Churches, should not take place without previous communication with any other Church which might be affected thereby."

#### THE ROMAN COMMUNION.

"Our representatives abroad, both clerical and lay, whilst holding firmly to our own position, should show all Christian courtesy towards the Churches of the lands in which they reside and towards their ecclesiastical authorities; and that the chaplains to be selected for work on the Continent of Europe and elsewhere should be instructed to show such courtesy."

Churchmen are warned "against contracting marriages with Roman Catholics under the conditions imposed by modern Roman canon law, especially as these conditions involve the performance of the marriage ceremony without any prayer or invocation of the divine blessing, and also a promise to have their children brought up in a religious system which they cannot themselves accept."

#### WITH OLD CATHOLICS.

Friendly relations existing should be maintained and strengthened; but the Conference deprecates "the setting up of a new organized body in regions where a Church with apostolic ministry and Catholic doctrine offers religious privileges without the imposition of uncatholic terms of communion, more especially in cases where no difference in language or nationality exists; and in view of the friendly relations referred to in the previous resolution, it would

respectfully request the Archbishop of Canterbury, if he thinks fit, to bring this resolution to the notice of the Old Catholic Bishops."

#### UNITAS FRATRUM.

A plan of unity is submitted whereby not less than three Anglican Bishops might, on invitation, participate in the consecration of a Bishop in that body, first passing upon the sufficiency of their rite; provided that the Synods of this body "(a) are able to give sufficient assurance of doctrinal agreement with ourselves in all essentials (as we believe that they will be willing and able to do); and (b) are willing to explain its position as that of a religious community or missionary body in close alliance with the Anglican communion; and (c) are willing to accord a due recognition to the position of our Bishops within Anglican dioceses and jurisdictions; and (d) are willing to adopt a rule as to the administration of Confirmation more akin to our own." In the event that such consecration should take place, invitations might be accepted by Anglican Bishops "to participate in the ordination of a Moravian presbyter," the rite again being scrutinized for the purpose. "In the event of the above proposals—i.e., Resolutions 1 and 2—being accepted and acted upon by the Synods of the *Unitas*, during the period of transition some permission to preach in our churches might on special occasions be extended to Moravian ministers by Bishops of our communion." A committee to be appointed to communicate with the *Unitas Fratrum* Synod in regard to the subject.

#### RELATIONS WITH SWEDEN.

Thanks extended to "the Archbishop of Upsala for his letter of friendly greeting, and for sending his honored colleague, the Bishop of Kalmar," and a commission to be appointed "to correspond further with the Swedish Church through the Archbishop of Upsala on the possibility and conditions of such an alliance."

#### PRESBYTERIANS AND OTHERS.

An approach to reunion might be made on the "basis of consecrations to the episcopate on lines suggested by such precedents as those of 1610. Further, in the opinion of the Conference, it might be possible to authorize arrangements (for the period of transition towards full union on the basis of episcopal ordination) which would respect the convictions of those who had not received episcopal orders, without involving any surrender on our part of the principle of Church order laid down in the Preface to the Ordinal attached to the Book of Common Prayer."

### DIOCESAN SYNOD OF CALGARY.

**I**N his address to his diocesan Synod on August 4th, the Bishop of Calgary, in the province of Alberta, west of Manitoba, Canada, told of much progress made within that missionary diocese. Fifty clergymen at work and he asks for funds to place at least twenty more or preferably thirty in the field, telling in detail where they should be placed. Last year he established the Archdeaconry of Edmonton, which city he looks upon as the see for a future bishopric. Of material advance since the last Synod two years ago, he reports that churches have been built at Coleman, Taber, Claresholm, Gladys, Arthurvale, Blackfalds, New Lunnon, and Vegreville. All Saints', Edmonton, has been enlarged; St. Luke's, Red Deer, has been completed; chancels have been added to St. Peter's, Okotoks, and St. Stephen's, Calgary, and the debt on St. Barnabas', amounting to \$875, was paid off last year as a memorial to the late Mrs. Thomas Riley, by her sons. Parsonages have been provided at St. John's, East Calgary, Wetaaskiwin, Lacombe, Colchester, Banff, Gleichen, Fishburn, Taber, Claresholm, Shepard, Camrose, Daysland, Lobstick, and Lundbreck.

He commends the splendid work being done within the diocese by the Woman's Auxiliary and the Brotherhood of St. Andrew, and tells of the work among Indians. The splendid gift of a site and a considerable sum toward buildings for a college to be erected in Alberta and to be known as the Bishop Pinkham College is chronicled. The Bishop speaks encouragingly of the other Church schools within the diocese, of which there is one for girls in Calgary and one for boys at Edmonton, and the nucleus of a boys' school to be merged with the expected boys' college in Calgary. On September 12th the Bishop will enter upon his forty-first year of active service in the ministry of the Church in Western Canada. His ministry has been a splendid one and one blessed with unusual success.

THE APPRECIATION shown for excellent services by many church choirs is often small in quantity and sadly lacking in warmth. The singing of the congregations is also occasionally deprecated as being vastly inferior to that of former years. To those who, in this matter, are sighing for the good old times, this item is commended:—"Sixty years ago in a provincial town in England a hymn was frequently sung to the tune of "Old Nativity," in which was the verse:—

"Ye finny monsters of the deep,  
Your Maker's praises shout,  
Ye codlins from the sandbanks leap  
And wag your tails about."

In the last line, trebles, basses, altos, and tenors ran after each other exclaiming, "And wag your tails—and wag your tails—and wag your tails about."—*Canadian Churchman*.

# Church Kalendar.



- Aug. 30—Eleventh Sunday after Trinity.
- Sept. 6—Twelfth Sunday after Trinity.
- " 13—Thirteenth Sunday after Trinity.
- " 16—Wednesday. Ember Day. Fast.
- " 18—Friday. Ember Day. Fast.
- " 19—Saturday. Ember Day. Fast.
- " 20—Fourteenth Sunday after Trinity.
- " 21—Monday. St. Matthew, Evangelist.
- " 27—Fifteenth Sunday after Trinity.
- " 29—Tuesday. St. Michael and All Angels.

## CALENDAR OF COMING EVENTS.

- Sept. 2—Canadian General Synod (to be adjourned).
- " 15-18—Annual Conference of Church Workers among Colored People, at St. Augustine's Church, Brooklyn, N. Y.
- " 23—Canadian General Synod, Ottawa—special session.
- " 30—Special Conv., Miss. Dist. of Nevada.
- Oct. 1—Maryland and Washington special conventions.
- " 13—Milwaukee Diocesan Council; Conv., Mfss. Dist. Sacramento.
- " 14—Brotherhood of St. Andrew National Convention, Milwaukee.

# Personal Mention.

THE Rev. TROY BEATTY, rector of Emmanuel Church, Athens, diocese of Atlanta, has returned from an extended Continental tour, during which he attended the Pan-Anglican Congress.

THE Rev. FREDERICK D. BUTLER, minister-in-charge of St. Matthew's Church, Waukesha, Wis., has changed his address to 611 Barstow Street, Waukesha, Wis.

THE Rev. E. THOMAS DEMBY, rector of Emmanuel Church, Memphis, Tenn., has moved into the new rectory, 423 S. Cynthia Place, and should be addressed accordingly.

THE Rev. ROBERT W. FORSYTH, rector of St. Paul's Church, Richmond, Va., during his vacation has charge of the Church of Our Saviour, at Jenkintown, Pa.

THE Rev. WILLIAM GARDAM, rector of St. Luke's Church, Ypsilanti, Mich., and wife, have returned from England, where Mr. Gardam was in attendance upon the Pan-Anglican Congress.

THE Rt. Rev. WILLIAM CRANE GRAY, D.D., and Mrs. Gray, arrived in New York August 7th on *The Cedric*. Since February 1st they have been on "The Cruise of the *Arabic* to the Mediterranean," visited England, Ireland, Scotland, and Wales, and also attended the Pan-Anglican Congress and the Lambeth Conference.

THE Rev. LEWIS CARTER HARRISON, rector of St. Stephen's and Wilcomico parishes, Northumberland county, Va., has charge of the services in St. George's Church, Fredericksburg, Va., during the absence of the rector, the Rev. R. J. McBryde, D.D.

THE Rev. EDWARD J. HAUGHTON, rector of Christ (Memorial) Church, Danville, Pa., has returned from a tour of the British Isles and attendance at the Pan-Anglican Congress.

THE address of the Rev. W. F. HUBBARD, chaplain U. S. A., is changed to 122 Morgan Place, Hollywood, Cal.

THE Rev. W. T. JACKSON, Ph.D., rector of Trinity Church, Emmetsburg, Iowa, is spending his vacation at Excelsior Springs, Mo., for the benefit to be derived from the springs. He is accompanied by his wife.

THE Rev. W. EVERETT JOHNSON of Chappqua, N. Y., has accepted the rectorship of St. John's Church, Wausau, Wis.

THE Rev. WYTHE LEE KINSOLVING who, accompanied by his wife, has been in England attending the Pan-Anglican Congress, has returned to Barton Heights (Richmond), Va.

THE Rev. G. T. LEWIS has resigned the rectorship of Christ Church, Sag Harbor, L. I., after an incumbency of twenty years.

THE Rev. E. F. H. J. MASSE, rector of St. Luke's Memorial Church, Utica, N. Y., has accepted the chaplaincy of St. Mary's convent and St. Gabriel's School, Peekskill, N. Y.

THE Rt. Rev. JOHN N. McCORMICK, D.D., Bishop Coadjutor of Western Michigan, returned from London, Eng., on August 15th, where he attended the Lambeth Conference, after an absence of two months.

THE Rev. JAMES D. MILLER, assistant at Grace Church, Baltimore, Md., has received an invitation to the rectorship of Grace Church, Ninth and D Streets, Washington, D. C.

THE Rt. Rev. CLELAND K. NELSON, D.D., Bishop of Atlanta, is spending his vacation in South Bethlehem and the St. Lawrence Lakes. He will not return to Georgia before the latter part of October.

THE Rev. DANIEL I. ODELL, rector of the Church of the Annunciation, Twelfth and Diamond Streets, Philadelphia, who has been quite ill for some months past, is now much improved in health, and will shortly resume his active duties. During his sickness the parish has been in charge of the curate, the Rev. Father Rose.

THE Rev. ROGER H. PETERS and wife of Kalamazoo, Mich., have returned from an extended trip abroad, during which Mr. Peters attended the sessions of the Pan-Anglican Congress.

THE address of the Rev. W. STROTHER JONES has been changed from Trenton, N. J., to St. Paul's Rectory, 134 West Seventh Street, Erie, Pa.

THE Rev. MARCUS ALDEN TOLMAN, president of the Standing Committee of Central Pennsylvania, requests that during his travels abroad all communications for the committee be sent to the Rev. WM. P. ORRICK, D.D., secretary, Reading, Pa.

THE residence and office of the Rev. J. J. WILKINS, D.D., general secretary and financial representative of the \$5,000,000 General Clergy Pension Fund Commission, have been changed from 1721 Missouri Avenue, St. Louis, Mo., to 2925 Geyer Avenue, the same city. Correspondents will please address accordingly. Correspondence as to the methods, purposes, and aims of the Commission is invited and will be promptly answered.

THE Rev. C. B. WILMER, D.D., of Atlanta, Ga., and Mrs. Wilmer are spending the summer in the New Hampshire mountains.

## DIED.

BADGER.—At Los Angeles, Cal., Thursday, August 13, 1908, MARY FRANCES, beloved wife of Rev. Henry L. BADGER, entered into the rest eternal.

"Their works do follow them."

WEED.—Died in Jacksonville, Fla., Sunday, July 26, 1908, JULIA M. WEED, wife of the Rt. Rev. E. G. Weed, Bishop of Florida. Interment in Augusta, Ga., July 28th.

WILLIAMS.—At East Orange, N. J., on July 28, 1908, CAROLINE MATILDA, widow of the late Moses Harrison Williams and mother of Charles Sumner Williams of 16 East Sixtieth Street, New York.

"To be numbered with Thy saints in glory everlasting."

Reguem Mass, month's mind, at the Church of St. Mary the Virgin, New York, on Friday, August 28th, at 6:30.

ZUG.—Suddenly, on Monday, August 10, 1908, at his summer residence at Flushing, L. I., CHARLES GORDON ZUG, aged 36 years. Interment at Pittsburg.

## RETREATS.

### HOLY CROSS, WEST PARK, N. Y.

A Retreat for clergy at Holy Cross, West Park, N. Y., conducted by Father Huntington, O.H.C., Monday, September 21st, to Friday, September 25th. Places reserved and information furnished upon application to the GUEST MASTER, Holy Cross, West Park, Ulster Co., N. Y.

## CHURCH SERVICES AT SUMMER RESORTS.

### MICHIGAN.

GRACE CHURCH, Traverse City (the Rev. Charles D. Atwell, rector). Sunday services 7:30 and 10:30 A. M. Evensong omitted until September. Seats all free; a cordial welcome to strangers.

### NEW JERSEY.

HOLY TRINITY CHURCH, Ocean City, N. J. Sunday services, 7:30 (except first Sunday), 10:45, 7:45. Holy Days, 10 A. M. Preaching by the rector, the Rev. Herbert J. Cook, D.D.

### ATLANTIC CITY AND SUBURBS.

ST. JAMES', Pacific and North Carolina Avenues. Rev. W. W. Blatchford. 7:30, 10:30, 4:30, 8:00. Wednesdays, Thursdays, Fridays, and Holy Days, 10:30.

THE ASCENSION, Pacific and Kentucky Avenues. On Sundays and week days alike, 7:00, 7:30, 10:30, 5:00 (by Rev. J. H. Townsend and Rev. Paul F. Hoffman). At 8 P. M. on Sundays, Wednesdays, Fridays (by Rev. Sydney Goodman); also religious mass meeting for men only, every Sunday night at 8:30, in parish hall adjoining church.

ALL SAINTS', Chelsea Avenue. Rev. J. W. Williams. 7:30, 10:30, 5:00; daily, 10:00.

THE GOOD SHEPHERD, 20 N. Rhode Island Avenue. Rev. Dr. H. M. Kleffer. 7:30, 10:30, 8:00; daily, 9:30.

ST. AUGUSTINE'S, 1709 Arctic Avenue. Rev. J. N. Deaver. 7:00, 11:00, 8:15.

ST. MARK'S, Pleasantville, Meadow Boulevard. Rev. H. D. Speakman. 10:30. Additional as announced.

LONGPORT. Services in Borough Hall, 11 A. M.

### NEW YORK.

SAINT PETER'S-BY-THE-LAKE, Fourth Lake, Herkimer County, New York. Sundays, 11 o'clock. William M. Cook, priest in charge.

CHRIST CHURCH, Port Jefferson, L. I., N. Y. Sunday services, 7:30, 10:30, 4:00. Rev. J. Morris Coerr, priest in charge.

## 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.

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COLLECTION ENVELOPES, all styles, dated and numbered in sets of 52, one for each Sunday in the year. Prices greatly reduced. W. R. WILLIAMSON, Whitehall, Wisconsin.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade, and sell direct from factory, saving you agent's profit.

NIGHTS OF ST. PAUL. A Church secret society for boys. Home Office, 411 Washington Street, Pekin, Ill.

CATHOLIC SERVICES IN LOS ANGELES. Cal. Church of the Ascension, corner St. Louis Street and Brooklyn Ave., Sundays: Low Mass 7:30, Choral Mass 11, each Sunday; Evensong 7:30. Week Days: Low Mass 7, except Wednesdays; Wednesdays at 8. Strangers are cordially welcome.

## CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Stoles from \$3.50 up. English silks and designs. Special rates to missions. Miss LUCY V. MACKRILLE, Chevy Chase, Md.

**WANTED.****POSITIONS OFFERED.**

**ORGANIST WANTED,** Churchman; good trainer; medium salary. Good modern organ. Good opening for teaching or choral society. Middle West. Address: "IMMEDIATE," LIVING CHURCH, Milwaukee, Wis.

**UNMARRIED PRIEST** wanted to take entire charge of mission just begun among mill people and organize small settlement work. One postulant already in residence. Must assist when necessary at parish church services. Must be good Catholic and have had some experience in hearing confessions. Mission already has chapel and four furnished rooms. Salary, to begin with, \$50.00 a month, with use and control of rooms. Address: "CATHOLIC," care THE LIVING CHURCH, Milwaukee, Wis.

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**ORGANIST-CHOIRMASTER** of important Eastern church desires change. Brilliant player, recitalist, fine trainer, conductor, and disciplinarian. Churchman. Good salary and opening essential. Address: "GRADUATE," care THE LIVING CHURCH, Milwaukee, Wis.

**PRIEST,** South, would supply for northern rector, September or October, for travelling expenses. Address: SOUTHERN PRIEST, care LIVING CHURCH, Milwaukee, Wis.

**GRADUATE NURSE** of middle age desires permanent position for emergency or dispensary work, care of invalid, or any position suitable to lady of wide experience. Address: B 3, LIVING CHURCH Office, Milwaukee, Wis.

**WANTED,** this fall, position as managing housekeeper or place of trust. Reliable, tactful, Church member; highest references. RELIABLE, care THE LIVING CHURCH, Milwaukee, Wis.

**PARISH** wanted by capable young priest; highly educated; skillful organizer; eloquent preacher; active; energetic; successful. Salary, \$900 to \$1,200. Address: "DOCTOR," care THE LIVING CHURCH, Milwaukee, Wis.

**SITUATION** as Housekeeper, Companion, or Matron of institution, by practical young woman. Reference: Rev. Dr. William Dafter, Marshfield, Wis. Address: M 1, care LIVING CHURCH, Milwaukee.

**CLERGYMAN** whose health prevents his taking parish work, wishes to take charge of an organ and choir. Address: A. B., care of THE LIVING CHURCH, Milwaukee, Wis.

**YOUNG PRIEST,** 28, married, hard worker, good preacher, experienced in city parish work, leaving Indian mission field in September, desires parish or city curacy in October, preferably in East. Salary not less than \$1,200. Best recommendations furnished. Address: MISSIONARY, THE LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER** (seven years' English Cathedral training), desires appointment. Write ORGANIST AND CHOIRMASTER, care Bryant, 218 Woodward, Detroit, Mich.

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THE SPIRIT OF MISSIONS—\$1.00 a year.

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A large gift, at interest, would lift the ordinary work of the Society up to a basis of adequacy and dignity, and make not only the widow's heart sing for joy, and bring relief and freedom from corroding anxiety to the sick and infirm among the clergy, but would react upon the Church and fill the hearts of the workers with courage and hope in all hard places.

No man or woman making such a gift can possibly foresee many other splendid beneficial results that would follow.

In making wills, remember this sacred cause. Contributions will be held as "Memorial Funds," if so desired. Such gifts will continue to do good through all the time to come.

Legal Title: "GENERAL CLERGY RELIEF FUND," Rev. ALFRED J. P. McCLURE, Assistant Treasurer, The Church House, Philadelphia.

**APPEALS.****EPHPTHATHA REMINDER AND APPEAL.**

Twelfth Sunday after Trinity Offerings are needed to meet expenses of Church Work among Deaf Mutes in the mid-Western dioceses. The undersigned enters upon his thirty-sixth year as general missionary, with a record of over 8,000 services in 438 different parishes in America, Canada, Great Britain, and Ireland.

Rev. AUSTIN W. MANN,  
10021 Wilbur Ave., S. E., Cleveland, Ohio.

The undersigned, having charge of the Deaf Mute Mission in the dioceses of Chicago, Milwaukee, Fond du Lac, Springfield, Quincy, and Michigan City, respectfully asks for contributions and offerings taken on Twelfth Sunday after Trinity, September 6th, for the Expense Fund of the Missionary to Deaf Mutes.

Rev. GEORGE FREDERICK FLICK,  
1059 East 55th St., Chicago, Ill.

**NEEDS OF WESTERN DEAF-MUTE MISSION.**

The Western Church Mission to Deaf-Mutes needs the prayers and offerings of the Church.

Rev. JAMES H. CLOUD,  
2006 Virginia Avenue, St. Louis, Mo.

**INFORMATION AND PURCHASING BUREAU.**

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered. The Information Bureau is also placed at the

disposal 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 are gladly forwarded, and special information obtained and given from trustworthy sources.

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**BOOKS RECEIVED.**

THE SUNDAY SCHOOL TIMES CO. Philadelphia.

*A Manual of Missionary Methods for Sunday School Workers.* By George H. Trull, S. S. Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., Editor of *Missionary Studies for the Sunday School*, First, Second, and Third Series. Introduction by Charles Gallaudet Trumbull. Price, 50 cents net.

E. P. DUTTON & CO. New York.

*Mr. Gladstone at Oxford, 1890.* By C. R. L. F. With Illustrations. Price, \$1.00 net.  
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# THE CHURCH AT WORK

## CORNERSTONES LAID OF THREE NEW CHURCHES.

ANTIGO, WIS.—On the afternoon of Tuesday, August 18th, the corner-stone for the new church for St. Ambrose's parish was laid with the impressive ceremonies of the Masonic order. This event is the culmination of twenty years of effort and hope on the part of a little band of Church people. The church is to be built of granite boulders faced so as to expose the grain of the stone, and is in the style of the late fifteenth century with Tudor windows and square castellated tower. The edifice measures about 89 feet from front to rear and will seat about 200 people. John R. Sutcliffe of Chicago is the architect. The corner-stone, which was the gift of the Marathon Granite Works of Wausau, Wis., is of polished red granite and rests on the foundations of the southeast buttress of the tower. In the copper box placed beneath the stone were enclosed local and Church papers, rosters of the vestry and guilds, the history of the mission to date, some coins, and pictures of the old church and of the city buildings. Antigo is only about twenty-six years old. Grand Master Durgin was present in person and was accompanied by Grand Secretary Perry and Messrs. Laing and Allen with the Rt. Rev. R. H. Weller, D.D., as guest of honor, grand chaplain, and orator of the day. The whole city participated in the event. After the ceremony the choir sang Vine Hall's "Sing we merrily," and the Bishop's address followed. Standing on a pile of timbers by the newly laid stone, he talked eloquently of God as the foundation of all character, the beginning and end of all, the real key to the mystery of life. There was a largely attended parochial Eucharist at 7 A. M., and in the evening the Bishop confirmed a small class, the second in four months presented by the vicar, the Rev. W. Fred. Allen.

DENVER, COLO.—The corner-stone of the new Trinity Memorial Church was laid on August 9th, being placed in position by Mr. W. W. McLellan, whose wife was one of the original members of the church, which was founded in 1873 as a memorial to the Rt. Rev. G. M. Randall, D.D., Bishop of Colorado from 1865 to 1873. The rector, the Rev. George M. Holoran, conducted the services, in the absence of the Bishop and the Dean, assisted by the Rev. F. Carman, the Rev. C. I. Mills, and the Rev. P. A. Brunner. The edifice will cost about \$45,000, and will be substantial, but not ornate. The largest subscription to the building fund was made by A. D. Parker, vice president of the Colorado and Southern Railway Co., who gave \$11,500 on Easter Day.

LOGAN CITY, UTAH.—The corner-stone of the new St. John's Church was laid on August 8th with simple ceremony, conducted by the local lodge of Odd Fellows. Addresses were made by the mayor and the Rev. D. K. Johnston, rector of the church.

## DEATH OF A DISTINGUISHED CANADIAN LAYMAN.

DR. HENRY YULE HIND, managing director of the Church School for Girls and one of the best known Churchmen in the Maritime Provinces, passed away at his home in Windsor, N. S., on August 9th, at the age of 85 years. Born at Nottingham, Eng., he studied at Cambridge and Leipsic, and shortly afterwards went to Canada, where he held a lectureship on Chemistry at the Provincial Normal School at Toronto. Under direction of the Dominion Government he explored the

interior of Labrador, and did other work of a similar nature. He was editor of the *Canada Journal* for four years and published several books and pamphlets on antiquarian and scientific subjects. He wrote a history of King's College, Windsor, from which in 1890 he received the honorary degree of D.C.L., and was also a member of the Royal Geological Society.

He is survived by a widow and two sons: The Rev. D. Henry Hind, rector of Sandwich, and the Rev. K. C. Hind of St. Stephen's chapel, Halifax, domestic chaplain to the Bishop of Nova Scotia; also by two daughters, Mrs. H. A. Hanley and Miss Margaret Hind.

## TO BECOME RECTOR OF ST. PAUL'S, DOYLESTOWN, PA.

THE REV. DANIEL G. MACKINNON, rector of St. Mark's Church, Kansas City, Mo., and Archdeacon of Kansas City, has accepted a call to the rectorship of St. Paul's Church, Doylestown, Pa. Mr. Mackinnon was also re-



REV. D. G. MACKINNON.

cently called to the rectorship of Christ Church (Old Swedes'), Upper Merion, Pa. He has lately returned from England, where he was a delegate to the Pan-Anglican Congress from his late diocese, and where he also delivered several lectures for the S. P. G. He enters upon his new work on September 1st.

## PAROCHIAL IMPROVEMENTS.

ST. STEPHEN'S CHURCH, Ridgefield, Conn. (the Rev. John H. Chapman, rector), at a recent parish meeting decided to erect a parish house on the church property. It is stated that the work will soon be undertaken, and that no indebtedness will be incurred.

STEPS ARE being taken looking to the building of a rectory for Christ Church, Bellport, L. I., and a considerable sum of money is on hand. It will be erected on Main Street, west of the village.

THE CONSTRUCTION of a suitable building will shortly be commenced for the use of the True Sunshine Chinese Mission, which is conducted by Deaconess Drant, upon a lot on Clay Street, San Francisco, which has recently been acquired by the diocese of California.

THE DEED transferring the old Peavey homestead to St. Thomas' parish, Sioux City, Iowa, has been filed and the property formally turned over to the parish. Immediate possession is given. The Rev. Ralph P. Smith, the rector, and his family will take up their residence there about September 1st, and it

will become the permanent rectory of the parish. A new heating plant will be put in and other improvements made, to cost several hundred dollars.

THE NEW St. Mark's Church, Frankford, Pa. (the Rev. John B. Harding, rector), is fast approaching completion and will be one of the largest and finest in the diocese of Pennsylvania. Its furnishings will include a high altar, a chapel altar, carved sanctuary rails, choir rail, an elaborately carved pulpit, all of stone and memorials of former parishioners.

AT MT. PLEASANT, Mich., where the church has been closed all summer for renovation, the congregation expects to enter its beautified and enlarged house of prayer within a week or two. A new apsidal chancel has been added, which greatly enlarges the seating capacity of the edifice and will meet the needs of the parish for some time. A sacristy has also been built and the interior put in a very attractive and Churchly condition. During the weeks while these improvements have been going on services have been held in the Congregational place of worship, which has been kindly loaned to St. John's people.

ST. JOHN'S CONGREGATION, Grand Haven, Mich., is rejoicing at the prospects of having a rectory. A parishioner has made a subscription of \$500 for this purpose on condition that others subscribe \$1,000. It is believed the project can be soon undertaken, as it is thought \$1,000 and more can be raised by the earnest people of this place. Within the past few months good progress has been made, the people having given up former missionary aid from the diocese, and having agreed to meet all parochial expenses with the help of Akeley Institute, the diocesan school for girls.

THE CONTRACT has been let and ground broken for the erection of the Lockwood Memorial house by the Women's Parochial Society of St. Paul's Church, Syracuse, N. Y. This will be a merited tribute to the late rector of St. Paul's, the Rev. H. R. Lockwood, who departed this life three years ago. He had been rector of this mother parish of Syracuse for over a quarter of a century. The building when completed will meet all the social, executive, and organized needs of the parish.

## FOR THE UNITY OF CHRISTENDOM.

THE NAMES of Canon C. B. B. Wright, Ph.D., of All Saints' Cathedral, Milwaukee, Rev. David A. Bonnar, chaplain of St. Michael's Home, Mamaroneck, N. Y., and the Rev. F. H. Burrell, Ph.D., rector of Christ Church, Moline, Ill., should be added to the list of clergy published last week who will offer the Holy Eucharist with intention for the Association for the Promotion of the Unity of Christendom on the feast of the Nativity of the B. V. M.

## DEATH OF ARCHDEACON POLLARD.

ARCHDEACON POLLARD, one of the most useful of the negro clergy of the American Church, Archdeacon in charge of that work in the diocese of North Carolina, passed to his rest on Sunday, August 2nd. He had been in failing health for some time, but had apparently rallied and it was believed that his condition was improving. He had celebrated the thirtieth anniversary of his ordination as deacon on June 28th, though the celebration had been somewhat curtailed by reason of his own bad health, and the Holy Communion was, therefore, celebrated in his

sick room, fifteen persons receiving with him.

The Ven. John Henry Minger Pollard, first colored Archdeacon of North Carolina for Colored work, was, says the *Southern Missioner*, ordained to the sacred ministry in the chapel of the Theological Seminary of Virginia at Alexandria, June 28, 1878. He was educated at St. Stephen's Parochial and Normal School, Petersburg, Va., and took his theological studies privately under the late Rev. Drs. Norton and Suter of Alexandria, and later read the languages of Greek, Latin, and Hebrew, under the late Rev. Thos. Spencer and Prof. John D. Keiley. His first appointment was Meade chapel, Alexandria, next he was transferred to Petersburg, where he became the assistant to the Rev. Giles B. Cooke at St. Stephen's. After several years' service, the work in Norfolk needing a strong man, he was assigned to work there. Grace Church, then a struggling mission point, took on new life and the Church began to look up for the first time. He served very acceptably for several years, when he was elected rector of St. Mark's Church, Charleston, S. C., one of the largest and most influential churches in the South. He held this position for nine years, or until February 1, 1898, when he was appointed Archdeacon for Colored Work, diocese of North Carolina. In the spring of 1907 he was further honored by the Church by being appointed by the Board of Missions field secretary to visit Southern congregations and report upon conditions and needs. During the ten years of his incumbency of the Archdeaconry of North Carolina it has had a most remarkable growth. There have been 891 baptisms, 663 confirmations; marriages, 107; burials, 332; contributions, \$29,288.08. Value of church property in 1898, the year he took charge of the Archdeaconry, \$20,505, this year of grace it is \$37,165. This is truly a remarkable progress. Archdeacon Pollard was the first native Virginian of color to be ordained to the sacred ministry in the Church, and the fourth person of color to be appointed Archdeacon. Archdeacon Pollard was buried from St. Ambrose's Church, Raleigh, on August 4th.

#### FEATURES OF THE SUMMER SCHOOL AT UNIVERSITY OF VIRGINIA.

ONE OF THE most interesting features of the Summer School at the University of Virginia this summer was the presentation of the problem of assisting the mountain people in the way of better roads, homes, farms, and religious and educational advantages, and a practical exemplification of the way the Church is trying to help in the matter. At the conference a model settlement from Shifflett's Hollow, in the Blue Ridge mountains, was exhibited. There were twenty-three children, accompanied by a number of older people. The settlement workers were in attendance and demonstrated their work. The Rev. G. P. Mayo of the mountain missions had charge of the exercises at Cabell Hall, and the advantages of the work were presented by the Rev. W. Roy Mason and Deaconesses Lawrence, Pretlow, Turner, Marshall, and Towles. The children strikingly exemplified the effectiveness of the teaching, both in regard to looks and general conduct, at home and among their fellows.

#### THE RELIGIOUS PRESS.

A DIOCESAN PAPER is to be published shortly in the new diocese of Atlanta. It will be a thirty-two page monthly in magazine form, devoted to diocesan and general Church news and departments of Sunday School, Education, Woman's Auxiliary, and various organizations. The board is made up of the following corps of editors: The Rev. Charles N. Tyndel, managing editor; the Rev. J. R. Bicknell, education; the Rev. C. A. Langton, Church news; Miss Rosa Woodberry, diocesan correspondence and Auxiliary,

and Bishop Nelson, *ex officio* editor-in-chief. The paper will be called *The Church Record*, with the motto, "The Faith once delivered to the Saints," and will be incorporated as a stock company. The first issue will be the Advent number.

#### ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.  
RICHARD H. NELSON, D.D., Bp. Coadj.

#### Memorial Placed in Trinity Church, Sharon Springs.

THERE HAS BEEN placed in Trinity Church, Sharon Springs, N. Y. (the Rev. E. R. Armstrong, rector), a window in memory of the late Alfred Wild Gardner, M.D., appropriately depicting the figure of St. Luke, the Beloved Physician. The window is made of antique glass, executed in the highest manner from the cartoon of T. W. Bladen by the Gorham Company of New York, who have undertaken to supply this grade of glass in America, thus avoiding delay and the expense of importing.

#### ATLANTA.

C. K. NELSON, D.D., Bishop.

#### Brotherhood Chapter Organized at Marietta.

A CHAPTER of the Junior Brotherhood of St. Andrew has been organized by the Rev. Charles N. Tyndell, rector of St. James' Church, Marietta.

#### CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

#### Personal Mention.

THE REV. E. F. H. J. MASSE, rector of St. Luke's Memorial Church, Utica, who has accepted the chaplaincy of St. Mary's Convent and Schools at Peekskill, became rector of St. Luke's in 1900 and has succeeded in not only keeping up to a high standard of efficiency the spiritual affairs of the parish, but has also gradually reduced the debt on the property. He is an Englishman by birth and a graduate of Oxford and of Ely Theological School, but is in American orders.

#### A FRIENDLY TIP

##### Restored Hope and Confidence

After several years of indigestion and its attendant evil influence on the mind, it is not very surprising that one finally loses faith in things generally.

A N. Y. woman writes an interesting letter. She says:

"Three years ago I suffered from an attack of peritonitis, which left me in a most miserable condition. For over two years I suffered from nervousness, weak heart, shortness of breath, could not sleep, etc.

"My appetite was ravenous but I felt starved all the time. I had plenty of food, but it did not nourish me because of intestinal indigestion. Medical treatment did not seem to help, I got discouraged, stopped medicine and did not care much whether I lived or died.

"One day a friend asked me why I didn't try Grape-Nuts, stop drinking coffee and use Postum. I had lost faith in everything, but to please my friends I began to use both and soon became very fond of them.

"It wasn't long before I got some strength, felt a decided change in my system, hope sprang up in my heart, and slowly but surely I got better. I could sleep very well, the constant craving for food ceased, and I have better health now than before the attack of peritonitis.

"My husband and I are still using Grape-Nuts and Postum." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

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

#### SAINT PAUL'S SCHOOL

Saint Paul's School, whose legal title is The Cathedral School of Saint Paul, situated at Garden City, Long Island, has long been known as the diocesan school. Its control is vested in the Cathedral Chapter, of which Bishop Burgess is the president. The clerical members are: The Rev. Dean John Robert Moses, the Rev. Chancellor Spencer, R. Roche, the Rev. Canon Paul F. Swett, the Rev. Dr. Henry C. Swentzel. The lay members of the Chapter are: Mr. Alexander E. Orr, Mr. H. H. Cammann, Colonel William S. Cogswell, Daniel Whitford, Esq., Mr. Philander R. Jennings, Mr. Clinton D. Burdick.

The school will open on September 16, 1908, for the second year of the administration of Headmaster Walter R. Marsh and a very competent corps of masters. The school building is 300 feet long and has three wings, each of 180 feet. There is a \$28,000 gymnasium, of which the main floor is 126 feet by 50 feet. There are unusual athletic facilities at the school, where athletics are fully believed in for the sake of health. Indeed, open air exercise is required of every boy in the school.

Saint Paul's makes a specialty of thorough preparation for college and scientific schools. Its record in this respect is well known. There are perhaps in the country only a few schools which, like Saint Paul's, are conducted primarily for the sake of the boy and not for the sake of the financial returns.

Of the class of 1908, twelve graduates in all, nearly every boy has declared his intention of entering college. At the Commencement exercises, held on June 10th, the Bishop declared the past year to have been the most successful in the history of the school. This year promises to be even better.

#### Faber's Spiritual Conferences

—ON—

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One of the most delightful of all devotional books is the one on "KINDNESS," by the Rev. Frederic W. Faber, D.D. There are four of the Conferences, under the following titles, bound in one volume, viz.:

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**CONNECTICUT.**

C. B. BRWSTER, D.D., Bishop.

The Will of Rev. Charles C. Tiffany, D.D., Upheld—Sunday Services Sustained at Southbury and Southford—Legacy for St. Paul's Church, Fairfield.

IT IS STATED that the contestants of the will of the late Rev. Charles C. Tiffany, D.D., have withdrawn their appeal from the decision of the judge upholding it, and the beneficiaries have received notice that the legacies will be paid before September 1st. Among the bequests is one to Christ Church, Sharon, where Dr. Tiffany had a summer home. He was a member of the vestry and had served as clerk of the parish.

SUNDAY services are now sustained in the Church of the Epiphany, Southbury, which has been closed much of the time for some years. In connection therewith services are also held in the "union chapel" at Southford. A lay reader of Christ Church, Ansonia (Mr. George L. Baines) officiates, under the direction of the rector of Oxford and Quaker's Farms, the Rev. George J. Sutherland. A flourishing mission was sustained at Southford for several years, in connection with the work at Oxford and Quaker's Farms. Finally the building was claimed by the denominations for their exclusive use. As no other place was available this resulted in the suspension of the services of the Church, some twelve years ago.

ST. PAUL'S CHURCH, Fairfield, Conn. (the Rev. Allen E. Beeman, rector), receives a legacy of \$2,500 by the will of the late Mrs. Elizabeth B. Gould, the last of the Gould family in the town. The old home is left for a home for working girls.

**INDIANAPOLIS.**

JOSEPH M. FRANCIS, D.D., Bishop.

Bereavement of Rev. and Mrs. W. C. Otte.

ON AUGUST 18th the death occurred of Miss Jane Crossman Otte, only daughter of the Rev. and Mrs. W. C. Otte, at the rectory of St. John's Church, Bedford. The cause of death was appendicitis and peritonitis. Funeral services were from St. John's Church, with interment at Cincinnati, Ohio.

**LONG ISLAND.**

FREDERICK BURGESS, D.D., Bishop.

Rector of Christ Church, Sag Harbor, to Become Farmer.

THE REV. G. T. LEWIS, for twenty-one years rector of Christ Church, Sag Harbor, L. I., who has resigned, is a native of Nova Scotia and will return to the neighborhood of Yarmouth at the termination of his rectorate on January 1, 1909, to engage in agricultural pursuits. While a student in the General Theological Seminary Mr. Lewis served as lay reader in this parish. At his ordination he became rector and began a successful work. Mr. Lewis married Miss Minnie Harrison of Sag Harbor, daughter of a former rector of Christ Church, the Rev. John Jay Harrison.

**MILWAUKEE.**

WM. WALTER WEBB, D.D., Bishop.

Chapters of the Brotherhood Organized at St. Edmund's Church, Milwaukee—Retreat at Kemper Hall, Kenosha.

CHAPTERS of the Brotherhood of St. Andrew, both Senior and Junior, have been organized at St. Edmund's Church, Milwaukee (Rev. F. E. Alleyne, rector). Recently there has been a noticeable improvement in the attendance and interest of men and boys in the work of the Church.

A RETREAT was given at Kemper Hall, Kenosha, last week, by the Bishop of Fond du Lac.

**PENNSYLVANIA.**

O. W. WHITAKER, D.D., LL.D., Bishop.  
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

To Reclaim Philadelphia Outcasts—Notes.

MENTION was made in a recent issue of THE LIVING CHURCH of the appointment of the Rev. J. J. D. Hall, late chaplain of the Alabama state penal institution, to be superintendent of Galilee mission, an institution of the Church for the reclaiming of fallen men, situated in the most depraved portion of Philadelphia. Mr. Hall has assumed charge of his new work, and it is hoped that the Church will be emphasized and made known in the work both in the prayers and hymns used.

THE REV. W. W. STEEL, Archdeacon of Havana, Cuba, who has been in charge of St. Matthew's Church, Philadelphia, during the absence of the rector, the Rev. C. C. Pierce, D.D., gave a most interesting account of the life and progress of the Church in the West Indies on Sunday evening, August 23d.

THE CHORISTERS of several Philadelphia churches are enjoying the annual outings in camp at seashore and mountains.

**SOUTHERN VIRGINIA.**

A. M. RANDOLPH, D.D., LL.D., Bishop.  
B. D. TUCKER, D.D., Bp. Coadj.

Rev. M. B. Marshall to Go to the Philippines—Affliction of the Rector of St. John's, Portsmouth.

THE REV. MYRON B. MARSHALL, who has had charge of the work in Preston parish, Va., at Saltville and vicinity, has resigned in order to take up work in the Philippines. He went to Saltville last year, a young man just from the Seminary in Virginia, and prosecuted his work in the community with great earnestness and zeal. However, it was known when he went that his stay would be

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Of Various Ailments

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Plain common sense and the simple habit of looking for the cause of things soon reveals coffee in its true light—that of a habit-forming drug.

"My family on both sides were confirmed coffee toppers," writes a Penna. painter, "and we suffered from nervousness, headache, sleeplessness, dizziness, and palpitation of the heart.

"Medical treatment never seemed to do any permanent good. I thought there must be some cause for these troubles and yet did not find it was coffee until I was forty-one.

"Hearing of the benefit that many had derived from changing to Postum, I quit coffee and used Postum entirely. Now I am like a new man.

"I sleep well, can eat three good meals a day, have no headache nor palpitation, no nerve twitching in my face, and I don't have to pay out hard-earned money for medicines.

"I believe a good hot cup of Postum made strong, with half milk and taken before retiring at night, is the best thing to keep a painter from having lead poisoning. That's my experience anyway."

"There's a Reason."

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"I cheerfully endorse the above testimonial. It is the truth. I know Mr. Bordwell and know the condition he was in. Nelson R. Burnett, Tipton, Ia."

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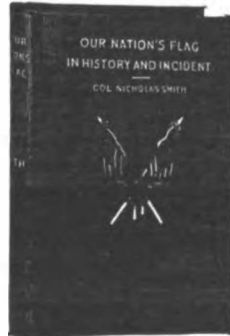
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be of short duration, as it had been his avowed purpose to go to the foreign field. After resting awhile in Portsmouth, Va., he will sail in the early autumn with his little family for the Philippines, where he will enter upon his life's work.

CHURCH PEOPLE will hear with regret and sympathy of the affliction in the family of the Rev. William Brown, rector of St. John's Church, Portsmouth, Va. Mrs. Brown, who two weeks ago, in a fit of insanity attempted to poison herself and two young children, has been taken by her husband and mother to a sanatorium near Washington in the hope that her mental condition may be benefited. Her physical condition has improved.

WASHINGTON.

Notice Given of Thirteenth Annual Diocesan Convention.

NOTICES have been sent to the clerical and lay deputies of the diocese for the reassembling of the thirteenth annual convention at St. Thomas' Church at 10 A. M. on Thursday, October 1st. The clergy are requested to assemble in vestments at 9:45 A. M. in the parish house adjoining. The business before the body is the election of a Bishop of the diocese.

THE REV. J. HENNING NELMS, rector of the Church of the Ascension, Washington, was the special preacher at the open-air service at the Cathedral Close on Sunday last.

WESTERN MASSACHUSETTS. ALEX. H. VINTON, D.D., Bishop.

Coming Quintuple Anniversary at St. Paul's Church, Holyoke.

FIVE ANNIVERSARIES are to occur in connection with St. Paul's Church, Holyoke, in the first few days of October. They include the organization of the parish, the consecration of the church, the installation of the present rector, the Rev. H. H. Morrill, and his ordination to the priesthood.

WESTERN MICHIGAN. GEO. D. GILLESPIE, D.D., Bishop. J. N. McCORMICK, D.D., Bp. Coadj. General and Personal Mention.

AT HOLLAND, Luther, Benton Harbor, and Allegan improvements have been made in the way of laying new walks about the church edifice and repainting the exterior, while at Harbor Springs a new vestry room has been added. The sum of \$200 has been raised for the improvement of the church property at Harbor Springs.

OWING to the many vacations taken by the clergy to Europe and to attend the Pan-Anglican Congress this summer, there has not been the usual number of clerical visitors to the northern part of the diocese this season. Among those visiting this locality are the Rev. E. W. Averill of Fort Wayne, Ind.; the Rev. William Elmer of St. Louis, Mo., and the Very Rev. Paul Matthews of Cincinnati.

CANADA.

Personal and Other News Items From Across the Border.

Diocese of Ontario.

THE FUNERAL service of Mr. Henry Folger, the United States' vice-consul, August 17th, was conducted by the Rev. Canon Starr, vicar of St. George's Cathedral, Kingston.—THE FIRST military chaplain to be appointed under the new regulation is Canon Starr, as St. George's Cathedral is the home of a large majority of the Royal Military College cadets. The college is situated in Kingston.

Diocese of Montreal.

MUCH ANXIETY was felt at the illness of

Rural Dean Dart, after his return from the Pan-Anglican Congress, but he is recovering.—QUITE A number of the city clergy have returned from England and were occupying their own pulpits by the second week in August.—THE DAILY evensong at the Church of St. John the Evangelist has been continued through the summer.

EDUCATIONAL

THE Young Men's Christian Association of Adelbert College of Western Reserve University and the Young Women's Christian Association of the College for Women, at Cleveland, desire to receive in advance of the opening of those colleges the names of new students, in order to aid them in becoming easily and quickly settled in their college life. Addresses should be sent to the secretary of the Young Men's Christian Association, and new women to the secretary of the Young Women's Christian Association, of the university, at Cleveland.

IT MUST be seen that besides the just dissatisfaction we may have at other men's prosperity, there is a very common dissatisfaction, which arises not from any good reason, but from jealousy, because the jealous person does not like to see others obtaining what he desires for himself. Not that the success of others at all hurts him, but he derives an offense from it because it is the success of others, and not his own. It requires but little knowledge of human nature to see how strongly mankind are affected by this jealous feeling, and how it penetrates everywhere wherever that thing which Scripture calls mammon exists. Wherever there are those temporary advantages which some get and others fail to obtain. . . . Wherever there is this earthly good material then, of mammon under any form, it provokes and calls into existence the jealous and grudging character—the disposition which envies others, and would withhold good things from them if it could—a disposition which expresses itself perhaps with the greatest freedom in the poorer class, but which has its own way of expressing itself in all. How many there are who say they wish their neighbors to go to heaven, but who grudge them the least success in this world; who have no kind of objection that they should have spiritual treasures, but to whom any earthly prosperity coming to them is an offence.—J. B. Mozley.

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