

The Living Church

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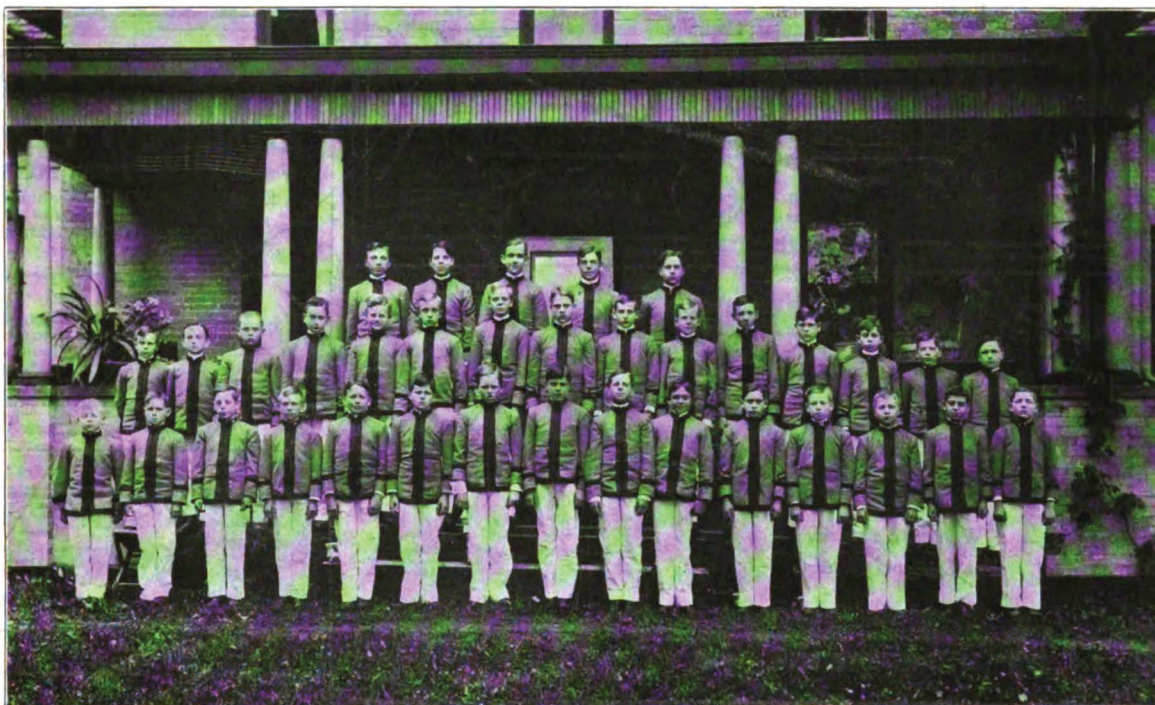
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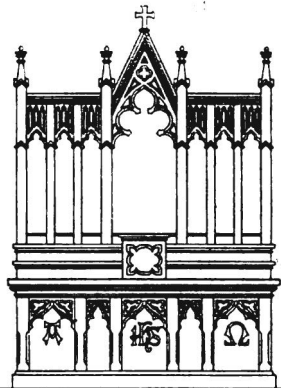
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THE SPIRIT of Christ is the spirit of loving self-sacrifice. Love and self-sacrifice must ever go together. God so loved the world that He let His Son go to Calvary for its redemption, and the same passion must beat in the hearts of God's people before they will lay themselves and their money on the altar for the salvation of the world.—*Selected.*

THE BRIDE OF CHRIST.

FOR THE SIXTEENTH SUNDAY AFTER TRINITY.

"Jesu, with Thy Church abide,
Be her Saviour, Lord, and Guide,
While on earth her faith is tried;
We beseech Thee, hear us."

HOW frequently does the average Christian pray for the holy Catholic Church, the Bride of Christ? Once a day, once a week, on Ember Days, or perhaps not at all? We will pray for her, when once we realize what she is: the pillar and ground of the Faith; the Church that Christ established, commissioning His apostles to plant in every part of the world; the Church to which the martyrs and saints belonged, and where alone we are fed with the heavenly Manna!

The world without the Church would be a dark and empty void, lacking joy, hope, or reality. Through her alone can we find and know Christ. May we be able "to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ that passeth knowledge."

In the collect for to-day we pray, "Let Thy continual pity cleanse and defend Thy Church"; and last week we asked, "Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy." There are many beautiful collects for the Church in the Prayer Book which, if used frequently and with sincere intention, would bring down great blessings upon the Bride of Christ. Some of the petitions are these: "Mercifully cast Thy bright beams of light upon Thy Church"; "Keep Thy Church continually in Thy true religion"; "Keep Thy Church in continual godliness"; "Be ready to hear the devout prayers of Thy Church"; "Grant that Thy Church, being always preserved from false apostles, may be ordered and guided by faithful and true pastors."

How may we best glorify God? The Epistle tells us, "Unto Him be glory in the Church by Christ Jesus throughout all ages." Work done for Him, through His Church, at the direction of His priests, must be more effective than individual efforts done according to our own wishes or impulses. United efforts bring about larger results.

The Church is not here upon this earth only, but extends into the Unseen, and at the great consummation, when the marriage of the Lamb shall come, the Bride will be the redeemed Church, clothed in linen pure and white, which is the righteousness of the saints. Apostles, martyrs, saints, and those belonging to the Church Militant here on earth are all one family, one in Him. "None of us can be too small to fear Him; none, be they even babes, can be too insignificant to join in praise with the Church."

In the vision St. John heard a voice which came out of the Throne saying, "Praise our God, all ye His servants, and ye that fear Him, both small and great."

Who would wish to be outside of the Catholic Church for which our Saviour shed His precious Blood, and which He cherisheth and nourisheth here in this wilderness of sin? As the years glide by, one thing after another changes or fades away; but the Church of God, and the Real Presence of Christ in the Blessed Sacrament, always remain, unchangeable and forever.

"For not like kingdoms of the world,
The Holy Church of God!
Though earthquake shocks be rocking it,
And tempest is abroad;
Unshaken as eternal hills,
Immovable it stands,
A mountain that shall fill the earth,
A fane unbuilt by hands."

CANONICAL REQUIREMENTS FOR HOLY ORDERS.

NO one who has had to deal with the canons governing the literary and theological requirements of postulants and candidates for holy orders, has failed to be struck with the difficulty of interpreting them and with their need of a careful revision. They show haste and inexperience in every line. They were an endeavor to remedy what at the time of their formation was felt to be an anachronism. The old requirements, with the text-books stated, were felt (and rightly so) to be out of agreement with the educational spirit of the period. However, it is a debatable question whether there has been an improvement, or at least such an improvement as was hoped for.

The canons dealing with the requirements have regard to two conditions in the applicant: his condition as a postulant and that as a candidate. It requires no literary test to become a postulant. Tests begin when one desires to become a candidate; then he has to be either an arts graduate of some college in which Latin and Greek have been duly studied, or else must pass an examination in certain prescribed subjects which in the scope of the canons are equivalent to a college degree. Then, once a candidate, he is to study either in a seminary or privately a prescribed course in what might be termed theological studies. Such in brief outline are the requirements.

Not many years ago an A.B. meant that a graduate had studied what we called the humanities, Latin, at least some Greek, and some mathematics; but to-day it takes a personal examination of each graduate to discover exactly what the degree means in his case, so extensive has the elective system become in the college curriculum. It is possible to become a graduate in arts without knowing one letter of Greek or reading one page of English history, without studying any philosophy in any of its branches. The amount of Latin studied can be reduced to such a minimum that the A.B. would find it difficult to translate a passage of any old chronicler. The student is embarrassed at entrance with the number of possible combinations of the entrance requirements that he can offer. It takes an expert to unravel the tangle. It resembles one of those problems of that part of algebra called permutations and combinations, in which one has to find out the greatest number of ways that twenty things can be taken if only six can be taken at a time. From then on, this system of electives is about his path and in his way. A college student needs to-day wise and careful guidance, and none needs it more than the postulant. Which of the manifold possibilities in the way of courses should he take to fit him for his desired career? Then, again, what is meant by "duly studied," which is in the canon the test of whether the A.B. shall be accepted as of full value? Is a knowledge of Greek, for instance, which enables one to pass an easy examination in the Anabasis, sufficient? How many years must Greek and Latin be studied at college to be "duly" studied? Shall the four years spent at a college in which one can offer Greek on entrance and then drop it, or study it only one year, be counted as fulfilling the canon, even if an A.B. is acquired by the process? Some of the smaller colleges are still insisting upon several years' study of both Latin and Greek in course before the degree is granted: is not their degree more valuable to the candidate than that of the larger institution? These are not clearly answered in the canon, and the only way out is to accept all A.B. degrees, provided Latin and Greek have been studied at some time in the course.

The non-graduate is in some respects better off than the graduate; he has some guidance as to his studies. His rector and his Bishop come into closer touch with him and his studies than they do, as a rule, with the postulant at college. But when one desires to discover from the canon what he must pass before he becomes a candidate, the indefiniteness of the canon is overwhelming and demoralizing. One is met with a statement, for instance, that he will have to pass an examination in history, baldly stated without any clue as to what or how much. The temptation is to accept the least possible amount of what might be called history, and this temptation is greatest in those men of earnest zeal, but of narrow outlook, who, because of their zeal and mature years, perhaps, their Bishop thinks would make valuable men in the ministry (as many doubtless do); who, however, need to have their horizon widened by that study of the human race which we call history. Still, however desirable such a study is, what does the canon require to be studied? This ambiguity is confusing to both the student and the director in any case; and the confusion is increased when there has been no consultation between the examiners and the postulant, or

when the director is in one diocese and the examiners are in another. What is meant by this term in the canon? A student of history is very certain that a true conception of the progress of the Christian Church can only be gotten by a study of the history of the Roman empire, of mediæval Europe, and of England, but does the canon require all this? Then we have in the canon the requirement that there be an examination in mathematics: what is covered by this word? To a mathematician algebra and geometry are hardly enough to class as mathematics, yet it is scarcely the intention of the framers of the canon to include analytical geometry and calculus, much less quaternions. So with other subjects also. The only sane interpretation is that it was intended that the details be left to the several boards of examiners to determine. Yet what a confusion would and does result from this! The requirements of one diocese are different not only in quantity but in quality also from another. There is surely needed a thorough revision of the whole canon.

THE SUBJECTS on which the candidate for both deacon's and priest's orders must stand an examination seem to be governed by the principle that a parish priest is to be a man of affairs, many and manifold, rather than a man of thoughtful, spiritual insight. One is struck by the number of subjects required: if there was some option allowed, if some were obligatory and some were optional, or if the list embraced simply those subjects in which the candidate is to read or study under guidance in a seminary or elsewhere, but not to be examined upon, the conditions would not be bad. In this, however, is involved the whole idea of education: is a man educated when he knows many things more or less superficially, so as to be able to pass an examination thereon, or when his brain has been so trained by a thorough drill in a few subjects that he brings to his work and its problems the ability to think quickly, accurately, and definitely? Here is the danger of this multiplicity of requirements; the time of preparation is so short that to do thoughtful work in all the studies is impossible. What results? Either superficial work in all, or thorough work in one or two with a mere smattering of the others. This last is most decidedly the better, and it is what the better men in the seminaries have done and are doing year by year, and the examining chaplains have been forced to wink at the very insufficient knowledge of some of the subjects shown by men of the best mental ability. Now there is a rumor that more is to be added: that in addition to the many now prescribed three or four more are to be placed on the list. It is time for careful consideration, not for hasty action. If the General Convention is laying down a course of study for a theological faculty large enough to handle all the courses, then by all means include in the scheme all the subjects that any cleric has found useful in his ministry, but let these be electives to be taken in course by those who have the time and ability to do extra work; do not impose upon earnest, conscientious men who are now burdened overmuch. It is possible to break the camel's back. The subjects presented by the seminaries should include all those in any way connected with theology or religious matters, because the priesthood must of necessity contain men of diverse minds, but the number of those on which the candidate is to be examined should be very few indeed.

Why, for instance, should a man be required to stand an examination on the *whole* of the history of the Christian Church for 1900 years? What kind of knowledge can be expected from a man who has been able to give to this subject only a few hours a week for at most four terms out of six? Why not accept what all examiners have to do, and in place of an attempted quiz on all, restrict the examination to a few periods and a few places? However, as this is done now, because it is unofficial, it is irregular: and as irregular, it cannot be published abroad; hence the candidate does not know on what period he is to be examined unless some of the chaplains have been kind enough to warn him.

Surely enough has been said to show that here again there is need of careful revision of the canon.

All practical educators who have given thought to the matter have agreed that examinations are not true tests of a student's knowledge of a subject; that the best that can be said for them is that they seem to be necessary; a necessary evil it may be, to be endured, not encouraged. The tendency in the educational world is to reduce the number of examinations, not to increase: more and more is the work done under competent instruction accepted in lieu of formal examination; more and more are the colleges receiving the certificates of the secondary schools as evidence that the pupil is prepared to go on with the college

course, rather than requiring an examination. Again this tendency to reduce the burden of examinations is shown in the creation of a board of examiners for college entrance examinations, whose examinations are accepted by the several colleges.

The trend of educational thought is decidedly away from the holding of many and diverse examinations, and towards having few, and these uniform. What is the condition of the seminary student? He is unquestionably burdened with examinations. In all the many subjects he must study, he has two separate and diverse sets of tests, held by different examiners with different ideals, and at different times: neither set of examiners having the least regard for the other's views. In the seminary the examinations come immediately after a subject or a portion of it has been completed; the diocesan examinations are held at irregular intervals without the slightest regard to when the candidate finished the subject or whether he has completed it. From the student's viewpoint or from that of an educator, is this state of things desirable? Does it create the ministry which the canons purpose? Does it not rather tend to the distraction of the candidate at a most important period of his career, when his whole purpose should be concentration on the preparation for his life work, not on the passing of examinations, which now occupy his thoughts? The seminary examination is needed for graduation, the diocesan for ordination. In the conflict true education goes by the board. Is this necessary or desirable?

But the greater diversity is in the ideals of the two sets of examiners. Here the student is confronted by different conceptions of the kind of knowledge he should have in any subject. In the seminary, the professors, recognizing the extent of the subject, strive ever to inculcate methods of study, principles underlying the details, and the philosophy (if one can so speak) of his subject rather than the details: he realizes that true knowledge is not so much an encyclopedic grasp of the details as a thoughtful correlation of these and a right conception of their proportion in the whole subject: so he endeavors to stimulate thought and uses only those details which have a direct bearing on his purpose. How is it in the board of examiners in the diocese? What is their ideal?

This question can best be answered by a concrete case, by comparing the questions asked by the seminary with those asked by a diocesan board of examiners in any one subject. In history, facts in detail are multitudinous; dates, events, men, are overwhelming in number, almost as sands of the seashore. In no subject is it so possible to trap one with details. A wise professor of Church history will realize that the acquisition of the facts in the history of the life of an institution which has had a corporate existence for 1900 years and which touches human society in so many points, cannot be accomplished in the time at his disposal, if in a lifetime even. Thus he sets before him as the ideal, the philosophy of history, the great movements and their causes, those periods in the Church's life in which have occurred events far-reaching in their results; not the details. This is on the line of higher education as the graduate has learned in college. Trained to rely not on memory for dates but on Haydn's *Dictionary of Dates*, he is not prepared to confront a board of examiners who bristle with dates. To be more concrete, the questions on a recent examination paper of a seminary were of this nature:

What were the reasons, political, religious, and social, for the persecution of the Christians by the Roman Empire?

What were the reasons for the development of the Hildebrandine Papacy, *i.e.*, why was it possible for it to be successfully put forth?

What were the causes of the Protestant revolt in Europe and what was the occasion?

How was the English Reformation affected by the European Protestants?

The men who passed successfully examinations of this character were within a short time confronted by questions from a board of diocesan examiners of this nature:

Give the date of the Decian persecution, the decrees, and the incidents.

What was the date of Dante's birth?

Name the Protestant Bishops of the reign of Henry VIII.

Give the date of Scory's birth, the place of his birth, and his early education.

We are not now discussing the question of the unreasonableness or the reasonableness of these questions, though the absurdity of the one set is patent to anybody, but of the burden on the student. Why is he compelled to stand the two? Would not the purpose of his studying history be accomplished by one examination? That is the underlying question.

Either the seminary should accept the diocesan examinations and grant their certificate on the passing of them, or the diocesan authorities accept the seminary examination in place of the canonical. There can be no question as to which set of men are most fitted for the purpose.

The canon, as now in the Digest, stands in the way; the Bishop cannot accept any of the examinations of any seminary in place of the diocesan, although he can make the seminary professors his examining chaplains, and so get around the canon. This canon was passed to prevent "ritualism" and was a club devised to hit the graduates of one seminary. It has proved burdensome, not to the seminary, but to the student body in general. It has not prevented the growth of any seminary. It is an anachronism. Why not revise or abolish it?

There is another defect in the present canon: the Bishop *must* have his candidate examined by diocesan chaplains, but he does as he pleases about their report; he can ordain a man whom they declare unfit intellectually (and this has occurred more than once); he can appoint as chaplains the least learned men in his diocese. One thing alone he cannot do: he cannot accept the examination of the seminary with which he is in close touch as its diocesan head or as trustee.

Is it not time to change the canon, and allow the diocesan authorities to accept the certificate of a seminary as evidence of a man's fitness to be ordained?

Perhaps one exception to this rule may be made in the realm of dogmatic theology, since a man's faith is the vital thing in his ministry; not that he knows Sunday school pedagogics, useful though these are. But if we require diocesan examiners to satisfy themselves in that department, we may still relieve the burden of dual examinations in other studies, to the relief of the candidate, the dignifying of the seminary, and the stimulus of the intellectual life of the ministry.

The revision of the canons on the requirements for holy orders can hardly be done in one General Convention: there is not time for a proper consideration of the problems. Perhaps a commission, in which the theological seminaries are well represented, might be appointed at the coming Convention, which shall take the canons and during the recess consider them thoroughly and carefully, and report, to the Convention of 1913, a new canon, to be then acted upon.

WHAT WE MEAN BY "CATHOLIC."

OUR correspondent who, in a letter entitled "What do we Mean by 'Catholic'?" printed on another page, asks that we will define what we mean by the term, submits a perfectly reasonable request, and we are glad to make reply. We are blameable if we have been obscure on the subject hitherto.

Since the second century A. D. the term has been used as the title of the historic Church. Consequently, whenever it is used as a prefix to nouns other than "Church," it denotes relationship to the Church, *e.g.*, Catholic Faith, the faith of the Catholic Church.

Since the fourth century A. D. the term has been used also, in relation to men, as denoting orthodoxy, thereby in contrast with terms designating individualism or heresy; *e.g.*, Athanasius was a *Catholic*; Arius, though a member of the Catholic Church, and so a Catholic in the primary sense of the term, was not, in its secondary use.

"Catholic," as applied to "Faith," denotes that body of truth which is affirmed by the whole Catholic Church, of which the Catholic Creeds are the official summaries. Truth being of necessity fixed and final, the Catholic Faith is in no sense susceptible of change, though our *apprehension* of it may sustain certain degrees of development, and is variable according to the intelligence of, and the measure of study given to it by, individuals.

"Catholic practices" are practices that have, in fact, been widespread in the Catholic Church, though not necessarily unchangeable nor universal, either in time or in place; just as American characteristics are characteristics of the American people as a whole, but not necessarily of all sections nor of all decades alike. It is in this sense that our correspondent seems to misunderstand the term. "Invocation of saints, prayers for the dead, and reservation of the host" are "Catholic practices" because, in fact, they have prevailed and do prevail very widely throughout the Catholic Church. This does not mean, however, that the practices must needs be made compulsory in every part of the Church. Because they are "Catholic"—*i.e.*, usual practices for many centuries in at least a great part of the Catholic

Church—it does not follow that they are “essentials of faith.” Whether, in fact, they are useful for a particular people at a particular time does not enter into the question of whether they are justly entitled to be termed “Catholic” practices—the latter being an established fact, the former a question upon which men may legitimately differ. True, no fixed rule can be given as to how long or how widespread a practice must be to entitle it to the term; but obviously it must include many centuries and many lands. But one should not confuse “Catholic practices” with the “Catholic Faith,” any more than he would confuse American characteristics with the American Constitution.

Again, a practice may be found very useful and yet not be entitled to be called a “Catholic” practice, lacking the element of generality, in time or in place or in both. Thus, the Three Hours’ Service of Good Friday, the renewal of baptismal vows at Confirmation, any particular place for the cross in our churches, any particular number or use of altar lights, the insertion of the General Confession in the service of Holy Communion, the use of the rochet by Bishops, are not “Catholic” practices. Each is, in a measure, local to some minority section or period of the Catholic Church. Of course it does not follow that any of these customs are “uncatholic” or objectionable. Any national Church has every right to develop local customs such as are found useful to its own people; and, within the limits of canon law, so have dioceses, parishes, and individuals. Exact uniformity in practices is not an essential to the Church.

By the “Catholic spirit” we mean a spirit of willingness to be guided by the Church in essentials and to accord liberty in non-essentials. The “Catholic spirit” is the spirit that co-ordinates authority with comprehensiveness in due balance. It is that spirit which is willing that other persons should practise the invocation of saints—to take our correspondent’s illustration—though the practice does not appeal to one’s self; that spirit which alone can promote Christian Unity because it is willing to co-ordinate every kind of devotional practice that proves useful to some people—from Salvation Army methods to the most elaborate celebration of Holy Communion. For though “Catholic practices” are only those which have become very general throughout large portions of the Catholic Church, yet the “Catholic spirit” is one that welcomes “things new and old,” and that make for the living vitality of the Church, rather than treating it as a museum of antiquities.

“Mediaevalism,” as a term, can only apply accurately to conditions that were peculiar to mediaeval centuries—roughly, from the ninth to the fifteenth—in contrast with earlier and later centuries. As a matter of fact very few widespread practices in the Church may thus be described, and the term more aptly describes a condition of ignorance and superstition, such as were general throughout those centuries among the masses, than concrete practices.

We trust it is not true that either the Thirty-nine Articles or the Prayer Book are “repudiated” by “many” of the clergy. But, neither of these is of unchangeable character. It is perfectly legitimate to hold that theological definitions in the former are badly expressed, or that the mere fact of officially propounding so large an amount of abstruse propositions is unwise. Very many of the definitions are not “Catholic”—i.e., such as are common to all branches and all ages of the Church. Rather do many of them explain why this Church differs with certain other parts of the Catholic Church. Also, it is perfectly legitimate to hold that much is useful in devotions and in practices that is not expressed in the Book of Common Prayer. The underlying principles of the latter are “Catholic”; but the precise expression of those principles is, in many respects, local to this American Church or to the affiliated Churches of the Anglican Communion. Thus, it is “Catholic” to provide forms for Holy Communion, the daily offices, the Litany, the sacraments, etc., and much of the material embraced within those forms is and has been so widely used throughout the Catholic Church as rightly to be called Catholic; but in many particulars the rites are local to ourselves—as they ought to be. The antithesis of Catholic is uncatholic, only in respect to matters that are fixed and final; much more largely its antithesis is local, or national, or racial.

We trust these explanations as to the “Catholic position” may seem sufficient. Obviously, it is impossible, in the space available, to do more than give the general outlines as to the correct use of the term. Thus understood, many of our correspondent’s questions will answer themselves.

THE plan to endow a chair at the Western Theological Seminary in memory of James L. Houghteling is one in which there should be, and no doubt will be, more than local coöperation. Mr. Houghteling was a national figure in the Church, known more widely, probably, than any other layman of the Church. His interest in Church activities, too, was national. Though the public knew him chiefly in connection with the Brotherhood of St. Andrew his own interest was by no means confined to that organization. He was no one-idea man or faddist. He was so constant a contributor to Church work all over the country that the mere matter of time given in listening to projects told by missionaries and others must have been no small tax upon his daily labors. And the public never knew what a generous giver he was, for the objects of his benefactions were so many that the sums were necessarily given, as a rule, in comparatively small amounts, that did not dazzle the public eye.

Earnestly do we commend this memorial to the attention of Churchmen generally. We presume the Dean of the Western Theological Seminary, the Rev. William C. DeWitt, D.D., whose address is 2722 Washington Boulevard, Chicago, would be the proper party to whom contributions should be sent.

IN accordance with several requests, the editorial entitled “Freemasonry and the Church,” which was recently printed in these columns, has been published as one of the “Church Booklets” of The Young Churchman Company at \$2.00 per hundred, carriage additional. Persons desiring copies for distribution may thus obtain them on application to our publication office.

ANSWERS TO CORRESPONDENTS.

VEXATA QUÆSTIS.—Unlike the Church of England the American Church has no canon on the wearing of hoods by the clergy. A literate’s hood would be unusual among our clergy and we should not recommend its being assumed.

T. J. D.—The twenty Selections of Psalms are selected simply as psalms appropriate for use under particular conditions, such as their nature suggests.

J. A. F.—Read up on Anglican orders in Bishop Grafton’s *Christian and Catholic* or some similar work. It would be impossible to answer your questions satisfactorily in a few words.

C. A.—An assistant minister could be employed at the expense of a parish only by resolution of the vestry. The actual selection of the minister is generally left to the rector, though very likely the vestry could retain that right in its own hands, should it desire to do so.

K.—(1) A deacon has legal, but not ecclesiastical, authority to perform a marriage. He has no right to pronounce the Church’s blessing.—(2) It is commonly felt that a deacon should not read the Ante-Communion service (so-called), though the discrimination in the rubrics between the terms “Minister” and “Priest” makes it lawful for him to do so.

UNINSTRUCTED PRIEST.—(1) The definitions of ecclesiastical terms in the *Century Dictionary* are very accurate. Haverstick’s *Churchman’s Ready Reference* (Y. C. Co.) and Benham’s *Dictionary of Religion* (Casell) are useful volumes for public libraries.—(2) Hastings’ *Encyclopaedia of Religion and Ethics* is a very elaborate and standard work in ten volumes, comprising matter not easily accessible elsewhere, but not generally written from a Churchly point of view.—(3) The act of reserving at a celebration of the Holy Communion consists simply in setting a sufficient portion one side and not using it, placing it, after the service, in the tabernacle. See Wright’s *Restoration of the Reservation of the Blessed Sacrament for the Sick* (Y. C. Co., 75 cts.).

EVERYBODY has doubts, just as a ladder has rungs. As the rungs suggest climbing, and at the same time furnish the opportunity for doing so, so doubts suggest the possibility of reaching the grandest truths, and are often the means by which we attain them. When a man comes and tells his doubts, then you know that he begins to think seriously. He has simply put his ladder in place, and has his feet on the first rung. Doubts are nothing more than a dark passage, at the other end of which may be eternal light. They are what the antennæ are to the insect, the instrument by which to decide if it is safe to take the next step or not. If a man had never had doubts, it would hardly be worth while to ask his opinion on anything.—*The Messenger* (S.S.J.E.).

SACRIFICE is the central idea of all true religion. “Gather my saints together unto me,” saith the Lord, “those that have made covenant with me with sacrifice.” There is no such thing as a true church or chapel without the altar of sacrifice. You may have a parish house, a lecture hall, a conventicle, a synagogue without an altar, but not a church, not a true temple of God. The early Christians, whether Jews or Gentiles, could never conceive of such a thing as religion without sacrifice. Yet so fully did the Holy Eucharist satisfy their universal and God-given instinct of sacrifice that they never attempted to add any other sacrifice to the devotional system of the Church.—*Rev. A. W. Little, D.D.*

BLUE MONDAY MUSINGS.

HERE is rather a notable utterance by a Protestant college president, in answer to a commonly raised question. We Churchmen could perhaps put the case more strongly; but Dr. King's reply is worth a wide circulation.

"CHRISTIANITY WITHOUT THE CHURCH.

"If a person has a deep sense of God and a knowledge of Christ's personality so that he tries to live out conscientiously Christ's teachings, is not that religion without the form of worship in churches? If such a person felt no necessity or call to attend Church, how would you go to work to persuade him to do so?—H. F. R.

"This question, asked in one form or another, by many persons in these days, was answered as follows by Henry Churchill King, president of Oberlin College:

"The considerations which most weigh with me in emphasizing the importance of loyalty to the Church, as such, may be briefly suggested:

"1. In the first place, the service of the Church in its music, preaching, and fellowship in worship is the best expression we have, probably, of the unity of the community life in high things.

"2. It is peculiarly illogical for those who think of themselves as touched by the social consciousness of our time to deny the obligation of the Church. If it is the great conviction of our time that we are members one of another, politically, economically, socially, we certainly may not forget that in the higher ranges of our life we cannot be independent of one another. We need one another most of all here.

"3. As the one great world organization for ideal ends and the greatest of all practical teachers of morals, the Church deserves the hearty support of the thoughtful man. The steady witness borne by the Church to the reality and imperativeness of the moral and spiritual demand, means to the community more than can easily be estimated. Let a man make it clear to himself what it would mean if the multitude of these churches, scattered over the land and the world, were shut.

"4. In the next place, even if a man feels no need of the Church himself, and seems to himself to get little from its services, it is worth all the time that regular attendance upon it requires, simply to keep in the community what the Church preëminently affords—a fulcrum and a point of application for the moral forces of the community. No institution and no combination of institutions can perform so effectively this surpassing service. It is worth everything thus to have the opportunity of promptly bringing public sentiment to bear upon questions pressing for immediate moral solution.

"5. And, finally, the man who wishes to count effectively for good, will be most unwise to ignore the Church. The "dynamic problem" of life, Professor Everett used to say, is in no small degree the problem of knitting your life up with great movements and great causes. For the sake of his influence, therefore, as well as for the sake of his character, one cannot afford to withdraw himself from the great fellowship of the Church."

SPEAKING of Protestantism, it is interesting to have fresh evidence of its essential broad-minded tolerance. We are so accustomed to be called "bigoted" and "illiberal" by our neighbors of the "free churches," that it is worth while observing just what their notions of liberality are. In Edinburgh, the dear little Church of St. Michael has recently been adorned with a statue of Christ, placed on its outer front wall. What has happened since? The Secretary of the Sons and Daughters of Freedom has written to the rector, the Rev. Dr. Lempriere, protesting against its erection. The letter states that unless the "Popish, superstitious, and idolatrous image or representation of Christ" is removed within the next two days steps will be taken for the promotion of a public petition to the Lord Provost, Magistrates, and Town Council to have it removed. Furthermore, a letter has been sent to the Lord Provost and Town Council of Edinburgh protesting that the image is an outrage on the feelings of the citizens in that neighborhood; that should the image be allowed to remain it would form the precedent for erections elsewhere—to the injury of the amenity of the city; and that such erections are contrary to law. The protest is signed by W. G. Hampton, hon. secretary, Edinburgh Protestant Mission.

By way of demonstrating Christian charity, these militant Protestants of Auld Reekie mobbed Dr. Lempriere after service one Sunday night, making a police escort necessary to save him from violence as he went to his home. I forbear comment; but perhaps our Protestant contemporaries, who condemn so justly Roman bigotry in Spain and Southern Italy, will tell us what they think of this.

TWO CLERICAL GUESTS at a country house went, once, on a rainy morning, to a week-day Eucharist in the village church

near by. When they came back, their hostess greeted them smilingly:

"But who were there, this wet day?"

The answer came with radiant seriousness:

"Our Lord Jesus Christ, angels and archangels, an innumerable company that follows the Lamb whithersoever He goeth, and two poor priests!"

It was a good reply; and these fugitive and anonymous verses brought it to mind:

"DAILY COMMUNION.

I.

"The altar stands arrayed; two tapers shine
In silent radiance, symbolizing Christ
Of twofold nature, human and divine;
In paten, bread; in chalice, mingled wine;
A server kneeling by, a vested priest
Bespeak the offering of the Eucharist.
But where are all Christ's soldiers, Cross-ensigned—
That swore to serve Him, all to Him resigned—
That noble army of believers, where
Are they, that, but for us, a scattered few,
Women and men, His royal courts are bare?
Ask not, but pray for them; give God His due
Of worship, praise, and thanks. The sacring-bell
To adoration calls; the Lamb once slain
Is lifted up to God, His death to tell,
And all men to draw unto Him. Our pain,
Our toil, our care, before His feet are cast;
We go to meet our Lord, and hold Him fast.

II.

"Our Eucharist is o'er; our homage done;
We rise in silence from adoring knees.
In silence homeward go, the altar-Throne
Behind us left, but He that sat thereon
Enshrined within our hearts. A holy peace,
A calm unspeakable, a thankful ease
Our spirits fill; and slowly we awake,
As from a dream too beautiful to break,
To consciousness of life and toil and haste,
And our small part therein; we lift our load
With anxious yearning for a longer taste
Of blissful rest and stillness with our God,
'One moment more with Him,' our spirits say,
And turn to dally tasks, as from our Lord.
But as we toil or hasten on our way
There comes a silent voice, a whispered word
From One within us, saying: 'Have no fear;
Though toil and care distract thee, I am here.'"

I NOTE with interest in a recent Scottish Presbyterian paper an article on "Reform of Presbyterian Worship," rejoicing in the enrichment of public services in the Kirk, with an admission which is certainly wholesome. "Our traditions of what is seemly have been moulded by an anxiety to depart as widely as possible from Roman and Anglican models. The protest may at one time have served a useful purpose, but it has ceased to be necessary." Well put! It might be well for some of us to meditate upon the principle involved in that admission.

A POET-BISHOP sends me some anonymous verses of a lullaby for which he has made a tune, that he may sing them to his grand-children. Here they are: I wish the tune might be published too:

"O little child! He still and sleep!
Jesus is near,
Thou needst not fear:
No one need fear whom God doth keep
By day or night:
Then lay thee down in slumber deep
Till morning light.

"O little child! be still and rest!
He sweetly sleeps
Whom Jesus keeps;
And in the morning wake so blest
His child to be:
Love every one, but love Him best
Who first loved thee."

HERE IS AN illuminating phrase out of Howell's *The Kentons*, which some unknown friend copies out for me in pencil, on the train. Speaking of the heroine's Unitarian aunt: "In that pied flock, every shade and dapple of doubt, from heterodox Jew to agnostic Christian, foregathered, as it has been said, in the *misgiving* of a blessed immortality."

BURIAL OF FLORENCE NIGHTINGALE

How England Expressed Appreciation of Her Life

DEATH OF THE DEAN OF LINCOLN

The Living Church News Bureau
London, August 23, 1910

THE funeral of Miss Florence Nightingale, the heroine of the Crimean War and England's most famous nurse, took place on Saturday afternoon at East Wellow, in Hampshire, where in the churchyard rest the bodies of her father and mother. The Dean of Westminster, interpreting a widespread feeling, had expressed to the relatives his desire that the burial should be in "the Abbey." Miss Nightingale, however, as the *Times* has pointed out, throughout her life was very much averse to publicity of any kind; and in view of the provisions of her will the executors felt themselves compelled to decline this offer. "A Former Vicar of Wellow," in correcting the statement that the burial place of the Nightingale family is at West Wellow, writes:

"The parish of Wellow lies between Romsey and the New Forest. Though one parish in Winchester diocese, it is situated in two counties—one half, East Wellow, in Hampshire, the other, West Wellow, in Wilts. Embly Park, Florence Nightingale's home, the church and vicarage, are all in East Wellow, and therefore in Hampshire. Hampshire folk are as proud to think that in their county was the home of Florence Nightingale's girlhood, as they will be to claim the honor that in their midst is the last resting place [of the body] of one of England's most notable heroines."

The body was brought down to Romsey from London by a special train. When the coffin was removed from the train to the hearse, it was borne by nine men picked from the Grenadier, the Coldstream, and the Scots Guards—the battalions of the Guards which fought in the Crimean War—who came from London for the purpose. The pall over the coffin was of a most unusual and quaint description: a white cashmere shawl, often worn by Miss Nightingale. At the foot of the coffin was placed the floral tribute sent by Queen Alexandra. It was a cross of mauve orchids fringed with white roses and lilies. Attached to it was a black bordered card containing the following inscription in the handwriting of the Queen Mother:

"TO MISS FLORENCE NIGHTINGALE

In grateful memory of the greatest benefactor to suffering humanity, by founding the Military Nursing Service in the year 1853 [1854?], by her own individual exertions and heroism.

August 20, 1910. ALEXANDRA."

As the funeral procession passed through the streets of Romsey, which were lined with people standing with bare heads, a knell was tolled from the belfry of the ancient Abbey church, while from the tower the Union Jack floated at half-mast. About half way between Romsey and East Wellow (says the *Times'* descriptive writer) the road skirts the boundary of Embly Park, formerly the seat of the Nightingales:

"The funeral turned into the demesne, and passing the house, a fine Elizabethan mansion, silent, and all the windows shrouded, emerged by another gate into the public road once more. The countryside seemed to be forsaken. Not a soul was to be seen in the harvest fields or by the wayside. But as the funeral approached East Wellow the explanation of this deserted aspect of things was forthcoming. All the inhabitants had gathered at the churchyard to pay their last respects to a renowned and noble lady who had lived for a time in the midst of them and whose early association with the district was a cherished memory."

The body was received at the lichgate by the officiating clergy, the parish priest, and a London friend of the family. The coffin was again carried on the shoulders of the Guardsmen; and it was preceded by six old tenants and workmen of the estate, who, as children, remembered Miss Nightingale. Under the porch of the church stood a Crimean veteran, 84 years old, feeble and one-eyed. He lost his other eye in the trenches before Sebastopol, "and as he lay for three months in the hospital at Scutari he often saw Florence Nightingale carrying her lantern on her nightly visits to the place."

The first part of the Burial Office was interspersed with some of the favorite hymns of Miss Nightingale, the singing being led by the village choir. The hymns were, "The Son of God Goes Forth to War," "On the Resurrection Morning," and "Now the Laborer's Task is O'er." The body was interred in the Nightingale family vault, which is but a few yards from the porch of the church.

As a tribute to Miss Nightingale's memory, a "memorial

service" was held in St. Paul's on Saturday at noon. It followed the lines of the service on the occasion of the funeral of King Edward; and Canon Newbolt, Canon Alexander, and the Minor Canons took part in it. The great congregation, which filled the Cathedral, was composed largely of representatives of the Naval and Military Nursing Services, Crimean veterans and members of the regiments which took part in the Crimean War, and representatives of thousands of hospital nurses in London and throughout the country. There were present representatives of the King, the Queen, the Queen Mother, the Duke of Connaught, and Princess Christian. The Prime Minister and other Ministers were also specially represented. The Archbishop of Canterbury was represented by his domestic chaplain, the Rev. J. V. Macmillan. A special feature of the service was the selection from the Liturgy of St. Chrysostom, the Russian "*Contakion*," splendidly sung by the men choristers to the Kieff Chant. (The boys of the Cathedral choir were not present.) In the prayer preceding the collect from the Burial Office the name "Florence" was introduced. *Anima dulcis requiescat in pace!*

It will be of interest, I think, to recall here two facts about Miss Florence Nightingale in connection with the Crimean War. One is that among those she selected from hundreds of offers as her staff of 38 nurses to accompany her to the front were 14 Anglican Sisters of Mercy. (Among the others were 10 Roman Catholic Sisters of Mercy.) The other matter is that her last act before leaving the Crimea in 1856 was the erection of a memorial to the fallen soldiers on a mountain peak above Balaclava. The memorial consisted of a marble cross, 20 feet high, bearing the inscription, in English and Russian:

LORD, HAVE MERCY UPON US.

GOSPODI PORNILORI NASS.

I have to record the decease of the Dean of Lincoln, which took place at Sierre, Switzerland, on Thursday last. The Very Rev. E. C. Wickham, D.D., who was born in 1834, came of a pedagogic family, as represented by his father and his two uncles; and such distinction as he himself achieved in after time was chiefly owing to his scholastic gifts and attainments and to his zeal and ability in academical administration. He was educated at Winchester and New College, Oxford, and was admitted to Holy Orders in 1857. For part of the time immediately after taking his degree he was an undermaster at Winchester, and then returned to New College as a tutor in 1859; in this year he was also ordained priest. During his connection with Oxford, for the next fourteen years, he appears to have been quite the moving spirit in bringing about certain drastic changes in the constitution of his own college, which led to a similar revolution at nearly all the other colleges in the University. In 1873 Rev. Mr. Wickham succeeded the future Archbishop Benson as headmaster of Wellington College; there he remained for twenty years, and is said to have left the school advanced in numbers and reputation. He had now become a son of Mr. Gladstone by marriage with his eldest daughter. This close family relationship led, I am sure, *pace* the *Times'* obituarist, to his getting the deanery of Lincoln, in 1893. It is not too much to say that it was the worst appointment Mr. Gladstone ever made as constitutional adviser to Queen Victoria in the distribution of Crown ecclesiastical patronage. This Prime Minister, as a Churchman, ought to have known that Edward Charles Wickham was not the right man for the place. Mr. Gladstone ought to have known that his son-in-law's attitude generally in respect of the faith and the sacramental system of the Church was much more that of a Latitudinarian than that of a Catholic Christian—and therefore rightly prohibitive of his advancement in the Church. The result of the appointment showed the unwisdom of it. It was a farce and a mockery to call such an official a Dean. I need not dwell on his tenure of the Lincoln deanery. Suffice it to say that Dr. Wickham did absolutely nothing, all these past seventeen years, to restore Lincoln Minster to its proper use, to make it more worthy of the name and character of a Catholic Cathedral; he made no attempt at all to revive its splendid tradition of worship before the Great Pillage under King Edward VI. laid it almost as bare and waste as the top of a rock.

The body of the late Dean was buried yesterday in the English cemetery at Sierre. The Archbishop of Canterbury, who is staying at Simplan village, was present at the interment. *R. I. P.*

The *Times* yesterday referred to a letter which the *Sussex*

Daily News that day was to publish from the Rev. H. F. Hinde, vicar of the Church of the Annunciation, Brighton, who on Sunday, it is understood, announced to his churchwardens that owing to serious differences with the Bishop of Chichester he had tendered his resignation and the Bishop had accepted it. His letter to the Bishop states that he is unable to draw a distinction between his conduct of public worship and his conscientious thought and belief. He expresses his inability to comply with the direction that there shall be (in the Bishop's words) "no encouragement of adoration or worship of the Sacrament."

This priest therefore resigns his benefice. The *Times* today publishes two letters which the Bishop of Chichester addressed to the vicar of the Church of the Annunciation, dated respectively May 27th and July 2nd last, which explain the exact issue which has led to the resignation of the Rev. H. F. Hinde. It appears therefrom that the Bishop required the vicar to desist from the use of the "Service of Benediction."

It is understood that a petition was numerously signed by the parishioners of St. Bartholomew's, Brighton, on Sunday, asking the Rev. Arthur Cocks to withdraw his resignation.

J. G. HALL.

PAPAL AUTOCRACY DISPLAYED.

THREE press dispatches published last week tell their own story of the relentless war waged by the Papacy against all that is truly progressive:

A peremptory order, recently issued from the Vatican at Rome, threatens to disrupt, in the empire of Austria-Hungary, one of the oldest and most powerful of the Roman Catholic religious societies, the branch of Franciscan friars known generally as the Capuchins. The order directs that members of the society shall at once return to the severe rules of life that were abandoned years ago before most of the present members took their vows.

The mandate from Rome states that members of the Capuchin order in the future must never don hats. Their clothing can be only a rough, coarse, woolen robe and hood, with no underclothing. They are no longer to sleep in beds, but must lie instead on narrow boards over which a thin blanket may be spread. No Capuchin, if he heeds the order from Rome, must ever bathe in the future and must lay aside his shoes and substitute sandals. He must ever partake of the simplest of fare.

The order came from Rome to Father Andrew Csak and directed that he prepare a circular letter to all the monasteries of the order in Austria and Hungary commanding immediate compliance. It is assumed that a like order will be sent to the Capuchins in America and elsewhere.

The hardship of such rules can be better appreciated when it is known that the Capuchins in Vienna are particularly distinguished among the other religious orders because of their great culture and refinement. All of them have grown gray since the old order of things obtained. An appeal will be made to Rome that the edict be amended, if it cannot be annulled, so as to apply only to novitiates.

ROME, Aug. 29.—Pope Pius, in a letter to the French Episcopate, orders the dissolution and reorganization, under the Bishops, of the French Catholic Sillon Society on the ground that it is propagating a false dream of democracy and the equality of man—"a principle contrary to nature, a generator of jealousy, and subversive of social order."

The letter adjures the faithful not to be deceived by the mirage of a false democracy, saying: "The Church has never deceived the people by compromising alliances, and it can restore the organisms broken by revolutions and adapt them to the new situations created by the material evolution of contemporaneous society. The true friends of the people are neither revolutionaries nor innovators, but traditionalists."

PARIS, Aug. 29.—The Sillon Society is a powerful organization of young Catholics which was inaugurated in the course of the pontificate of Leo XIII. for work among the masses with the object of reconciling them to the Church. It has many ramifications among workmen's organizations.

Lately Mgr. Mignot, the Archbishop of Toulouse, in a public letter defended the society against the charge of Modernist tendencies brought by the Ultramontanes.

THE SOUL cannot stand still in its spiritual experiences. Either it must make progress and grow, or it must decline and become shriveled and sordid. It is, therefore, sheer folly to strive only to be good—to be passably good in God's sight. The soul must aim always to be better and better, and some day God will lead us out into the "best." He will enable us to see that, as John Ruskin said, "He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace."—*Christian Observer*.

NOTES FROM NEW YORK.

A FEW city rectors returned for services on Sunday, September 4th, but many more will not be in their places until the Sunday after Labor Day. Years ago this holiday generally marked the close of the summer vacation season. Now, as the hottest days may come as late as the middle of September, the season is extended and Church work in many parishes cannot be prosecuted with much vigor until October comes. Indeed in some parishes many of the people are out of town at the beginning of November.

On account of differences between the rector and some parish officers concerning plans for parochial activities, the

Resignation of Rev. Dr. J. L. Parks has retired from the rectorship of Calvary Church, Fourth avenue and Twenty-first street. The resignation is to take effect on October 1st. Dr. Parks will be *rector emeritus* with salary. He has been rector since 1896 and prominent in the convention of New York, in many diocesan and other religious and philanthropic agencies, and in General Convention. His plans for the future are yet to be determined. After attending the General Convention he may go abroad for a while. It is expected that he will reside permanently with his son in Brooklyn.

The parish is reported as debt-free; having an endowment of about \$40,000, and a considerable sum in hand for a parish house.

As noted from time to time in these columns, the Union Square and Madison Square neighborhoods are rapidly becoming business districts exclusively. Hotels, dwelling houses, and church buildings have given place to great mercantile and office buildings. On account of the great decrease in the resident population in the vicinity of Calvary Church, it has been rumored that the corporation would dispose of the property and build further up-town; but it has been definitely stated on good authority that there is at present no intention of abandoning this historic church, which stands just south of the Church Missions House.

THE CANADIAN BI-CENTENARY.

[SPECIAL DISPATCH TO THE LIVING CHURCH.]

HALIFAX, N. S., September 5.

THE celebration began on Saturday with magnificent weather. The function of the day was the opening of the (new) All Saints' Cathedral. About eight hundred received at two early celebrations, and there was an immense congregation at the main service, the choral Eucharist, at eleven. Bishop Courtney preached from Isaiah 66:1—"Thus saith the Lord, The heaven is My throne and the earth is My footstool: where is the house that ye build unto Me? and where is the place of My rest?" The offerings aggregated some \$10,000. There were some notable addresses at the luncheon that followed and an organ recital at night.

About a thousand communicants received on Sunday at two early and the high celebrations. The Archbishop of Ottawa celebrated at the latter, which was choral throughout, and the Bishop of London preached from the text, "A new heaven and a new earth." All the city churches had visiting Bishops for their preachers, an immense congregation greeting the Bishop of Tennessee at St. Paul's. There was an afternoon children's service at the Cathedral addressed by the Bishop of the Philippines, followed by a men's mass meeting at which Bishop Courtney presided and Bishop Taylor-Smith, chaplain general of His Majesty's Forces, was the speaker. Bishop Lawrence of Massachusetts preached in the evening.

To-day (Monday) the Church Congress opened with a brief opening speech from Bishop Worrell and the Bishop of London spoke. The congress is to sit in two sections simultaneously and both opened with large attendance. The fine weather continues.

LIFE IS MADE up of golden chances—opportunities to do good. One lost is lost forever. If we miss doing a kindness to anyone, we can never do that kindness again. Every opportunity that passes is past forever, and takes with it something that cannot be called back. Our character is either better or worse for every chance of good we take or neglect; and time will confirm the fact that we cannot make ourselves over, try as we will. For this reason we should watch for and carefully utilize every opportunity to do good.—*Selected*.

MEMORIAL PLANNED FOR JAMES L. HOUGHTELING.

Chair at Western Theological Seminary to be Endowed in his Memory.

OTHER CHURCH NEWS OF CHICAGO.

The Living Church News Bureau
Chicago, Sept. 6, 1910

AN undertaking of much importance and of wide interest, because of its associations with one who was a national figure in the Church, is a projected memorial to the late James L. Houghteling at the Western Theological Seminary. Suggested by Mr. W. R. Stirling, one of Mr. Houghteling's nearest friends for several decades and his closest business associate, the memorial will take the form of an endowment of the chair of Homiletics and Pastoral Theology at the seminary, to which Mr. Houghteling was a most generous contributor during his lifetime. The plan has been submitted to the family of the late Mr. Houghteling and they have given it their approval.

On the day following the death of Mr. Houghteling, Mr. Stirling, who was then and is still in Europe, wrote Dr. DeWitt, the Dean of the seminary, a splendid tribute to Mr. Houghteling, suggesting the memorial and pledging a most generous sum to the same. His letter, in part, was as follows:

"Rev. Mr. Houghteling's interest in training young men for the ministry has been shown by his gifts to the Western Theological Seminary. He believed in the official servants of the Master being well trained, thoroughly taught, all-around men, who should know how to deal with their fellows. James L. Houghteling's name will live and be honored for the Christian work he performed, long, long after the names of men who left mere dollars will be forgotten. But I should like, for one, to couple that name and some of its history perpetually with the training of men for the ministry. He began the endowment of a chair in the Western Theological Seminary; could any better memorial be made to James L. Houghteling than to complete the endowment of the chair in his name in perpetuity?"

Already there have been several generous donations to the fund.

The second year of the Daily Vacation Bible School at the Cathedral of SS. Peter and Paul closed on August 20th. The Cathedral school, with a registration of 360, was the largest of the eight schools in the city and one of the largest in the country. The movement is national, with headquarters in New York, and this year there were some 87 schools in operation. The Rev. A. S. Morrison of the Cathedral and City Mission staff was the principal of the school and was assisted by Miss Soule and Miss Jarvis in the main school, and by Miss Hauch, Miss Warner, and Miss Perry in the kindergarten. The chief aim of the work was to train the children to higher character and citizenship. The Bible Story told and explained by the principal with practical lessons drawn from the same was the basis of the teaching. Next in importance was the industrial work, the boys making hammocks, and the girls sewing and doing raffia work. To us as Churchmen, however, the bringing of scores of boys and girls into contact with the Church for the first time was the most important phase of the undertaking. The school proved to the parents that the Church is ready to serve whomever may need her; for among those enrolled were to be found Jews, Roman Catholics, Armenians, Russians, Protestants, and many with no Church connections.

On a Saturday afternoon the St. Simon's branch of the

Girls' Friendly Society entertained at a picnic at Lincoln Park, ninety-five boys from the Chicago Boys' Club—Branch No. 1. It was hard to realize that some of these boys had never seen Lake Michigan, much less the park. They invariably called the lake "the river," and one little fellow said of the same body, "that he had never seen so much sunshine before." The young men of St. Simon's have recently organized an athletic club. Any boy over sixteen and of good moral character is eligible for membership.

RENMUS.

NATIONAL GODLINESS PROMOTED BY PUBLIC CLEANLINESS.

A PLEA TO THE CHURCHES.

BY JOHN FRANKLIN CROWELL, PH.D.

WITHIN a decade the great competing nations of the world have been impressed with the wisdom of getting better results out of their actual resources. It has come to them that no single nation has effected the best all-round combination of its people in the exercise of their powers upon the resources of nature and in behalf of one another.

Comparisons of the conditions of living, of the rewards of labor, of the productivity of a day's work, and of the security against want, and exemption from disease or accident, or other impairment of working power, have been rendered possible by

the careful study of the nation's industrial and social conditions. It has been found that one of the most impairing influences lies in the presence of remediable disadvantages in the circumstances and conditions under which many people pursue their daily calling. Whether on farm or in factory, in hamlet, or in city, there are conditions, both physical and mental,

which detract materially from the power of large classes of people to pursue without reasonable interruption their efforts to support themselves or those dependent upon them.

The discovery of these facts and the arrangement of them so as to measure the extent to which conditions result in economic shortcomings, or moral delinquency, has laid at the door of statesmanship and legislation a duty which cannot be ignored. It is the consciousness of these facts that has brought before the Congress of the United States a bill intended to establish a department of public health. There has been much confusion, and probably more misrepresentation—which fair-minded people ought to correct—about what is called the "Owen bill" with its thirteen brief sections, providing for the organization of such a department.

Its first object is to coordinate bureaus and divisions already occupied with sanitary, medical, biological, and relief service, under the Federal Government. Such a step is highly desirable in this age of concentration and unity of control. The other main purpose of the bill is to collect data, and to make research, as well as to render service of its kind to other departments.

Why this proposal should be opposed by any group of public interests, on the ground of what is in the bill, is difficult to see. The fear of what it might be is no measure of its actual purpose. No part of the opposition is more unwarranted than that which claims that certain denominational influences among religious bodies are opposed to its provisions. If there were really any opposition from such sources, it could not be

(Continued on page 657.)

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REV. W. S. TROWBRIDGE,
who leaves St. Bartholomew's,
Chicago, to become Dean at
Michigan City, Ind.



REV. S. B. BLUNT,
who leaves Church of the Redeemer,
Chicago, to become
Rector of All Saints', Dorchester,
Boston.



REV. W. A. GUSTIN,
Rector-elect of the Church of
the Good Shepherd, Chicago.

GLANCES AT THE RELIGIOUS SITUATION IN JAPAN.

BY THE REV. CHARLES F. SWEET.

IT is not possible to have a true insight of the religious development in Japan in these days unless there is a preliminary study of the forces under which the national character has been formed and guided.

We hear very much of Shinto, the essentially national religion. Shintoism flatters and cherishes the sentiments of the Japanese. According to its legends their country is the land of the gods, created especially by the gods—nay, it is an emanation from the very body of the gods. It has been governed, also, since its beginning, by direct descendants of the gods. A hundred years ago, and more, a great school of new Shintoists arose and from these legends drew radical conclusions which they expressed with the utmost candor. It is from their teaching that all the astonishing events of the last sixty years have come.

Thus, they taught that since Japanese humanity is the issue of the gods it is superior to the humanity of all other countries; it is perfect. This divine origin explains its innate perfection, and makes it exempt from need of moral laws. Moral laws were invented by the Chinese, because the Chinese are an immoral people. To follow nature and to obey the Son of Heaven: a Japanese needs no more than these in order to be perfect; for him to do right it suffices for him to look into his own heart.

These extreme conclusions of the revivalists of the eighteenth century had not appeared so clear to others, and when, in our sixth century, Chinese civilization was offered to Japan, it was welcomed, and with it a whole train of religious and moral ideas which had already had a long evolution in China. Shinto opposed no resistance, or a very feeble resistance, to these foreign guests.

The reason for it is simply that it is completely empty of all teaching regarding the grave subjects on which religious feeling asks for light. In the point of view of worship it must be placed in the category of those primitive religions which offer such meagre fare even to the artless piety of half-civilized tribes. In regard to morality, too, if it supplies a base for conscience in the authority of an Emperor who is the descendant and representative of the gods, it remains vague and futile in the detail of the duties which men must perform towards his fellows.

These wide and deep gaps in Shinto doubtless contributed to the favor with which the novelties from the Asiatic mainland were received. At that time the nation was united and developing in peace, and needed these new ideas for its progress in all branches of human activity, individual, social, religious. It was the Imperial Court which then received the impulse and communicated it to the people.

To speak of religion alone, Buddhism brought a philosophy, subtle, if not deep; food also for minds capable of a developed culture, and also a display of beauty in form of worship likely to lead captive the imagination and understanding of a simple-hearted people. Whatever it brought in fact, it had enough to open the doors of Japan. Such opposition as was offered by a few zealous nationalists died down in thirty or forty years. The mass of the people did not, indeed, embrace Buddhism altogether without reserve, but when they became persuaded that the new divinities presented for their devotion were none other than their national gods under a slightly different form, then their indifference or concern vanished.

Buddhism, however, is a monastic religion taken up with philosophy and asceticism, or, it may be said, with mysticism and worship, rather than with popular teaching as to moral duties. In this regard it is inferior to Confucianism, which even in the early times of which we write, taught the moral obligations necessary for social advantage. Confucianism, being before all else a utilitarian system, had for its chief end to teach each man, from the sovereign down to the last in the lowest place, what he must do, so that order, peace, and harmony may prevail in a well governed state. Maxims of government, of political and administrative organization, of the constitution of families and of the duties of every member of them, social relations—Confucianism embraced all these and regulated the whole in the utmost detail. So the Japanese arranged everything on the model of China. Confucianism was superimposed on Shinto, simply filling out the empty spaces of Shinto, without absorbing it or altering it. So it completed

Shinto, in this sense that it gave to Japan the precise formula for the most important moral duties of society, and it is to Confucianism that the most of the modern vitality of Shinto is due. At this time neither one could be destroyed without danger to the existence of the other. In one sentence it may be summed up: Shinto furnishes the base and the supreme reason for Japanese morality, while Confucianism counts and explains the duties incumbent upon each individual.

In very recent times this utilitarian system has been exploited with a good deal of energy. But we must not speak of the fact until we note that for over a thousand years in Japan Confucianism was allied with Buddhism, and practically, bore the burden of teaching morality. From the seventeenth century it separated more and more from Buddhism, and at last came into open opposition with it. The reason for this being that it teaches not only morality, but also a metaphysical system on the nature of the universe and of man.

When the Corean and Chinese *bozu* introduced their religion and their whole civilization to Japan (593-628), China was coming to the end of a period of some four centuries during which Buddhism had become the leading force in the world of thought. Confucianism had not been destroyed or supplanted, but both had been brought into harmony. From the sutras the bonzes drew a psychology, a cosmogomy, a metaphysic, which gave a complete theory of man and the universe, while the native Chinese books furnished all that man needs for his social life. The two things seemed to agree perfectly, and that explains why Buddhism in its journey to Japan was like a vehicle by which the moral principles of Confucius could reach the people and affect the whole nation.

The Japanese, then, gave a welcome to the two allied systems. It is to be remarked that if the Japanese so *japanned* Buddhism after a few centuries that it can hardly be known as the same religion with that of Ceylon, the modifications of Confucian morality in Japan were much less profound. This latter fact is to be explained by the nature of the elements of the system. The essentials of human nature and of human society remain pretty nearly constant, but no one knows to what degree a philosophical theory may be transformed under the influence of disciples and successive commentators.

We must now take note of the moral principles of Confucius. They hold the place in Chinese morality of our cardinal virtues. They are *jin*, goodness native to man, which enables him to do well; *gi*, natural equity, which inclines man to do all that is *suitable to him* (a concept much wider in extent than *justice*); *rei*, the sense for proper behaviour, embracing politeness, liberality, the decencies of social life; *chi*, intelligence, including knowledge, wisdom, prudence; *shin*, loyalty, in the double sense of fidelity and sincerity.

The first virtue might be described as the state of integrity of heart, a condition set up in an ordinary man by study, by self-control, and by conforming to right reason. The third virtue, *rei*, rests on the love and esteem due to the universal order of which Heaven is the great Agent.

But Confucianism enumerates and defines the duties which the divers relations established among men impose on the members of human society through our very nature. It counts Five Relations, those of parents and children, prince and subjects, husband and wife, elder brother and younger brother, friend and friend.

We must not wonder at the importance that "the five relations" see in the family. In Japan no less than in China the family constitutes the first element of the social organism. The individual is nothing without the family, and has no rights apart from it. In order to preserve it intact the moralists enclosed the family in a network of obligations, of customs and rites which could not be broken without as it were stripping off the properties of manhood, or of *losing face*, which in the far East is counted a very serious matter.

In the actual state of individualistic societies in the Occident we can hardly estimate rightly the patriarchal constitution of families which has been maintained so long by Confucianism. In fact the word *house* is more exact than the word *family*. In the Confucian system the natural group formed by father, mother, children, is absorbed into and dominated by the *house*. Marriage, or the bond of blood, is not necessary to form the

Oriental family. Normal descent by blood is not required, but it suffices that the name is continued, and for this, adoption and concubinage easily intervene. This explains, among other things, how the Emperors of Japan form in the same family an unbroken line since the beginning. In the same way, exactly, actors and artists succeed one another "from father to son," when they transmit their talents to their children, or adopt a pupil whom they find worthy of handing on their name.

We can in this way comprehend how it is that the relative positions of the individuals in the house thus constituted should not be the same as members of the family in the West. For this reason the words used to designate those relations and the duties and the sentiments flowing from them have not the same sense or the same implications in the two regions of the world. Here is a cause for misunderstanding, or for failure to make exact correspondence in concepts and customs. These relations, artificial in part, between the members of the same house, cause situations and obligations and sentiments which we in the West do not even imagine; and which, nevertheless, form in Japan the framework of history and of literature, no less than of the real life of every day.

Confucius gave the first place among the Five Relations to filial piety, and made it the fountain-head of all the others. The house being really personified in its head, everything issued from him, everything returned to him, and it was necessary for him to enjoy all rights and all powers. The wife will be honored if she has children; if she has none, or if she displeases the parents-in-law, she can be neglected or sent back home—having no right even to complain. Old Japan recognized in the father the right of life or death over his children, just as the thing exists to-day in China. And even now in Japan, notwithstanding the softening manners and the improvement in the laws, public opinion (in certain provinces in particular) admits that parents may sell their daughters to a life of shame to pay their debts, or even that they may live more easily. It does not go off so easily as of yore, but most Japanese would blame a daughter if she refused to submit to the will of the head of the house.

Now, in these conditions, the mutual feelings of parents and children must be different from those we see in the West. A thing to note is that Confucianist filial piety requires from children respect and submissiveness, but not the tender affection and filial love which we mean. If the father is spoken of with affection it is an affection dominated by reverential fear. (There is a Japanese proverb which says that four things cause the worst fear: *jishin*, *kaminari*, *kwaji*, *oyaji*; earthquakes, thunder, incendiary fires, the father.)

The mother herself owes obedience to her son, true or adoptive, as soon as he becomes the head of the house, and he does not always wait for that moment to command her obedience. When his parents are dead he makes recompense by the worship of their spirits, a cult which is binding upon him. This worship of parents and of ancestors is much more ancient than Confucianism, and has been perpetuated by it, although it is not easy to attach it logically to Confucian philosophy. It is one of the most powerful reasons for perpetuating the house, for if the worship ceased, the spirits of ancestors would be deprived of the reverence and of the consolation which this devotion is thought to bestow.

Fidelity to the Master or the Prince comes in the second place for the Chinese. The Japanese give to this relation the first place, subordinating all the others, even filial piety, to it. This is the principal difference between the moral systems of the two peoples, and this Japanese estimate is the cause for Japan's attaining the whole development of its civilization under a régime which was strictly feudal and military. Here is a singular fact: the influence of China, the most pacific of all empires, the country where soldiers have ever been placed in the lowest order of society—the influence of China was precisely what determined and consecrated the supremacy of the warrior caste. On the other hand, while in China the merchants hold practically the highest rank among the common people, in Japan they have been held in contempt, so that it is with difficulty even now that they can escape the age-long stigma.

In China the literary man is a civilian, while the soldier can hardly be distinguished from a brigand. Inversely, in Japan it was the "soldiers" who were lettered, noble, aristocratic. Thus was produced the unique type of *samurai*. The same ideograph which in China designates the scholar is used in Japan for the lettered knight, but there is a transformation in the idea. The Japanese attach sentiments and associations to the word loyalty, absolutely strange to the Chinese mind.

The *samurai* put loyalty to their liege above filial piety. The true, the typical hero was he who in the service of their lord forsook father, wife, children. Loyalty thus understood was the cornerstone of Old Japan, as history, literature, and popular legend all bear witness.

In such a society the mass of the people scarcely counted at all. Placed at the bottom of the social ladder, they were allowed nothing more than silent, unthinking, as unquestioning, obedience. Loyalty became the monopoly of the knight order, so that this caste not only dominated, but effaced all the rest.

The extent and nature of this loyalty can be summed up in saying that it means absolute and total devotion in everything, even to death. Here, again, as in the relation of child to father, or of wife to husband, we find no affection or love. Here we may call attention to a point often observed by missionaries in China—found no less in Japan—the difficulty a Confucianist has in comprehending how a man can and should love God. To Confucianists it is unseemly, a misplaced familiarity, if not altogether nonsense.

When "honor" was in question, life counted not at all; nay, death, voluntary death, became the one duty, and so suicide became an institution. But the particular form which this self-inflicted death assumed was the privilege of the knightly order alone, and this fact made it, as has been said "the supreme elegance of civilization," which made the victim glorious. In the present era of *Meiji* (enlightened rule) such political assassinations as have occurred have only needed to be atoned for by the suicide of the murderers for them to be honored as heroes, or as gods.

To-day the notion of country has widened till it means the whole land, and those entitled to render loyal service include all Japanese. Now it is not the direct feudal lord who is served, but the Emperor, and the duty of devotion to him lies not upon a caste, but upon all. The Emperor is the supreme object of this service, for he is the personification of a united and centralized country. He is in sober reality the only supreme god.

The social relation of husband and wife is the third relation. The wife is counted as inferior to her husband. Exactly as she owed entire submission to her parents while she was in their family, she owes it still in her new relation. It is the usual thing for her to be married without being consulted, frequently without even having seen her future consort before the marriage day. She is bound, strictly bound, to be faithful to him, no matter what may occur to make her feel a sense of outrage. As for conjugal fidelity on the part of the husband, the Japanese language appears to have no word to express it; certainly, it can hardly be said to be reckoned obligatory. According to the new codes the wife can become a "judicial person," and certain cases may occur which allow her to sue for divorce. But the infidelity of the husband does not avail to secure a divorce for the wife. Besides, almost every one of the divorces is made between the parties without recourse to courts. The wife is not one of the foundations of the house, only one member among the rest; she is easily replaced, and must submit passively to the fate assigned her in her husband's house, and must resign herself to be divorced when she no longer pleases her husband or his parents. It is beyond doubt that the great masses of the Japanese people divorce and remarry with about the same facility as we send away and hire fresh servants in the house.

The fourth social relation is that of elder brother and younger brother. There is no simple word for brother or for sister. (The two pairs of words are: *ani*, elder brother; *ototo*, younger brother; *ane*, elder sister; *imoto*, younger sister). Thus the very root conception of this most intimate family relation is that the children of the same parents are not equal. The ruling principle of Confucianism is more strongly manifested here even than in the other relations; it is that of necessary rank and subordination. The principle of mutual love does not dominate. In the Confucianist house, we must repeat it over and over again, the cement that binds its members into one is not marriage, the blood-tie, and the mutual love. The principal force is one which sets all in a hierarchy, each with place and duty. The elder son is to continue the *house*, and to become its head, and so he shares in advance in the dignity of the father, and is superior to all the others in the house, even his own mother.

The fifth relation is that of friend and friend. For these, mutual good service, fidelity, and concord, and similar virtues, are commended. In Japan this idea has developed and made possible a wonderful unity between those groups of houses called clans. Between members of the same clan every sort of service and help can be counted on. On the other hand, the freedom of individuals and of single house in the clan is much reduced,

owing to the tyranny often exercised by the village, or guild, or clan.

But the stranger has no rights at all. All the virtues of sympathy, hospitality, charity, are bounteously exercised towards those inside the lines; but to those outside—*nothing*.

This sketch covers Confucian morality. We see that the system is quite apart from religion, while it does deal with loyalty and with rites.

Confucius refused to introduce a sixth relation, the mutual relations of God and man. He would not even look at the subject, just as he refused to look into the future to see if there is anything after death.

In Japan, as long as Confucian morality remained under the care of Buddhism, there could be no question of a Supreme Being, at least theoretically. In practice, however, the people personified the divinities to whom they addressed their prayers and their devotions. As regards moral sanctions Buddhism proposed the retributions of an indefinite series of existences which are determined fatally by the inexorable law of *Karma* (in Japanese, *ingwa oho*). So the two systems were mutually complementary.

THE JOYS OF PARADISE.

"AD PERENNIS VITAE FONTEM."

[Translated from the Latin by Daniel Joseph Donahue, author of "Early Christian Hymns."]

The following poem, one of the most famous of the early Latin hymns, has been long attributed to St. Augustine. It certainly contains some of the most beautiful thoughts found in his prose writings. Some think the poem was not written by Augustine, but by another hand versifying the thoughts of the great doctor about one hundred years after his time. The English renderings heretofore given have been usually brief cantos consisting of a number of selected stanzas. This poem may be said to be the earliest from which the flood of New Jerusalem hymns had their source. The writer has preserved the metre and rhyme of the original in this translation, which is here reprinted from the *New World*.

To the fount of life eternal
 Longs my thirsting soul to rise
 Longs to break the carnal prison
 Where the darkness holds her eyes,
 Weeps and wanders like an exile
 Yearning for her native skies.

O when bowed beneath the burdens
 And the labors of the day,
 Comes the dream of man's lost glory
 Shining sweet with heavenly ray,
 Present grief but swells the longing
 For the blessings cast away.

Who can sing in fitting numbers
 All the joys of heavenly peace?
 There of living pearls are builded
 Homes of everlasting bliss,
 Golden roofs and seats of glory,
 Sweet with songs that never cease.

In the portals of that city
 Only precious gems are seen:
 Paved with gold of matchless luster,
 All its ways are wide and clean;
 Nothing foul, or vile, or evil
 Stains or mars that land serene.

Winds of winter never enter
 Those supernal regions fair;
 There the spring is everlasting,
 Roses bloom of radiance rare,
 Flowers of every glow and odor
 Load with balm the limpid air.

Through the greening fields and meadows
 Streams of sweetest honey flow;
 Moving airs of spicy perfumes,
 Soft aromas, breathe and blow;
 And in groves, whose leaves are fadeless,
 Bloom and fruit together grow.

There the moon and planets change not,
 Sun and stars no courses run;
 For the light of that fair country
 Is the Lamb, the Holy One,
 And His day is ever shining,
 Ending ne'er and ne'er begun.

There the holy souls are vested,
 Like the sun, in robes of light,
 Crowned with dazzling wreaths of triumph,
 Glorious victors in the fight,
 And jubilant their praises
 Rise unto the God of might.

Cleansed of evil and defilement
 Earthly strife is there unknown,
 There the flesh is changed to spirit,
 And the souls in love are one;
 There they rest in peace eternal
 In the glory of the Son.

Lifted high o'er all mutations,
 Unto God they turn their eyes,
 See the present truth before them
 Ever shining in the skies,
 And they draw undying sweetness
 From the Fount that never dies;

True delight lives on forever,
 Time or change is never near,
 Never malady to torture,
 Never age to blight or sear;
 Health and youth and holy pleasure,
 With no shade of chance or fear.

Here is found the everlasting,
 For the flight of time is flown,
 Here is vigor, health, and beauty,
 For corruption is unknown;
 Death is dead amid the deathless,
 All his power forever gone.

They who know the Lord Omiscient,
 What is left for them to know?
 There no breast can hide a secret,
 Every thought will open show;
 One in willing, one in doing,
 Bound in God as one they go.

Though for merit may be given
 Unto some a loftier throne,
 Those below, by love enkindled,
 Feel the glory as their own;
 All the joys of each are common,
 And ambition is unknown.

Wheresoever is the body,
 Lo, the eagles gathered are;
 Holy souls their sweet refreshment
 Draw from the Redeemer's care;
 Christ as bread His Body giveth
 To His own, both here and there.

Ever hungering and ever
 Filled with food of fond desire,
 Never satisfied their hunger,
 Tho' they have what they require,
 Longing still they eat, and eating
 Long with holy love afire.

High in harmony these spirits
 Sound an endless jubilee,
 Praise in song the God of Battles,
 Thro' whose mercy they are free;
 Glorify the King Triumphant
 Who hath wrought the victory.

Happy is that blessed spirit,
 Who beholds her maker nigh,
 Sees the Ruler of creation
 On His throne of majesty,
 Marshalling the stars and planets
 In their courses through the sky.

Gentle Jesus, crown of heroes,
 Guide me on Thy radiant way,
 Let me dwell in Thy fair city,
 See the glory of Thy day,
 March a comrade in Thy army,
 In its jubilant array.

Fill my soul with strength and vigor
 In my warfare here below;
 Be Thy name to me a bulwark
 In my struggle with the foe;
 And Thy sweet reward hereafter
 On my soul, dear Lord, bestow.

THERE IS A prevalent easy-going sentimentalism about death, and about what lies beyond death, which does an incalculable amount of harm in encouraging suicide as well as in many other ways. By this sentimentalism the solemnity of death itself is pushed out of sight. Death is ignored as much, and as long as, possible. And then death, when it does come, is hushed up, glossed over, treated as if it had no relation to the life that went before, or the life that follows after, as if it were a matter simply for a few good-natured and commonplace words, instead of being, as it is, the passing of an immortal soul into the Presence of Him who is to judge all men. Could any person, in his right senses, commit suicide, if he believed that he was hastening unprepared into the presence of the Great Judge? But that is what, as the Church teaches, death really is, the entrance into the presence of the Judge.—*South African Church Chronicle*.

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at
North American Building, Philadelphia

THE CHURCH AND THE WORKINGMAN.

THIS was the theme of a sermon by the Rev. T. J. Lacey, Ph.D., rector of the Church of the Redeemer, Brooklyn, in the course of which he said:

"The author of a recent book, who claims to stand as an authority on labor subjects, makes sharp criticisms of the clergy, discounts the resolutions of our Church conventions, and declares that professors of theology know nothing of the questions that trouble the masses. Our numerous organizations for social betterment do not escape the author's censure. He sneers at our social unions and ridicules the elaborate organizations of Church dignitaries who think they are making a great impression on the masses, who in reality know nothing of their existence.

"These are grave accusations.

"I take issue with them. The writer has taken up a common cry of the street which rests on very insufficient evidence. Last spring I attended a conference in Trenton. It was made up of representatives of the Church, Bishops, ministers, laymen. They came together from adjacent states and as far as Tennessee to consider these social questions. They were men full of earnestness and zeal, keenly alert to the welfare of men. They listened to the plea of the workingman. They heard a presentation of the side of the employer. They carried back reports to the large constituency at home concerning the subjects discussed. Surely it cannot be truly said that the Christian Church is indifferent to these matters. Is it not significant that one of the lecturers this summer on social questions at Harvard School of Theology was a Bishop of the Episcopal Church?

"It was my privilege some years ago to attend a summer course in theology, under the auspices of one of the leading Church universities. A very large part was given up to the study of social questions, and the lecturer was a theological professor who has since become a Bishop. Indeed, as far as my observation goes, the theological seminaries are very much awake to the importance of these questions. And this is so because we are beginning to appreciate the vantage ground of the Church in the solution of labor difficulties."

THE CARE OF THE TEETH.

"If I were asked," says Prof. Osler, "to say whether more physical deterioration was produced by alcohol or by defective teeth, I should unhesitatingly say defective teeth."

Dental hygiene as a form of the conservation movement is at last coming in for a proper share of attention. The Dental Hygiene Conference and Exhibit held in New York last spring and in Boston in connection with the National Education Association, has served to bring the matter prominently before the public and especially before educators. A year ago Health Commissioner Darlington stated that as a result of a recent examination of 400,000 pupils of the schools of New York City it was found that nearly 300,000 needed treatment for defective teeth. Another authority declares that 90 per cent. of the adult population are equally afflicted. Still another estimate tells us that but 8 per cent. of the people of the country have ever visited a dentist. One of the exhibits gave ten reasons for a clean mouth:

1. General Good Health.
2. Good Digestion.
3. Good Breathing.
4. Good Looks.
5. Prevents Swollen Faces.
6. Prevents Trouble with Throat, Ear, Nose, and Eyes.
7. Prevents Catching Diseases.
8. Prevents Tuberculosis.
9. Prevents Nervous Diseases.
10. Saves Money.

In the prevention of "mouthborn" diseases, such as tuberculosis, diphtheria, scarlet fever, pneumonia, and certain forms of chronic rheumatism, there is no more important factor than wholesome and well cared for teeth. Indigestion is often due to defective teeth.

TOWN AND CITY PLANNING.

The Town Planning Review is the title of a new English quarterly issued from the School of Architecture of the Uni-

versity of Liverpool and edited by Patrick Abercrombie in collaboration with C. H. Rieley and S. D. Adshead. The idea has grown "naturally enough" to quote from the "Editorial Foreword" from the foundation through the munificence of Mr. W. H. Lever of the department of Town Planning and Civic Art at the University of Liverpool.

The first issue (bearing the date of April, 1900), is an admirable one in conception and execution (both literary and typographical). There are six leading articles covering the several phases of the subject and nicely divided between the technical and the popular. There is an interesting discussion of some of the sociological aspects of town planning, which concludes with this sound advice:

"Town planning must become a conscious and thorough effort, seeking to direct and control the growth of cities and of the outskirts of cities. It must aim at forcing upward the standard of life, class by class, securing for each the fullest possible exercise of freedom, but curbing always such individual initiative as would seem likely to trespass on the rights and liberties of others. Town planning postulates town comprehension; survey and conscious direction of forces must precede civic design. So we seem to be on the threshold of the period when the science of civics will direct the development of towns, and will collate those economic questions of land, housing, transit, with the need of the people for healthy conditions and with their aspirations for beautiful surroundings and opportunities for a fuller and a more social life."

BUSINESS AND GRAFT.

Several years ago, in conversation with a friend who had been a successful business man, and who was deploring the corruptions of the times, I suggested that possibly politics had been corrupted by business men. He at once and indignantly repudiated the suggestion. A little later on in the conversation, which had left politics and taken up business, my friend remarked:

"Business is rotten. Everybody, from the office boy up, wants a rake-off or a tip."

"Ah!" I replied, "that's just what I meant a little while ago when I suggested that modern business methods are at the bottom of our political troubles."

"I guess you are right," was the reply.

The purchasing agent who takes a tip from the buyer, however, has received a black eye in a New York court. A wholesale firm sold a drygoods store \$1,555 worth of goods, and at the same time gave the store buyer \$75 for himself. The retail merchant found this out and refused either to pay for the goods or to return them to the wholesaler. The judge declared it was a plain bribe, in violation of the penal code, and that as the wholesaler was the guilty party, the courts would not aid him to get his money or to recover the goods.

CHILD WELFARE.

To make clear the problems involved in the welfare of New York City's children, and to point a way toward the solution of these problems by showing what is being done and what may be done by the home and by the community, are the objects sought by the New York Child Welfare Committee. The preliminary steps are now being taken for a Child Welfare Exhibit in the Seventy-first Regiment Armory in November next, which will, in furtherance of these objects, give a vivid and comprehensive picture of child life in the metropolis.

It is purposed to demonstrate by this exhibition that there is saving in health and dollars for the individual and the community by concentrating efforts for human betterment on the children of to-day, thereby lessening the social waste and financial burden of the charities and reformatories of to-morrow. At the exhibition, model houses, apartments, furnishings, clothing, dietaries, plays, school life, streets, and institutions will be pictured and illustrated by photographs, charts, demonstrations, panoramas, moving pictures, and pageants, and there will be daily conferences, addresses, concerts, folk dances, and gymnastic exhibitions.

GROWING APPRECIATION OF MUNICIPAL AFFAIRS.

The murderous assault upon Mayor Gaynor of New York, the *Times Democrat* of New Orleans sagely points out, may subserve a useful purpose by showing how great a place the chief executive of a city now holds in the thoughts of the American people. For this increased prestige does but reflect the heightened interest in municipal government itself. The time is happily past when the friends united with the foes of our political system in assuming that, however well the nation

and the states might be governed, the various city halls were bound to be centers of stupidity and graft.

Certainly no such mayor as William J. Gaynor could have been elected in New York ten years ago. And it is still more certain that Tammany Hall would never have nominated a man of this type, even under the stress of the direst need. The simple fact is that the tide of opinion is too strong for ward politicians of the old school. The worst "ring" administration is consequently better than the best was under the old regime.

"CLEANING UP."

In preparation for Chicago's "cleaning-up day" the Street Cleaning Bureau published in no less than 130 publications of Polish, Bohemian, Scandinavian, Yiddish, Greek, Italian, and other nationalities the following bulletin:

"Dirt and filth mean disease and death. Cleanliness means health. We know this is true. We know also that in order to keep clean and to have clean, healthful surroundings we have to fight dirt all the time.

"The trouble is that dirt is always gathering and piling up, it seems, of its own accord. Cleanliness does not.

"Filth attracts flies and furnishes them breeding places. Flies, as we know, carry the germs of disease on their feet. Because this is true, we should never cease keeping clean. Every day should be cleaning day. If this is done, it makes the work of keeping clean easy."

Good advice in Chicago and everywhere!

CHRISTMAS STAMPS.

Arrangements for the sale of Red Cross Christmas Seals for 1910 have been announced by the National Association for the Study and Prevention of Tuberculosis and the American Red Cross. "A million for tuberculosis" will be the slogan of the 1910 campaign. Two features of the sale this year are unique and will bring considerable capital to the tuberculosis fighters. The American National Red Cross will work in close coöperation with the National Association for the Study and Prevention of Tuberculosis, which body will share in the proceeds of the sales. The charge to local associations for the use of the national stamps has been reduced from 20 per cent. to 12½ per cent., which will mean at least \$50,000 more for tuberculosis work in all parts of the United States.

APPALLING FIRE LOSSES.

An intrepid and experienced fire-fighter (F. W. Fitzpatrick, a consulting architect) has for twenty years made a special study of fire-protection, and is a recognized authority on fire-proof construction abroad as well as in this country. His figures, giving the fire record for 1908, the latest available, are startling. The property destruction in buildings and contents amounted to \$237,000,000; the cost of maintaining fire departments, high water pressure, and such incidentals, \$300,000,000; premiums paid to the insurance companies, \$286,000,000; returned in payment for losses, \$135,000,000, making an actual addition of \$151,000,000 to the cost of fire, whose total for the year is thus \$688,000,000.

DESTROYING UNSANITARY HOUSES.

It is proposed to destroy 1,500 unsanitary houses at El Paso, Texas, mostly adobe huts. The City Attorney has assured the Health Department that it has full power in matters sanitary, but that he viewed the idea of destroying 1,500 houses with considerable alarm, and suggested that some of the most aggravated cases be first attended to, and that these be followed up until the district had been made habitable from a modern standpoint. He added that the city could compel the owners to make sewer connections and confiscate the rent as payment.

It costs nearly \$3,000,000 a day to run the national government.

I HAVE HEARD people say that city government is business and not politics at all. That is one of those nine-tenths truths which leave plenty of venom in the other tenth, and the other tenth poisons the whole. Politics are just as necessary in determining the public policy of a city government as of a state or national government; and one of the chief causes of our municipal ills is that the city is governed from without by outsiders not accountable to the people of the city, and that its public policy is determined by the interests of these outsiders instead of by the needs and wishes of the city's own citizens.—HORACE E. DEMING.

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.

LEGISLATION ON BEHALF OF COLORED WORK.

To the Editor of *The Living Church*:

THE Rev. Carl E. Grammer, in your issue of August 27th, refers to a minority report made to the General Convention of 1907, signed by the Rev. Wm. Meade Clark of Virginia and the Bishop of North Carolina, recommending a constitutional amendment as a basis for future canonical legislation to provide a missionary jurisdiction and a missionary Bishop for certain of our negro clergy and congregations in the southern states. That minority report was written by me, and it recommended a constitutional amendment because in that form it was hoped that the proposition might prove acceptable to other members of the committee. Personally I believe that such a canon may properly be enacted without amending the constitution, and I wish to give my reason for this opinion.

My reason is fundamental. The General Convention is the authoritative assembly of our great national Church. In some sense it is our ecclesiastical "General Government." It is organized under a written constitution, and every limitation and restriction of that constitution must be honestly and punctiliously observed. But the Church is not the creature of the constitution. The General Convention is a legislative body of limited powers; but in its representative character as the Church in the United States assembled for the purpose of carrying out its divine commission, it has duties and relationships to that work antecedent to and transcending those functions and details of administration specified in its written constitution.

In the great work of setting forward the cause of Christ, ministering the Word and sacraments, the Church in General Convention assembled may do anything necessary to the success of that work subject to the limitations expressed in its constitution, and to the rights of the dioceses and Bishops.

Many facts in our legislative and administrative history might be cited in support and illustration of this position. I confine myself to one or two most in point:

In 1835 Bishop Kemper was consecrated Missionary Bishop for Missouri and Indiana. From that date down to the General Convention of 1901 fifty Missionary Bishops were elected by the General Convention or under the authority of its provisions. Elaborate canons were passed for regulating such elections and consecrations; missionary jurisdictions and districts were established, combined, separated, and abolished and variously dealt with. *And all this time there was not a word in the constitution about Missionary Bishops, missionary jurisdictions, or districts.*

More than this, in 1874 the General Convention, cooperating with the diocese of Texas, set off two missionary jurisdictions from the territory of that immense diocese, and in 1892 it set off another from the diocese of Florida, and in 1895 another from the diocese of North Carolina; *when there was not a line in the constitution to authorize such action*, and in the face of able, ingenious, and learned arguments to prove that such action was unconstitutional. In fact the action of the General Convention above referred to was not unconstitutional; it was simply *extra-constitutional*. By true and vital instinct the General Convention in those cases did what the life and work of the Church demanded, and the mind and conscience of the Church justified and sustained what was done.

Thus having done something real and practical in the line of life and duty and progress, the Church in 1901 proceeded to formulate in a constitutional provision that which she had actually accomplished and experienced.

What are at present our constitutional regulations as to Missionary Bishops and missionary districts?

Article II., Section 1: "Missionary Bishops shall be chosen in accordance with the canons of General Convention."

The constitution here provides that just that shall be done which had been done for sixty-six years before this clause appeared.

Article VI., Section 3: "Missionary districts shall be organized as may be prescribed by canon of the General Convention."

This same Article VI., in sections 1 and 2, provides that missionary districts may be established by the House of Bishops in states or territories, or parts thereof, not organized into dioceses; and that the General Convention may accept from a diocese cession of part of its territory to become missionary ground. The constitution in these sections simply crystallizes into a fixed form that which had been the practice of the General Convention for years before there was any constitutional regulation on the subject.

And observe, that while the constitution says that the House of

Bishops may establish missionary districts in certain cases, without requiring any action by the General Convention; and says further that the General Convention may accept from a diocese the cession of territorial jurisdiction, etc., which the General Convention had been doing for twenty-six years before this provision—it says nothing whatever as to limiting the power of the General Convention in establishing any other kind of missionary jurisdiction which may seem to be demanded by the necessities of our missionary work; nor is there any limitation whatever upon the power of the General Convention to provide by canon for such Missionary Bishops as may be called for to meet the varying needs of the field. As from 1874 to 1901 the General Convention, by agreement with certain dioceses, accepted diocesan territory, and erected it into missionary districts, and sent Missionary Bishops to preside over them; as from 1835 to 1901 the General Convention established missionary districts at home and abroad, and all this without constitutional provision or sanction; so now, in the greater emergency and more unprecedented situation, the Church in General Convention assembled may, *by agreement with the dioceses concerned*, accept certain clergy and certain distinct and well-defined sections of the population, and give to them a new kind of missionary organization, and provide for them a Missionary Bishop, if the peculiar demands of the work justify such special action.

A constitution is a staff to walk with, not a fetter to bind the feet. "Every scribe instructed unto the Kingdom of Heaven is like unto a man that is an householder, who bringeth forth out of his treasure things new and old."

JOS. BLOUNT CHESHIRE.

Raleigh, August 28, 1910.

To the Editor of *The Living Church*:

REFERRING to Dr. Grammer's article and your editorial comment in THE LIVING CHURCH of the 27th instant, I desire primarily to relieve the Joint Commission on Canons as well as the Committees on Canons from the suggestion of oversight implied in your statement that "of course there was no reason for reënacting in the Canons a provision of the Constitution."

The fact is that in 1901 the General Convention finally adopted as Section 1 of Article VI. of the Constitution *in totidem verbis*, the long standing provision of the then existing Canon 19, authorizing the *House of Bishops* to establish Missionary Districts "in States and Territories or parts thereof not organized into Dioceses."

The Constitution, as then amended, further provided (Article II., Section 1) that Missionary Bishops shall be "chosen in accordance with the Canons of the General Convention."

Accordingly, in the succeeding General Convention of 1904, the whole subject of canons concerning Missionary Bishops was taken up by the Canons committee of both houses upon the report of the Joint Commission, and the present elaborate Canon 10 was reported to and adopted by both houses. Section 1 was merely a continuance of the former canon preëxisting the Constitution of 1901, with the important additional provision (not included in the Constitution) to cover territory "beyond the United States not under the charge of Bishops in Communion with this Church."

This language was intended to invest the House of Bishops with clear power to deal with such jurisdictions as the Philippines, Porto Rico, and Guam, which were neither states nor territories within the view of the United States Supreme Court, though they were "within the boundaries of the United States" in the intent of Article I., Section 6, of the Constitution of the Church as construed October 18th, 1904, by the House of Deputies on the report of its Standing Committee on Amendments to the Constitution (Journal, p. 284).

From this it may be seen that Canon 10, Section 1, was not merely a reënactment of the Constitutional provision, and that there was believed to be authority and reason for its adoption in its amended form.

Of course you are quite correct in your statement that "A canon cannot be amended inconsistently with the provisions of the Constitution." Is it clear, however, that a canonical provision (such as suggested by the Presiding Bishop) previously within the powers of the General Convention has been *prohibited* by the cited constitutional amendments? Apparently that provision was and is merely the confirmation of a grant of power previously made by Canon to the *House of Bishops*. Without question, prior to the amendment the General Convention possessed inherent power sufficient to create and to authorize the House of Bishops to create Missionary Bishops not in conflict with diocesan rights. Through the canonical exercise of such inherent power and without constitutional warrant, Missionary Bishops came into existence. When and how has the Convention's inherent power been limited or abrogated? Can such limitation or abrogation be inferred merely from the Constitution's assumption of the Convention's canon granting special authority to the House of Bishops? Except for the cited views of the eminent deputies of the Committee on Amendments to the Constitution, I should have supposed such inherent and recognized power of the Convention to be beyond inferential curtailment. Without further illumination upon the subject, such as might be given by one of the always persuasive arguments of Judge Andrews, mentioned by Dr. Grammer, I cannot see why the General Convention was not and is not free to legislate upon the subject, so long as it does not interfere

with diocesan rights, or with the clear right of the House of Bishops, under its *constitutional* grant, which is not on terms exclusive. This grant confessedly has no relation to a proposition such as that of the Presiding Bishop.

FRANCIS LYNDE STETSON.

August 30, 1910.

THE PROPOSED CANON ON SUFFRAGAN BISHOPS.

To the Editor of *The Living Church*:

HERE has been much discussion in our Church papers on the subject of Suffragan Bishops, involved in the proposed amendment to the constitution, but little has been said about the proposed canon formulated by the joint committee appointed at the General Convention in 1907, to prepare a canon to be presented in 1910 in anticipation of the adoption of the proposed amendment to the constitution. I think it may be fairly assumed that the proposed amendment to the constitution will be adopted, and therefore it is not out of place, at this time, to consider the proposed canon under which the Church is to act in that case.

The joint committee seems to have had in view these objects, among others, in the proposed canon: (1) A limitation of the number of Suffragans in any diocese; and (2) the *acceptance* by the Bishop of the diocese of any person chosen as a Suffragan. It seems to me, however, that in making the limitation there is some obscurity about the proposed canon to which I wish to call attention, together with some other objections.

Section 1 provides that "There shall not be more than two Suffragan Bishops in any diocese, unless by consent, previously given, of the General Convention."

What the committee intended by this provision was evidently that no diocese should at any time have more than two Suffragan Bishops in office, unless the consent of the General Convention shall have been previously given; but the language is, by fair construction, that not more than two Suffragan Bishops shall be in any diocese, which might affect the *status* of a Suffragan Bishop from one diocese visiting another diocese, even though he might be invited to perform episcopal functions under Section 4 of the proposed canon, if by so doing he increased the number of Suffragans in that diocese beyond two. You may say this is a verbal criticism, hypercritical if you choose to call it so, but if you will examine Section 4 of the proposed canon, you will see that it provides that "A Suffragan Bishop shall not vacate his office on the death or removal of the Bishop of the Diocese," although Section 2 expressly provides that "the Bishop's acceptance of the person chosen shall be necessary." It is true that this clause occurs in Section 2, providing for the election of a Suffragan, and would seem to limit that acceptance to the then Bishop of the diocese, so that once a Suffragan, the person chosen and accepted would be always a Suffragan, in that diocese, unless he should choose to resign his office; and upon the acceptance of his resignation by the convention of his diocese, should be permitted to exercise episcopal functions only as called upon. But in such case would he not still be a Suffragan Bishop? And if two such persons should resign, and still remain in the diocese, how would the case stand? It may be that the Bishop of a diocese in which there are two Suffragans may die, and the Suffragans may feel, upon the election of a Bishop, that they should resign their special office; in such case, if they remained in the diocese, could that diocese elect another Suffragan under the proposed canon? They could still exercise episcopal functions when called upon to do so.

Again: the constitution, if adopted, will provide that any diocese, with the consent of the Bishop thereof, may elect one or more Suffragan Bishops. Section 2 of the proposed canon provides, among other things, that the initiative shall always be taken by the Bishop of the diocese asking the convention for the assistance of a Suffragan, and the Bishop's acceptance of the person chosen shall be necessary.

If this is to be the policy of the Church in the election of Suffragan Bishops, why not say that the Bishop of the diocese shall not only ask the convention of his diocese for a Suffragan, but shall nominate him? Why provide for the *election* of a Suffragan "according to the canons enacted for the election of a Bishop or a Bishop Coadjutor," and then provide, after all this has been done, in solemn manner and form, that the Bishop shall say, "I will not accept the person chosen"? This is a veto power, that will possibly and most probably lead to trouble between the Bishop and his convention, and to the humiliation of some good and worthy man. Practically, I think, this provision unnecessary, for it is not probable that any convention will elect a Suffragan not acceptable to its Bishop, or that any person who was not assured of his acceptance would allow his name to be used and voted for as Suffragan. I see no reason for going back to the Act of Parliament 25 Henry VIII., Chap. 20, 1 Black. Comm., Chitty's Ed., p. 379.

As I understand it, these Suffragans are to be consecrated as Bishops, after the consent of the Bishops and Standing Committees, or of the General Convention, has been obtained, and it seems to me that it is adding too much to say that "the Bishop's acceptance of the person chosen shall be necessary" after an election. The constitution, as proposed, does not require it; it only requires the consent of the Bishop before his diocese can, through its convention,

elect a Suffragan; and it is too much of a detraction from the dignity of an office already suffering by comparison.

I would suggest that the proposed canon be amended so as to read as follows:

1. The consent of the Bishop thereof having been first given in writing, any Diocese may elect one or more Suffragan Bishops, not exceeding two such Bishops for any one Diocese except as hereinafter provided; and in every such case a Suffragan Bishop shall be elected according to the canons of the Diocese electing him, enacted for the election of a Bishop thereof. But there shall not be more than two Suffragan Bishops in office, in and for any Diocese, at the same time, except by consent of the General Convention previously obtained.

2. A Suffragan Bishop shall, in all his episcopal ministrations, act as the deputy of the Bishop of the Diocese and under his direction.

3. A Suffragan Bishop shall not vacate his office on the death or removal of the Bishop of the Diocese. He may at any time resign his special office, and upon the acceptance of his resignation by the Convention of his Diocese, he will thereafter exercise episcopal functions only as he may be called upon and authorized so to act by the Ecclesiastical Authority of any Diocese or Missionary District.

Very respectfully,

Norfolk, Va., August 29, 1910.

WM. W. OLD.

A MISSION HYMNAL.

To the Editor of *The Living Church*:

T your issue of August 27th Rev. W. M. Purce says: "What some of us want is a book that will be suitable for the work in mission stations, in places where we have no church, in scattered communities where the Church is unknown and the Prayer Book unheard of."

Let me say, that at the Missionary Council at Sioux Falls, S. D., in October, 1909, a committee was appointed to prepare such a mission hymnal. The need is radically different from what would be the most useful for parochial missions. Rev. A. H. Wurtele, Duluth, Minn., is the chairman of that committee. A selection from the Church Hymnal of well-trying, familiar hymns, "suitable for the work in mission stations," and set to very familiar tunes, would be very useful. A selection of such hymns (75 to 100 in number), suitable to the more important Church seasons, and to special occasions, could be set to music, bound in manila covers, and sold as low as ten cents a copy. I have already prepared a selection of hymns with tunes, such as seem to me most desirable. Other clergy of experience in the mission field might well do the same. A consensus thus obtained of the most desirable hymns and tunes will enable the committee to report and prepare a book that will meet a wide felt need.

What is needed is a small selection of the very best hymns, set to music. Only one thing should be attempted; and not a Prayer Book and Hymnal combined. A small book of familiar hymns from our Hymnal would have a wide sale, and be immensely useful. In many places it would be the entering wedge for the larger musical Church Hymnal.

D. A. SANFORD.

SPIRIT COMMUNICATION.

To the Editor of *The Living Church*:

An antagonistic attitude toward the entire subject of spirit communication seems to be almost universal among Churchmen, and their favorite theory in explanation of alleged communications ascribes them to the agency of demons. Some good criticism of this theory is to be found in a letter in the current issue of *THE LIVING CHURCH*, but the attitude of the writer even in this case seems to be antagonistic toward the subject as a whole. However, the objections of Churchmen to admitting the possibility of communicating with the departed through visible or audible channels, and the possible genuineness of at least some seance manifestations, will, I think, disappear upon consideration of three things.

In the first place, granting the spiritistic hypothesis to be true, the triviality of most of the communications may be explained, in the words of the recent correspondent just referred to, on the ground that the "messages" must necessarily "take on the style and mental stamp of the medium through whom they come"—just as when, in Holy Scripture, God or an angel is recorded as speaking to man "the speech takes on the literary style and reflects the mental habits of the prophet." Secondly, with regard to the objection that the alleged messages give us no definite information with regard to the life of the spiritual world, it must be remembered that it would be absolutely impossible for a pure spirit to communicate to us, or for one still in the flesh to understand or conceive of the conditions of a purely spiritual life.

Finally, with regard to the religious objection to the return from the higher plane of the after-life for the purpose of verbal or written communication with those left behind, it should be pointed out that all really evidential "messages" come from the alleged spirits of those who have but lately departed from the body—a fact

which well fits in with the Catholic doctrine of the gradual development of the human soul in the intermediate state, out of the present earth-plane up to the final heavenly one.

All the foregoing arguments, of course, have to do only with possibilities and theories—not with facts. The duty of determining and investigating the facts belongs to the scientific psychologist, and it is only where it is a question of the interpretation of the facts and the expediency of the methods that the Church has a right to interfere. The Church's method of spirit communion may be the best and safest method—may, indeed, be the only divinely approved one; but this does not in the least militate against the possibility of mediumistic communication, nor is there any Catholic principle that I can see which would be jeopardized should the morrow afford an absolutely irrefutable proof of their genuineness.

JARED S. MOORE.

Blue Ridge Summit, Pa., August 28, 1910.

WHAT DO WE MEAN BY "CATHOLIC"?

To the Editor of *The Living Church*:

I AM writing to you for information, which I think many another clergyman besides myself would be glad to get. You are vigorously campaigning for the "Catholic" faith. That is a good word. I make absolutely no question that the American Church is a Catholic Church; if it is not, it ought to be. But there is the old, old difficulty of defining what is Catholic. The Church has no legislation on this subject, none, that is to say, beyond the catechism, the creeds, the confirmation and baptismal offices, the general content of the Prayer Book, and the Thirty-nine Articles. The latter seem to be repudiated by most of the clergy altogether. And it is also true that many seem, at least, to repudiate the Prayer Book, that is to say, hold it up as something quite insufficient and inadequate. The Church has set forth in that book all that is to be required of candidates for confirmation, and set forth in every service for worship except the Litany a full profession of faith. Personally I have always felt that in these things I rested on sure ground; that is to say, it is these that the Church sets forth as Catholic.

Your own attitude seems however to be something quite different; coupled with your insistence upon Catholicity, I find a steady insistence upon invocation of saints, prayers for the dead, and reservation of the host. These all may be legitimate and perfectly proper things, or they may not be. What disturbs me is your insistence upon them as "Catholic," as essentials of faith. It seems to me that the essentials of faith could never have been left as matters of doubt, that they would either have appeared in the words and directions of our Lord Himself, or in the writings of His immediate followers, in no doubtful terms. I do not so find them set forth. I am willing to grant that they appeared a little later, along with many other things some of which are still practised and some given up. It seems to me that what you are contending for is not Catholicity at all, but mediaevalism. I deny to the Roman Church the right to use the name Catholic, because not only in its government, but also in its teachings, it is not "according to the whole," and has also insisted on much that is not essentially Christian, and rests on no Biblical or apostolic basis. It was against these falsities that the first Protestants protested. And if present day Churchmen insist upon certain practices as essential which are not essential, then their position is false, and there will be Protestants and protesters still, who are protesting on behalf of the faith once delivered to the saints and not against it. The dissenting or nonconformist position has always been merely that of refusing to be governed by the body to which one happens to belong. Isn't it possible for one to consider himself a faithful Churchman, within the limits of the proposed Preamble, should it be adopted, or within the Prayer Book as it is? Are we as Churchmen to-day to go before the world with an apology for what our Church was up to the days of John Henry Newman, who "reformed" it and left it, and for what, for most of our members, it is still?

So I am asking you to do a fair thing. Will you be so good as to define the "Catholic" position, your "Catholic" position, in plain terms, so that I can understand just how far the Prayer Book is insufficient, and what rights a plain man who accepts that book has to consider himself a good Churchman. Where is the infallible something to which we, so unhappily deprived of a Holy See, must look to for guidance in these matters, when Articles, Prayer Books, General Conventions, etc., are all so hopelessly weak-kneed, heretical, and inadequate? State your case.

Saratoga, Wyoming, August 29.

Very truly yours,
LEONARD K. SMITH.

[The Editor's reply to the foregoing letter will be found in the editorial pages.—EDITOR L. C.]

ENGLISH HISTORY TAUGHT IN GEORGIA.

To the Editor of *The Living Church*:

THE diocese of Georgia has twenty colleges and higher schools. In eighteen of these a garbled Romanist account of the Church is included in the English history. The Churchman's League would gladly undertake to see that copies of Mr. Littell's *Historians*, contributed by Churchmen, would reach the teachers of English and

would be used in the schools during the term beginning September 15th. There are also twenty libraries in the diocese, each of which would gladly place this valuable book on their shelves.

The League has the method of placing any literature, booklets, and books, but the diocese is practically a missionary district, the work falling upon the few Churchmen of this section of the South.

Sincerely,
Thomson, Ga., August 29. (for The Churchman's League).
AUSTIN HOLCOMB.

PRINCIPLES AND RULES.

To the Editor of *The Living Church*:

SOME years since a priest, now dead, wrote from India the following words:

"An important element in the art of governing is to know when to enforce rules, and when to urge men to be guided by principles. Charity is greater than rubrics and yet without rubrics charity can not always be relied on."

To set rules above principles is perhaps the distinctive type of the Roman as it is of the Protestant mind to set principles above rules.

The due coördination of the two is the mission of the Protestant Episcopal Church in this land.

Are we not now in danger of being carried away by an exuberance of charity that would unduly subordinate rules even to the extent of altering them or doing away with them altogether?

Certainly we are in no danger from the Roman type of mind; those who are drawn by it find "rest" by leaving us.

May we not hope that the coming Convention may not be led by this exuberance of charity to alter or ignore rules that tend to make the Church a haven of rest and a center of unity, at a period of our country's history when the need is for a closer following of rules of obedience, of living, and of faith?
W. C. HALL.

REORGANIZATION OF THE GENERAL SEMINARY.

To the Editor of *The Living Church*:

PERMIT me to point out one sufficient reason why the election of the board of trustees of the seminary could not be left to the Missionary Departments. At present these councils and departments exist only by virtue of a canon, which might be repealed at any General Convention. Faithfully yours,

ARTHUR C. A. HALL, *Bishop of Vermont.*

THE GENERAL CONVENTION.

To the Editor of *The Living Church*:

THE official notices of the meeting of the General Convention, with tickets for the opening services, have been sent to all the deputies whose credentials have been received by the secretary. A number of the diocesan secretaries have failed as yet to send in the testimonials of deputies from their respective dioceses as required by canon, and a larger number have not yet transmitted their triennial reports, thereby delaying the tabulation which is now being made for the committee on the State of the Church.

Many of the notices above referred to were sent out from the secretary's office before an error in printing the hour of the Holy Communion service in the Cathedral was detected. That special service, for the Bishops and Deputies only, will be held at 7:30 A. M., and the hour is correctly given on the tickets.

HENRY ANSTICE, *Secretary.*

Church Missions House, New York, September 2, 1910.

"THE PREVALENCE of doubt and unbelief places a heavy burden of responsibility upon the preacher and pastor," observes the *Christian Intelligencer* (Ref.). "He is constantly confronted with the problem how best to meet and withstand the insidious assaults upon the verities of our holy religion which characterize much of the literature of the day, and notably the secular press. The temptation is strong to state and combat erroneous views in the pulpit, and to indulge in polemic preaching. This is a mistake. Desirable and necessary as may be the safeguarding of his people against shipwreck of faith, and laudable as may be the desire to meet the difficulties which may be troubling them, the wise and judicious pastor will ever avoid the controversial attitude. The stating of error in the pulpit, though it be for the purpose of refuting it, has a twofold danger. It may suggest skeptical notions to those who have never entertained them, and the answer may not be as convincing to the hearer as it is to the preacher. The one safe course is to hold fast to the presentation of positive truth. The best safeguard against error is a thorough grounding in the great truths of the Gospel. The best protection against malaria is thorough sanitation, and pestilential error is to be fought in the same way. The building up of a vigorous Christian character and life by preaching the great indisputable doctrines of the word of God is the best and the surest preservative from lapses into unbelief."

Literary

"WORK ACCIDENTS AND THE LAW."

Work Accidents and the Law. By Crystal Eastman. New York: Published by the Charities Publication Committee for the Russell Sage Foundation. Pp. 345. Price, \$1.65 postpaid.

More cases have been decided during the last ten years on the law of master and servant than during the entire previous history of our jurisprudence. This condition applies especially to that phase of the law relating to fellow servants. The common law doctrine relating to fellow servants has been so modified in recent years by many of the states that it has produced a vast amount of litigation interpreting the new statutes. The duty of the "master," as he is still known in the law, to furnish safe appliances and places for work, and the extent to which the servant himself assumes the risk of his employment, have also been a fruitful source of litigation. Moreover, there have been appointed a number of committees by state governments, by bar associations and social workers, to consider the whole question anew. Indeed both as a legal and as a social problem the whole question has loomed up large, mainly because of the country's marvellous industrial development.

If for no other reason the appearance of Crystal Eastman's *Work Accidents and the Law* would be timely and helpful. It, however, has a far greater value than timeliness, marked though that is. It is the most complete and convincing statement of the facts of the case, so far published. Moreover, these facts are presented in a lawyer-like fashion (for Miss Eastman is a lawyer) and with a keen eye to their importance both from a juristic and from a sociological point of view. I can heartily concur in Adelbert Moot's opinion that it is seldom that any lawyer, young or old, does such good work in so important a field. It is clear, strong, suggestive. I am prepared to go even farther and record the conviction that the book is destined to become an epoch-making publication.

It is practically impossible to summarize a book so crammed full with facts—hard, cold facts. Suffice it to say that during the year studied, five hundred railroaders, miners, mill workers, and other wage-earners were killed at their work in Allegheny County, Pa. The story of their hazards is dramatic and compelling. A case study of these accidents, beginning with the coroner's records and ending in the company offices and in the homes of the killed and injured, was carried on by a staff of five people, including an engineer and interpreters, under the direction of the Pittsburgh Survey. In addition, an equal number of injury cases cared for by the hospitals of the district in three months was studied.

An enormous economic loss is involved in this steady march of injury and death. The purpose of the study was twofold: to see what indications there are that such accidents can be prevented; and to see if the burden of them falls where in justice it should. Here the master and servant law, court interpretations, employers' liability companies, relief associations, and charitable societies enter into the problem, and to these Miss Eastman gives careful, thoughtful—one is justified in saying distinguished—consideration to all phases of the problem and to the numerous wise and unwise efforts to meet the difficulties of the situation and do justice to all concerned. As Miss Eastman in an address before the New York Bar Association said:

"I shall ask you to be great judges, sitting to determine whether the law of employers' liability is a just law, first in the light of old common-law principles, and second in the light of actual industrial conditions to-day." Then followed an admirable discussion of the fellow-servant rule, in connection with the two familiar leading cases in Massachusetts and South Carolina, and of the assumption-of-risk rule. "In both rules is involved, it seems to me, an indefensible and unwarranted departure from fundamental rules of negligence: they strike me as unjust even on the good old individualistic grounds. Injuries and deaths which occur in the course of work are among the costs of production, and should be reckoned in and paid out of the profits of the industry. The workman injured has lent his capital to the furtherance of an industrial enterprise; he cannot justly be left, as the result of an accident, without his capital and without anything to show for it, while the enterprise continues to make profits." This is not at all a sentimental *ipse dixit*, but is deduced from a painstaking investigation of the causes of a multitude of industrial accidents in the Pittsburgh district. "I suggest merely that the loss be shared between the injured workman and his employer, on the theory that the dangerous employment is equally profitable to both."

In the same address, which was based on the present volume and which may be regarded as the author's own summary, Miss Eastman said:

"However we adapt these European laws to the solution of this problem in America, our new legislation should, I think, meet these requirements:

"I. It should make limited compensation for all accidents of employment (except those wilfully caused by the victim) compulsory upon employers.

"II. It should make that compensation sufficient in amount (a) to result in shifting a considerable share of each accident loss from the family immediately affected to the employer and thus to the whole body of consumers, and (b) to provide an effective incentive for the prevention of unnecessary accidents.

"III. It should reduce the possibilities of dispute to a minimum, and provide for a speedy settlement of all questions remaining."

Self-restraint characterizes the author's recommendations, but as Dr. Seager has observed, this serves to bring out all the more strongly the critical conclusiveness of the book. "The reader is left in no doubt as to what a satisfactory system of dealing with industrial accidents must avoid—even the vaunted 'relief associations' being shown to be socially inadmissible—and it is a challenge to his own constructive ability to have so little help from the author in determining what it must include."

The appendices are quite as important as the body of the book, containing as they do an abundance of corroborative figures, tables, and documents. The book is strikingly illustrated by tables and photographs.

CLINTON ROGERS WOODRUFF.

RELIGIOUS.

Israel's Ideals. By John Adams, B.D. Imported by Charles Scribner's Sons. Price \$1.50 net.

In this volume of studies in Old Testament theology the author essays to connect Hebrew usage everywhere with Semitic practice and ideas. He very gladly acknowledges his large indebtedness to Robertson Smith's master book, *Religion of the Semites*. In fact Mr. Adams' *Israel's Ideals* may not improperly be taken as a summary of Robertson Smith's teaching on many points connected with the origin and development of Hebrew laws and religious institutions. In Chapter V. the beginnings and growth of sacrificial theory and practice are admirably outlined. Ronan's theory that sacrifice is the offspring of terror and fear of the gods, is set aside by Mr. Adams in favor of the claim that originally man entered into fellowship with his god in sacrificial banquet. Not terror, but joy and filial instincts, urged man to draw near to the Divine Being by means of the feast on the slain animal. Soon, however, the consciousness of sin cast its shadow on this joyful feast in which man and his God had formerly expressed friendship and mutual interest. With sin arises the idea of atonement, which we find elaborated in much detail in the Old Testament ordinances of worship.

In separate sections Mr. Adams treats of Prophecy, of the Old Testament doctrine of sin and salvation. A chapter is devoted to showing how the Old Testament contributed to Christology. Such topics as The Angel of the Lord, The Divine Wisdom, and The Messianic King, are treated in detail.

Mr. Adams is never lacking in reverence, and while writing in the light of modern scholarship, he does not fail to find Christ Jesus set forth substantially in the Hebrew Scriptures. Thus he writes: "The Old Testament has suggested great lines of inquiry that are only gathered up and consummated in the Word of God made flesh. Jesus is Angel, Wisdom, and Messiah all in one. All these have prepared the way for Him who is the only begotten of the Father."

In writing these studies, the author had particularly in mind the younger ministers of Scotland. He expresses the hope that they may be induced to dip into Semitic studies and thus more fully understand the contents and meaning of the Old Testament Scriptures and more adequately interpret the Divine Oracles. These studies of Mr. Adams' may be recommended to all students of the Bible as containing much that will throw new light on old pages. J. A. C.

History, Authority, and Theology. By Rev. A. C. Headlam, D.D., Principal of King's College, London. Milwaukee: Young Churchman Co. 1910.

This volume of seven essays, with an introduction, dedicated *Conjugi Carissimae*, is one of the most stimulating and satisfactory books of the last ten years. Dr. Headlam is a thoughtful, sane, loyal Churchman, *modern* in the best sense of that word, even as he is critical; and, while of course one will sometimes register mental disagreement or questioning as he reads, the general tenor of the book is admirable. The chapter headings follow: "The Sources and Authority of Dogmatic Theology," "The New Theology," "The Athanasian Creed," "The Church of England and the Eastern Churches," "The Teaching of the Russian Church," "Methods of Early Church History," "The Church of the Apostolic Fathers."

The study of what absurdly calls itself "The New Theology" is admirable; little is left to Mr. Campbell and his imitators, whether of originality, logic, or philosophy. In all that he writes concerning the Eastern Churches he is illuminating, if not precisely optimistic; and those too-sanguine souls who look for almost immediate intercommunion with the East will find themselves not discouraged but warned against dating the millennium. The book is well indexed, and its readers should be prepared to annotate the margins with cross-references.

P. I.

The Science of Life and the Larger Hope. By E. Mercer, D.D. New York: Longmans, Green & Co. Crown 8vo. Price \$1.20 net.

This volume is made up of a series of addresses on the science of life in its widest extent. The Bishop of Tasmania, who is the writer of the little book, aims therein to treat, in a popular manner, without elaborate reference to technicalities of organic chemistry and mechanics, of life as manifested in the material order and as it will—we trust—exist in the world to come.

Terrestrial life is discussed in the opening address and the religious and scientific implications of life here are set forth very clearly. In mechanical theories of life the author concludes that the science of life must be something more than applied physics and chemistry. Over and above the known forces there is some other agency at work, some vital force or directive agency which superintends and organizes. But what? The problem in this form is very old. Aristotle grappled with it and decided in favor of vitalism. The vitalistic doctrine continued the working creed of physiologists until well into the last century. Then it was denied and set aside by certain scientific writers.

The portions treating of death and after death are very interesting. Many grave problems which we have perhaps too exclusively treated as theological problems are considered in the light of current biological doctrines. Individual survival, survival of animals, origin of souls and heredity, the future life, are among the subjects which Bishop Mercer discusses in a calm, scientific spirit and method.

The addresses we have found full of interest. Many new views of old truths are placed before the reader. The book is well worth reading and is calculated to widen the reader's outlook. Clergymen who have had no formal training in physical studies will find Dr. Mercer's pages full of useful matter.

J. A. CABE.

The Person of Christ. Being a Consideration of the Homiletical Value of the Biblical View of the Nature of that Person. By Edward H. Merrell, D.D., LL.D. Bibliotheca Sacra Co: Oberlin, Ohio. 1910. Price \$1 post paid.

We have here an attempt, by the late president of Ripon College, to examine the practical importance of the doctrine of the Person of Christ, in understanding the further doctrines of the gospel. This he does in relation to the Trinity, the Holy Spirit, the Scriptures, Redemption, Regeneration, Evangelization, the Kingdom, Retribution, and the Endless Future.

The standpoint of the book is orthodox Protestantism. The author states clearly and well the importance of a right view of the Person of Christ, and brings out the essential element of that view that "There is no sure logical halting place between the extremes of pure Unitarianism and the doctrine of Chalcedon." The Person of Christ is for him as for the Catholic Church the Eternal Son of God, who is incarnate of the Virgin Mary. Unfortunately, however, the intense Protestantism of the author, who finds in the Bible the sole source of knowledge of Christ and the gospel, and ignores altogether the Catholic Church, quite spoils the book for a Churchman, in spite of many passages of real value. Among these we notice a fine discussion of the balance between immanence and transcendence, in which he shows that God must be above nature, as well as in it; warring against a "one-sided view of transcendence which leads to deism, and an equally one-sided view of immanence which lands our thought in pantheism."

C. S. L.

A History of the Oxford Mission to Calcutta. London and Oxford: A. R. Mowbray & Co., Ltd.

This is the book written and published ten years ago by George Longridge, B.A., of the Community of the Resurrection, sometime vicar of Grove, Wantage. It is now reduced in size and completed with an additional chapter down to 1909, by the Rev. W. R. Hutton, B.D., Fellow and Precentor of St. John's College, Oxford, and with a preface by the Bishop of Southwark, who was one of the notable representatives of the Church of England at the late World Missionary Conference at Edinburgh. No one interested in the progress of a wonderful people such as those of India can read the Introduction and the Preface without being impelled to read the whole thrilling story. It is the history of the band of faithful, earnest, inspired men who for thirty years have been working for the evangelization of the educated young men of Calcutta as well as for the salvation of the natives generally of the Ganges Delta. The book "sets out in brief but sufficient outline one of the problems of England's Christian empire, and tells of a tiny but invaluable effort toward its solution."

ARCHDEACON DOWLING (Haifa, under Mount Carmel, Palestine) will issue on October 1st through the Society for Promoting Christian Knowledge, of which Mr. E. S. Gorham, New York, is the American agent, another of his series of Eastern Church publications, entitled *The Armenian Church*, with a lengthy Introduction by the Bishop of Salisbury. Last year the S. P. C. K. published a second and enlarged edition of his illustrated *Patriarchate of Jerusalem*, with a short Preface by the Bishop of Salisbury.

Messrs. Cope & Fenwick, 16 Clifford's Inn, Fleet Street, London, also issued in 1909 two of the Archdeacon's illustrated booklets on (1) *The Egyptian Church*, and (2) *The Abyssinian Church*. These books are not intended for students. They were written, in order to supply, at a small cost, in a popular form, sketches of portions of the Eastern Church. More will follow in the course of time.

THE DIVINE COMEDY OF DANTE.

By CLARENCE C. CLARK, PH.D.,

Professor of English Literature, Bryn Mawr College.

"Dante is the highest spiritual nature that has expressed itself in rhythmical form."—James Russell Lowell.

I.

THE *Divine Comedy* has not escaped the fate of all poetic utterance. Many have accepted it as something local and literal, and have entirely lost its universal and spiritual import. They have gone to work analytically upon the body, thinking thus to touch the spirit which, however, eludes them. They have degraded spiritual ideas to the level of material facts. So that to-day the poem is not infrequently described as a narrative of the torments suffered after death by illustrious men and women, though such critics as Carlyle, Lowell, and Norton have given keys to its real meaning, and Longfellow, in the six sonnets prefatory to his translation of the *Divine Comedy*, has written words that should cause a "right about face" in the mind of the average reader. Longfellow hails the thirteenth century Italian thus:

O Star of morning and of liberty!
O bringer of the light!

Fore-runner of the day that is to be.

Notwithstanding the interpretation of these critics and translators, the average educated man is slow to surrender his preconceived opinion.

Longfellow, in the lines just quoted, gives the central idea of Dante's poem. Liberty (*libertà va cercando*) is the goal of the long journey there described. But the liberty Dante gained is not the uncertain "right of man" vociferously preached in the market-place; it is not unrestrained freedom of speech and action or the unhindered development of personality. It is, if one may reword a classic phrase, the perfect freedom that results from service, "the liberty wherewith Christ has made us free." It is "the fusion and combination of the conscious will, or partial individual law, with those universal, eternal, unconscious ones, which run through all time, pervade history, prove immortality, give moral purpose to the entire objective world, and the last dignity to human life." It is the surrender of the personal will, the desires of self, to the Eternal Will, *la sua voluntate*,

the mighty ocean, whither tends
Whatever It creates and nature makes.

"The small old path that stretches far away" is Dante's subject. Studied for its spiritual significance, the *Divine Comedy* appears not a vision of death but a vision of life.

Dante, as other great poets, saw life both animate and inanimate, not as heterogeneous fragments, but as a whole, unity.

In that depth,

(I) Saw in one volume clasp'd of love, what'er
The universe unfolds; all properties
Of substance and of accident, beheld,
Compounded, yet one individual light
The whole.

And whereas the average man lives "in succession, in division, in parts, in particles," and "sees the world piece by piece as the sun, the moon, the animal, the tree," Dante lives in the timeless and spaceless region of Eternity, and looks upon the Light of which the fragmentary objective universe is but a broken ray, God.

He who moveth everything
Doth penetrate the universe, and shine
In one part more and in another less.

To suggest the invisible, immaterial, spiritual Essence of God, the poet uses as symbol a point of light, for, by geometrical

definition, a point has a place without length, breadth, or thickness. This geometrical symbol then happily leads to a metaphor from nature. The point of light is the sun, centre and source of nature. Around that symbol the great poem is superbly constructed. Dante pictures human life in three different relations to the central sun. Firstly, there are bodies that reflect wholly the sun's light; these are the saints who have renounced their own will to live in the peace of His will. That renunciation makes Paradise of life. Then there are those who only partially and intermittently reflect the sun's rays, and dwell sometime in shadow. This is the life of Purgatory, the condition of those who are striving to bring their vagrant wills into conformity with Holy Law—those in whom the spiritual man has come to birth and is painfully growing towards full stature, whose lives are, consequently, full of the sword (peace reigns only in Paradise, the realm of the Heavens). Lastly, there are those who reflect no light, who dwell in utter darkness. This is the infernal condition of the psychical life—the dark womb in which the Holy Spirit has wrought no miracle—Hell, the intellectual and emotional state of ungoverned desire. From darkness to light, from sin to salvation, from bondage to liberty, from Hell to Heaven, that is Dante's history of man.

The poem opens by picturing the awakening of man's spiritual nature, symbolized throughout the poem under the figure of the poet himself. The soul awakes to find itself lost in the savage forest of the world; it is full of dismay, and remembers only that it strayed away in a moment of sleepy dulness. The situation thus pictured is one made familiar by many writers since Dante's time, notably by Wordsworth in the "Ode on Immortality." Earth, writes Wordsworth, spreads before man's eyes "pleasures of her own," the many things attainable by ambition, and, in starting her foster-child toward some goal of individual desire, she causes him to forget his true treasure, his high origin, "the imperial palace whence he came," and to look upon himself not as a child of God, a pilgrim of earth, but as a true child of earth. This unhappy state of contentment continues until the "obstinate questionings of sense and outward things" arouse from its slumber the real, spiritual man. The real man looks away from earth to the "immortal sea" that brought him thither, closes his ears to the noisy centuries, and opens them to the Voice of Eternal Silence. What Words-

worth passes over in a few lines, the growth of the inward faculties that make

Our noisy years seem moments in the being
Of the eternal Silence

is the subject of the Italian epic. In the *Divine Comedy*, when the spiritual nature is brought to a sense of its exile, it turns from the dread forest, and beholds shining upon a mountain top the Sun,

Who leads all wanderers safe through every way.

Joyfully it begins the ascent of the mountain toward the Sun's imperial palace, but is checked upon its first steps by three ravening beasts that rush out for prey, a leopard, a lion, and a wolf. The beasts symbolize the character of the perverted physical and psychical natures which hinder the flight of the spirit toward its Source. They represent inconstancy, the restlessness of the intellect and emotions, violence, the destructive disregard of others in pursuit of one's own ambition; and cunning, the deliberate contriving in cool blood to accomplish those selfish ends which heated violence often misses. So dire is the aspect of the beasts that Dante falters in his ascent, and falls back where the Sun is silent. Then there moves to his rescue over the plain a human figure that declares itself to be Vergil; he comes sent by Beatrice to aid the wretched man threatened by savage beasts. Beatrice personifies the wisdom of



DANTE AND BEATRICE.
From a drawing by Botticelli.

God,* and Vergil, her obedient servant, is human reason or understanding. Vergil is unable by his power alone to succor Dante; his abode is within the domain of Hell. But at the command of Beatrice he can issue from the lurid dwelling place, and by using her name as password when his progress through the higher region is challenged he is able to perform his service and prepare Dante for receiving instruction immediately from Beatrice herself. The veil of allegory is very thin. The help that Vergil gives represents the power of the intellect when guided by the higher spiritual nature, while the infernal abode suggests the impotence of the unilluminated mind,

That Almighty King (Vergil says)
Who reigns above, a rebel to his law
Adjudges me, and therefore hath decreed
That, to his city, none through me should come.

Vergil informs Dante that he shall indeed travel Sunward, but that the way thereto is different from what Dante thinks; that first he must enter the infernal shadows and gain experience of the lost folk. From the horror of Hell, Vergil will guide his pupil along the steep sides of the mountain of Purgatory, but only Beatrice can lead him through the fair realms of Light. Following close in the footsteps of his master, Dante enters the woeful city.

In the cantos of the Inferno the average reader finds only local, concrete, material things. But Dante's imagination is not devising bodily sufferings for the dead. He is describing the real inward condition of those who are living separate from God—a condition that the world does not see. The lamentations and wailings and anguish are suggestive and figurative. A few examples will clearly prove that the poet is vividly describing living men and women. Thus, the lustful are swept along by rushing winds symbolic of the fierce gusts of passion. Gluttons are immersed in mire. Misers are pushing great sacks of gold, pushing with their breasts; and the impact of the sack upon the breast has hardened the heart into a callous lump of flesh. Murderers stand in a river of boiling blood, the depth of which increases with the number of victims slain. Flatterers are plunged into human ordure. Hypocrites pace wearily in brave gilded hoods; but the hoods are really leaden, and bear heavily upon the brows. Traitors lie fixed in ice; for in a traitor human instincts are frozen. The journey through this woeful land makes the first division of the epic.

Various tongues,
Horrible language, outcries of woe,
Accents of anger, voices deep and hoarse,
With hands together smote that swell'd the sounds,
Made up a tumult, that forever whirls
Round through that air with solid darkness stain'd,
Like to the sand that in the whirlwind flies.

Heroes and dames of antiquity and of Christian countries reply to the travellers' questions. The meetings with Francesca, with Cavalcante, with Ulysses, with Ugolino, show the poet as an artist who plays with master hand upon the keys of pity and fear.

When the spirit has ended the first stage of the path, what has it accomplished? The answer is found in the first canto of the *Purgatorio*—in the two symbolic rites performed by Vergil at the foot of the mountain. Dante is girt with the reed of humility and the tear-stains are washed from his cheeks. He has passed through foul places with no Pharisaic sense of self-righteousness, and unperturbed by sufferings that cause others to call God unjust. The words must be recalled that Dante saw painted on the portal of Hell:

Justice incited my sublime Creator;
Divine Omnipotence created me,
The highest Wisdom and the primal Love.

* I. Corinthians 2:7: "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."

[Concluded next week.]

REVERENCE.

The city street—and the rain-filled sky;
People hurrying on their way
Between the buildings, grim and grey;
An image of Christ carted swiftly by,
A moment's hush; the lowered eye,
And the impulse, old, to pray.

HELEN VAN VALKENBURGH.

IN THE morning fix thy purpose; and at night examine thyself, what thou hast done, how thou hast behaved thyself in word, deed, and thought.—*Thomas à Kempis.*

COMPLAINTS THAT MAKE ONE WEARY.

I AM tired of the constant complaints against the Church made by certain brands of socialists, temperance workers, and other reformers whose chief stock in trade is abuse of the one organization in the world that more generally and persistently than any other supports every righteous and sensible reform, says a writer in the *Christian Endeavor World*.

Where will you find another organization that opposes intemperance, impurity, injustice between man and man, or unrighteous national or industrial strife like the Church?

Will the Masons, the Odd Fellows, the Elks, the Woodmen, the Red Men, or any other fraternal organization? To ask such a question is to answer it. Excellent as some of these fraternities may be, they are distinctively class organizations, and they do not pretend to take a hand in the reforms of the day.

Do our colleges and universities and educational interests generally band together to promote social reforms?

It is well known that many of them care little for the moral character of their own students, so long as they pass the examinations, and that others are founded by the money of millionaires into whose money-getting practices it would not do to inquire too narrowly. Of course we cannot look to educational institutions to lead the way in these reforms.

Shall we look to the press, then? Many papers and magazines have done excellent service in attacking particular abuses, but who will claim that as a whole the press is organized to fight evil when fighting evil does not pay? Are there not as many papers that defend a wrong as combat it?

Shall we look to the lawyers, then, the doctors, or the engineers, or the farmers, to band together to attack evil in high places and low?

The very suggestion seems absurd; yet it is as much their duty to do so as the ministers, if they are good men and patriots.

No, it is the Church with its allied organizations that is expected to fight evil and defend the good, and it is the Church with its organizations that does this, in any large and generous way, whenever it is done. Yet it is the Church that receives most of the abuse of hot specialist reformers for things that are not done.

If the Church and the ministry and the Sunday schools and the Christian Endeavor Societies and the Young Men's Christian Associations withdrew their support, moral, financial, and sympathetic, from reform measures, all the outside reformers in a thousand years would never carry them through.

It is only decent for such reformers to acknowledge the facts and to stop berating their friends.

NATIONAL GODLINESS PROMOTED BY PUBLIC CLEANLINESS.

(Continued from page 646.)

placed on grounds of fear as to the effects of such a department upon the higher welfare of the people.

Material well-being is a condition of spiritual improvement to a vast majority of people who have any interest whatever in matters religious. A sound body and a sound mind are balancing assets in individual and institutional welfare. There may be differences as to which should come first, but all agree to the complementary service of one with the other in the effort at human improvement. For that reason the churches of the country have nothing to lose but much to gain in support of the movement to encourage the individual American to be a more efficient type of individual.

The coöperative service of all institutions which render a formative service in the upbuilding of groups of individuals is necessary to accomplish an all-round result, and nothing is more to the credit of the broad-minded leaders in religious life, regardless of denominational connection, than their ability to see that this is a cause in which right-minded citizens may dutifully enlist for the noble end to be accomplished. Religious leadership, on the other hand, is equally under obligation not to allow its name to be utilized to defeat such an object against its will. The promotion of public cleanliness, and the prevention of human impairment—to adopt and adapt a phrase of John Wesley's—stand next to the promotion of national Godliness.

PRAYER is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—*Hugh Miller.*

Church Kalendar



Sept. 4—Fifteenth Sunday after Trinity.
 " 11—Sixteenth Sunday after Trinity.
 " 18—Seventeenth Sunday after Trinity.
 " 21—Wednesday. St. Matthew, Evangelist.
 Ember Day.
 " 23—Friday. Ember Day.
 " 24—Saturday. Ember Day.
 " 25—Eighteenth Sunday after Trinity.
 " 29—Thursday. St. Michael and All Angels.

CALENDAR OF COMING EVENTS.

Sept. 14—Conv. Miss Dist. Olympia for organization as Diocese.
 " 15-18—Conv. of Canadian B. S. A. at Montreal.
 " 20—Milwaukee Dio. Conv.; Conv. Miss. Dist. Sacramento.
 " 21—Spl. Conv. Dio. of R. I., to elect Bishop.
 " 27—Conf. of Church Workers Among Colored People, Cleveland.
 " 28—Nat'l Conv. B. S. A., Nashville, Tenn.
 Oct. 5—Opening Session General Convention, Cincinnati.
 " 11—Meeting of the Sunday School Federation, Cincinnati.
 " 12—Opening of the Sunday School Convention, Cincinnati.
 " 20—Social Service Workers, Cincinnati.

MISSIONARIES HOME ON FURLOUGH.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York.]
 CHINA.

SHANGHAI:

BISHOP GRAVES,
 The Rev. R. C. WILSON of Zangzok,
 The Rev. G. F. MOSHER of Wushih,
 Mr. MONTGOMERY H. THROOP, of St. John's University, Shanghai.

HANKOW:

BISHOP ROOTS.

JAPAN.

TOKYO:

BISHOP MCKIM.
 The Rev. C. H. EVANS of Mayebashi.

KYOTO:

BISHOP PARTRIDGE.

CUBA.

BISHOP KNIGHT.

THE PHILIPPINES.

BISHOP BRENT.

PORTO RICO.

BISHOP VAN BUREN.

Personal Mention

THE REV. JOHN S. BANKS who has been appointed deacon in charge of the Church of the Advent, Cynthiana, and Emmanuel and Trinity missions, Winchester, Ky., has taken up his residence in the latter place.

THE REV. VINCENT VAN MARGER BEEDE, formerly curate of the House of Prayer, Newark, and chaplain to the Sisters of St. John Baptist, Ralston, N. J., is now a missionary in the diocese of Western Colorado, with headquarters at Pagosa Springs.

THE ADDRESS OF THE REV. ELLIS BISHOP is St. George's House, 730 Maplewood Avenue, Bridgeport, Conn.

THE REV. W. H. BLISS has been elected Canon of All Saints' Cathedral, Spokane, Wash., and began his work September 1st. His residence is 1005 Tenth Avenue.

THE REV. JAMES T. BOVILL, priest in charge of Chester, Carbondale and Murphysboro, diocese of Springfield, has been elected rector of St. Andrew's Church, Paris, Ill., and will commence his new duties on October 1st.

THE REV. J. S. BUDLONG has resigned as priest in charge of the Church of the Good Samaritan, Colfax, Wash. (district of Spokane), and has accepted the rectorship of the Church of the Ascension, Stillwater (diocese of Minnesota), and may now be addressed at 215 North Fourth Street, Stillwater, Minn.

THE REV. EUGENE NEWTON CURTIS, assistant minister of Calvary Church, Summit, N. J., has resigned to accept the rectorship of St. Thomas' Church, Newark, and his new address is 220 Roseville Avenue, Newark, N. J.

THE ADDRESS OF THE REV. GEORGE EDWARD FABER will continue to be 4074 Powelton Avenue, Philadelphia.

THE REV. FRED INGLEBY sailed from England on August 26th by the steamship *Cleveland* and will resume his duties as rector of St. Matthew's Church, Kenosha, Wis., on the second Sunday in September.

THE ADDRESS OF BISHOP MCKIM will be care Church Missions House, 281 Fourth Avenue, New York, until after General Convention.

THE REV. F. W. POLAND has entered on residence at the Illinois State University. His address is 906 South Goodwin Avenue, Urbana, Ill.

THE ADDRESS OF THE REV. ALBERT E. SELCER is care of Gardner Memorial, 1716 Dodge Street, Omaha, Neb.

THE REV. JAMES LOUIS SMALL has accepted a teaching position in Waupaca, Wis., and may be addressed at 610 South Main Street.

DIED.

MACHENRY.—Entered into rest, Friday, August 26, 1910, after a painful illness of many months, at St. Luke's Hospital, Chicago, LORENA MACHENRY, graduate nurse of St. Luke's Hospital Training School for Nurses, St. Louis, Mo., and for many years a faithful and much loved nurse at the Pennoyer Sanitarium, Kenosha, Wis.

"There shall be no more pain, for the former things have passed away."

RETREATS.

HOLY CROSS, WEST PARK, N. Y.

A RETREAT for clergy will be held at Holy Cross, West Park, beginning Monday evening, September 19th, and closing Friday morning, September 23d. Rev. Father O'Farrell, O.H.C., will be the conductor. There is no charge for the retreat and no collection will be made. Offerings for the expenses of the retreat may be put in the alms chest at Holy Cross. Applications should be made before September 12th to GUEST MASTER, Holy Cross, West Park, Ulster county, N. Y.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WANTED, in a Church School for girls in the Middle West, a woman of education and some experience in caring for the sick, to take charge of the Infirmary. Address B. H., care LIVING CHURCH, Milwaukee.

WANTED, in large Western city, priest or deacon to teach in day school for boys and to assist in Church work. Begin September 14th. Apply with letters of reference Box D, LIVING CHURCH, Milwaukee.

HOME in Long Island village rectory and small compensation offered Churchwoman for teaching two small children. Address P. O. Box 273, Port Jefferson, N. Y.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER, thoroughly qualified to train boys' voices, desires change, account of climate. Fifth year present position. Churchman; single; energetic; choral director; three-manual organ. Good salary, field for teaching essential. First-rate references. Address CONCERT ORGANIST, care LIVING CHURCH, Milwaukee.

PRIEST, experienced, married, independent means, would take pleasant parish; New York or within a few hours' reach. Good preacher and reader; highest references. Address "REVEREND C. W.," care LIVING CHURCH, Milwaukee.

A YOUNG married priest of Canadian Church, at present rector of flourishing parish, desires rectorship in American Church. Musical; good preacher and reader; energetic worker. Apply ANGLICAN, care LIVING CHURCH, Milwaukee.

YOUNG AMERICAN GENTLEWOMAN, twelve years' residence in England, Musical, good reader, good needlewoman, desires position as Companion or Nursery Governess. Address B, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires change; boy or mixed choir, recitals, etc. Good organ essential. Address DOUGLAS, care LIVING CHURCH, Milwaukee.

DEACONESS desires permanency: in a city Catholic parish. Giving full particulars, address ANCILLA, LIVING CHURCH, Milwaukee.

MISCELLANEOUS.

REFINED LADIES can have comfortable home with English Sister near the Drexel and University. Address "S," 3268 Chancellor St., Philadelphia.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY by a Churchwoman trained in English Sisterhoods. Miss L. V. MACKRILLE, Chevy Chase, Md. N. B. Miss Mackrille sailed for England June 29th, to return about October 1st. The workroom will be closed during that time.

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.,
 CERTIFIED PUBLIC ACCOUNTANT,
 PITTSBURGH, PA.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circular on application. Address Miss A. G. BLOOMER, Lock Box 173, Peekskill, N. Y.

PRIESTS' HOSTS; people's plain and stamped wafers (round). St. EDMUND'S GUILD, 833 Booth Street, Milwaukee.

PARISH AND CHURCH.

ORGANISTS and choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fifth Street, Chicago.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

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.

THE Church Training and Deaconess' House, diocese of Pennsylvania, trains women as Deaconesses, Missionaries, or Parish Workers. Opens October 12th. Address ADMISSION COMMITTEE, 708 Spruce Street, Philadelphia.

CHAIRS or seating for 100, also reed organ. Altar, and furniture, needed at once for pioneer mission in the Far West. Send terms to REVERENDO, care LIVING CHURCH, Milwaukee.

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.

HEALTH AND SUMMER RESORTS

DELAND, FLORIDA, offers beautiful surroundings, and health conditions truly unsurpassed. The priest in charge of St. Barnabas' Church would gladly become acquainted with Church people about to come to Florida on account of health. Such persons would find here all Catholic privileges. Daily Mass and offices, two on all Sundays, and confessions on all Saturdays. Small missionary contributions help and encourage a good work. Information gladly furnished. Address Rev. HIBBERT H. P. ROCHE, Missionary at Deland, Orange City, and Enterprise, Fla.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

FLORIDA HOMES.

REALLY TROPICAL FLORIDA. At extreme southern end of peninsula, where tropical fruits grow safe from frosts or freezes, where summers are pleasant and winters delightful. Perfect health. Pure water. Constant breezes from Gulf or Ocean. Ten-acre plots for home-seekers. Speculators not wanted. TROPICAL FRUIT COMPANY, Modesto, Dade Co., Florida.

TRAVEL.

A LADY, experienced, would like to hear of a party of young ladies requiring a chaperon for travel or study abroad. **MRS. FLINT**, 6212 Jefferson Avenue, Chicago, Ill.

NOTICES.

THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

The national, official and incorporated society is the **GENERAL CLERGY RELIEF FUND**, which name is now the legal title for the old and much longer name. The only means of pension and relief in sixty-five dioceses and missionary jurisdictions.

Kindly remember in wills with legacies and bequests, and with gifts and offerings.

ALFRED J. P. McCLURE, Treasurer, Church House, Philadelphia.

CHURCH EXTENSION FUND OF THE DIOCESE OF SOUTHERN VIRGINIA (INC.).

Organized for the purpose of general Church Extension in Southern Virginia, its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the diocese. Donations and bequests for this work, which are solicited and will be gratefully received, should be made to "The Church Extension Fund of the Diocese of Southern Virginia, Inc." Contributors can indicate the special work their contributions shall be applied to.

W. E. MINGEA, Treasurer, Abingdon, Virginia.

THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, **MR. CLINTON ROGERS WOODRUFF**. For further particulars and application blanks, address the Corresponding Secretary, **REV. ELLIOT WHITE**, 960 Broad Street, Newark, N. J.

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the \$5,000,000 Commission. For particulars please communicate with the president of the League, **MISS LOUISE WINTHROP KOUES**, 507 North Broad Street, Elizabeth, N. J.

THE SPIRIT OF MISSIONS

The appropriations of

THE BOARD OF MISSIONS

are the yearly guarantee made, as the Church's agent, to the Bishops of 41 Dioceses and 31 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the Appropriations total \$1,200,000.

Every gift for Domestic Missions, Foreign Missions, or General Missions, helps to provide the amount.

Full particulars from

The Corresponding Secretary, 281 Fourth Avenue, New York.

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LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

THE SOCIETY FOR THE HOME STUDY OF HOLY SCRIPTURE AND CHURCH HISTORY.

With Examinations and Diplomas—President, the Bishop of Albany; Warden of the Library, the Dean of the General Theological Seminary; Director, Miss S. F. Smiley—is issuing new circulars for its twenty-fifth year, beginning October 1st. Designed for women only and conducted by correspondence. [Not adapted to parish classes.] The library of five thousand volumes circulates by mail.

Apply to **SECRETARY OF S. H. S. H. S.**, Church Missions House, 281 Fourth Avenue, New York City.

REGISTER OF CHURCH SERVICES.

A blank book, properly ruled, with printed headings, for the recording of all services in the church. There is space for date, hour of service, preacher, and other details required for the purpose. Size 8x10 1/2 inches, cloth bound, 100 double pages. \$1.25; by express, prepaid, \$1.37. A clergyman having ordered one writes:

"The Register of Church Services arrived safely to-day by express. I am very much pleased with it, as I feel it is just what we need in this parish. Thank you for sending it so promptly." Published by **THE YOUNG CHURCHMAN CO.**, Milwaukee, Wis.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

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Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)

Thos. Whittaker, 2 Bible House.
E. S. Gorham, 37 East 28th St.
E. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Fifth Ave. above Madison Square.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.
A. C. Lane, 57 and 59 Charles Street.

SOMERVILLE, MASS:

Fred I. Farwell, 34 Summer Street.

BALTIMORE:

Lycett Stationers, 317 North Charles Street.

PHILADELPHIA:

Jacobs' Book Store, 1210 Walnut Street.

WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

ROCHESTER:

Scranton, Wetmore & Co.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

CHICAGO:

LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria Street.
Church of the Epiphany, Ashland Blvd. and Adams Street.

ST. LOUIS:

E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lehman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.
It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

INFORMATION AND PURCHASING BUREAU.

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

The Information Bureau is 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 obtained and given from trustworthy sources.

BOOKS RECEIVED.

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

THE BALL PUBLISHING COMPANY. Boston.

Beyond the Borderline of Life. By Gustavus Myers. A Summing up of the Results of the Scientific Investigation of Psychic Phenomena, with an account of Professor Botazzi's Experiments with Eusapia Paladino, and an Abstract of the Report of the Cross-References by Mrs. Piper, Mrs. Verrall, and Others which so Influenced Sir Oliver Lodge in his Decision in Favor of the Spiritistic Hypothesis. Price \$1.00 net.

EXPRESSION COMPANY. Boston.

Mind and Voice. Principles and Methods in Vocal Training. By S. S. Curry, Ph.D., Litt. D., President of the School of Expression.

D. APPLETON & CO. New York.

The Reconstruction of the English Church. By Roland G. Usber, Ph.D., Instructor in History, Washington University. Two volumes. Price \$6.00 per set.

HENRY HOLT & CO. New York.

Mad Shepherds, and Other Human Studies. By L. P. Jacks. With Frontispiece by L. Leslie Brooke. Price \$1.20 net.

CHARLES H. KERR & CO. Chicago.

American Land Fortunes. By Gustavus Meyer. Volume I. Price \$1.50.

E. P. DUTTON & CO. New York.

A Dictionary of Political Phrases and Allusions. By Hugh Montgomery and P. G. Cambray.

THOMAS Y. CROWELL & CO. New York.

The Master's Friendships. By J. R. Miller, Author of *Making the Most of Life*, etc. Price \$1.00.

PAMPHLETS.

Thirteenth Annual Report of the Pennsylvania Diocesan Commission on Church Work Among the Deaf with the Report of the Missionary. May 1910. [The John C. Winston Company, Philadelphia].

Thoughts on Education. By Rev. I. Gregory Smith, M.A., Hon. LL.D., Edin., etc., etc., Author of *Faith and Philosophy, Aristotelianism, etc.* Second Series. [James Parker & Co., Oxford, England].

England and Rome: A Study in Catholic Assent. By Hakluyt Egerton [Leighton Buzzard; The Faith Press]. Price 1s net.

Diocese of Bethlehem, Journal of Convention. [Wilkes-Barre, Pa. The E. B. Yordy Co., Printing and Blank Book Making].

Infant Baptism. By Willoughby Newton Claybrook, B.D., rector of Saint Mary's-on-the-Highlands, Birmingham, Ala.

THE CAMPAIGN AGAINST THE HOUSE-FLY.

The chief specialties of the fly are now known to be the transmission of intestinal diseases, typhoid fever, cholera, and diarrhoea. It has also been pointed out in recent studies by the Local Government Board of London that he may very possibly carry tuberculosis, anthrax, diphtheria, ophthalmia, smallpox, staphylococcus infection, swine fever, tropical sore, and the eggs of parasitic worms. Hence the vigorous campaign now being carried on against the house-fly by civic associations and health boards throughout the country. In many cities placards have been posted warning the people in terse text and graphic pictures of the danger from flies, and giving rules for protection against them; lectures on the subject are also being widely given, and even that new popular fad, the moving-picture show, has been brought into service to educate the public to the dangers of the *musca domestica*, as the house-fly is scientifically termed, or, as Dr. L. O. Howard has aptly named it, the "typhoid fly." Over 98 per cent. of the flies that visit our homes and surroundings belong to this dangerous species.—*Review of Reviews.*

IT IS WELL to bear in mind that most of the so-called "modern" difficulties of belief are by no means new, but have at recurring periods been put prominently forward by "thinkers lost and gone." Whatever may be the difficulties of intellectual apprehension, "belief would"—as has been finely said—"cease to be itself, were it capable of mathematical demonstration." There are regions into which reason can not penetrate, and then "faith must go forward alone with its torch to light the way." The history of reason shows conclusively that every attempt to make it the only light of humanity has failed. "You may drive faith out by the door, but it will return through the window."—*London Christian.*

The Church at Work

BISHOP OSBORNE'S 40th ANNIVERSARY AS PRIEST.

ON SUNDAY, September 25th, the Rt. Rev. Edward W. Osborne, D.D., Bishop of Springfield, will have completed the fortieth year of his priesthood, he having been ordained in Gloucester Cathedral, England, by the Bishop of Gloucester and Bristol on September 25, 1870. The Bishop requests the clergy to remember him at the altar on that day, and asks them to invite their congregations to be present and to join in the offering of the Holy Sacrifice, and to pray for a continuance of God's blessing until his work is done. A special prayer has been issued for the occasion.

NEW STONE CHURCH AT FITZGERALD, GA.

THE NEW CHURCH which was started June 1st for St. Matthew's mission at Fitzgerald,

tors and Brotherhood men have been brought into touch with many such young men, and have been enabled to help them. The information should be sent to George H. Randall, Associate Secretary, at 88 Broad street, Boston, Mass.

ANOTHER CHURCH OPENED IN CUBA.

TRINITY CHAPEL, Macagua-Arabos, in the province of Matanzas, Cuba, which takes its name from the Sunday school of Trinity Church, New Haven, Conn., from which came the funds for its erection, was formally opened on August 7th, by the Rev. Francisco Diaz of Matanzas, assisted by the Rev. Sergio Ledo, the missionary in charge of this work. After a short form of prayers authorized by the Bishop, there was a celebration of the Holy Eucharist, with fifty-one recipients. Mr. Diaz delivered an appropriate sermon. The day of the opening was a *festa* in the pueblo.

tady, N. Y. His first parish was St. Stephen's Church, New Hartford, N. Y. He went from there to Buffalo, and later to Grace Church, Lockport, N. Y. From the latter parish he went to Trinity Church at Pottsville, Pa., and then to Newport as rector of Zion Church. Soon after the church property was sold and the parish was reorganized under the name of St. George's, a new church being built in another part of the city, of which Dr. Gilliat was the rector for twenty years, until a previous stroke of paralysis, six years ago, compelled him to give up active work. He leaves a wife and one daughter.

PARISH HOUSE OPENED AT COLLEGE PARK, GA.

THE NEW ANNEX to St. John's church, College Park, Ga., was formally opened on Saturday, August 27th. The auditorium was built with funds raised by the Rev. Charles K. Weller, vicar of the St. John's church, assisted by the congregation and the inhabitants of College Park. It has cost \$4,500 thus far, but it is not yet fully completed. Primarily, the object of the auditorium is to accord a place for institutional work. It consists of a kindergarten for the children of College Park, a gymnasium for the boys of the town, and a swimming pool in connection therewith. The arrangement is such that the kindergarten and the gymnasium can be thrown into one room, making an auditorium that will be used for public meetings. The record of St. John's Church has been one of faithful service and remarkable achievement from the day it was founded, and Bishop Nelson has frequently complimented the congregation especially upon their loyalty and generosity.



ST. MATTHEW'S CHURCH, FITZGERALD, GA.

Ga., will soon be completed. It will cost \$4,500, of which the sum of \$3,000 is in hand. The building is of artificial stone, 28x50 feet, with tower 45 feet high. The roof is of slate and the windows of stained glass. The interior will be in every way Churchly. The edifice was planned by the vicar, the Rev. F. North-Tummon, who is superintending its erection, and who is hopeful that some friend will present the mission with a set of tubular chimes for the tower.

BOYS AT BOARDING SCHOOL OR COLLEGE.

THE BROTHERHOOD OF ST. ANDREW national authorities ask again that parents and rectors will send the names and new addresses of young men and boys who are entering college and boarding school this fall. It is the desire of the Brotherhood to help these young men to keep in touch with the Church amid their new surroundings. Every name received is referred to the nearest chapter or rector, with a request that the young man be called upon and made to feel at home and among good friends. The Brotherhood tries conscientiously to surround such young men with such stimulating influence as shall help them in the new life upon which they are entering. Through the Follow-Up Department rec-

and the whole population turned out. In the congregation, which overflowed the chapel and gathered about the doors and windows of the building, were to be seen the alcalde or mayor, the chief of police, and other notables of the place. After the recessional hymn, the national hymn of Cuba was sung.

A. & E.-O. C. U. MEETING ANNOUNCED.

THE ANGLICAN and Eastern-Orthodox Churches Union will hold its annual meeting at Cincinnati, Ohio, at a date to be announced later during the first two weeks of the sessions of the General Convention. The date and further details will be sent to each member and announced in the Church papers as soon as arrangements are completed.

DEATH OF REV. DR. C. G. GILLIAT.

THE REV. CHARLES G. GILLIAT, Ph.D., a non-parochial priest of the diocese of Rhode Island, died at Newport on Sunday, August 28th, of a paralytic stroke, aged 75 years. He was born in Newport August 31, 1835, the son of John Henry Gilliat and Susan Henrietta Utter Schroeder, a cousin of Rear Admiral Schroeder. He was a graduate of Berkeley Divinity School and obtained his degree of Ph.D. from Union School of Schene-

HISTORY OF THE CHURCH IN MARYLAND.

A MATTER of more than local interest, especially to historical students and genealogists, is the promised publication early this autumn, by a committee appointed by the convention of the diocese of Maryland, of an old manuscript book, which for many years has been guarded with the greatest care in the Maryland Diocesan Library, entitled "History of the Church in Maryland," by the Rev. Ethan Allen, who died about forty years ago, after many years of faithful service in the diocese and Church. The Rev. Mr. Allen gave up the larger portion of a long and laborious life to the investigation of historical subjects, particularly those relating to Maryland and the Episcopal Church in Maryland. He visited all the parishes of the old diocese of Maryland and studied their journals and records, some of which have since disappeared, and was thoroughly conversant with the public archives of the province and state. That portion of the original manuscript which the diocesan committee is about to publish, and which is considered its most interesting and valuable portion, consists of full lists of parishes and independent congregations of the Church of England and of the Protestant Episcopal Church, embraced within the limits of the old province, state, and diocese of Maryland, from its earliest days down to about the period of the close of the Civil war. These lists are chronologically arranged and give the time each parish was laid out and church built, and the successions and periods of service of their rectors, assistant ministers, and officiating clergymen. The book will also contain the names of the clerical and lay dele-

gates to each diocesan convention of Maryland from the convention of May 12, 1783, at Chestertown down to 1868, as well as numerous other matters of interest relating to the history of the Church in the three present dioceses of Maryland, Easton, and Washington. Much credit is due to the earnest labors of the committee, Rev. R. Heber Murphy and Hon. J. Wirt Randall, especially as the work performed has been purely a "labor of love" on their part. It is understood that the book is to be published both in cloth and in pamphlet form, the cost (not to exceed \$2.50 a copy) depending upon the number of copies subscribed for.

TRIBUTE TO THE REV. F. B. ALLEN.

THE REV. FREDERICK B. ALLEN, superintendent of the (Boston) Episcopal City Mission, who is now in Europe, has been made the subject of an appreciative article in *My Neighbor*, which is the official organ of that great charity of the Church in Massachusetts. The article is written by Bishop Lawrence who says of Mr. Allen that apart from what he has done for the poor and for the spiritually destitute he has been the means of inspiring many of the privileged Church people with a deeper interest in the welfare of the unprivileged; and week in and week out, during all these years, he has been at his office planning, conferring, and administering. Throughout the summer also he has kept in touch with the work, directing the special summer activities. Besides all these duties, for which he is directly responsible, he has been an influential factor in the moral life of the city.

Speaking of the financial side of the charity, the Bishop says that under Mr. Allen's administration the income of the City Mission has risen to \$36,000. These figures, however, are simply visible tokens of the great development of spiritual and philanthropic work that has been going on. Since he became superintendent no important line of work that existed at the time has been dropped, no chapel has been closed; but on the contrary, an indefinite number of activities have been inaugurated. The Sailors' Haven at Charlestown, St. Mary's Church for Sailors at East Boston, St. Stephen's Church, St. Ansgarius' Church, the reinforcement of missions and parishes by visitors, the Rescue Mission and lunch room, the summer work, all these have come into existence under his leadership.

SUMMER EXTENSION COURSE AT SEWANEE.

THE CLOSE of August concluded the Summer Extension Course at Sewanee, under the direction of Rev. William Norman Guthrie, the distinguished lecturer and critic, with a larger attendance than in the two former years of the course. Able men in their respective lines gave many up-to-date contributions in literature, art, music, drama, etc., and those who attended the course express themselves as having received enjoyment and uplift, in this ideal setting for study and summer rest, among the groves of a southern mountain-top with the beautiful buildings together with libraries and cultured intellectual life accessible. The plan arranged for was a daily lecture with night lectures on cognate subjects Tuesday and Friday with an occasional play by the visitors on the mountain, and university credits were given for attendance on the lectures, etc.

The session opened early in July with a conference on Southern Problems. Mr. George F. Milton of the Knoxville *Sentinel* spoke on "The Press and Southern Problems." Mr. W. A. Wimbush of Atlanta and Mr. Charles N. Burch, counsel for the C. & E. I. railroad, on "Government Control of Railroads"; Mayor Thompson of Chattanooga on "The South and

the Nation," and Professor Stedman of the United States Department of Agriculture, on "The Bureau of Agriculture and the South.

During the following weeks the following gave lectures on carefully prepared subjects: Professor Meyers on "History as Ethics," in which he used material from his forthcoming work, and also gave illustrated lectures on "Petra, the Rock City," and "Babylon." Prof. N. W. Stephenson of Charleston College gave a course on "The Place of the South in the Present World." Miss Sarah Barnwell Elliott, the authoress, delivered lectures on "Ante-Bellum Literature and General American Literature," and Mr. George Townshend gave a course on "Celtic Revival." The Rev. W. W. Memminger gave three interpretative readings from Shakespeare. Mr. Stephenson discussed the theory of art in three lectures and gave an exhibition of the exquisite color prints of Japan with a lecture thereon. The subject of music as an element in culture was represented by Mr. O. C. Ashton Johnson. Three organ recitals were given in the new All Saints' chapel by Mr. W. S. Crolley. "Applied Psychology" was the subject of Mr. D. S. Hill of Peabody College, Nashville and "The History of Education" that of Supt. W. H. McKellar of Alabama.

Drama was treated by Dr. W. N. Guthrie, professor of General Literature at Sewanee, and by M. Benedict Papot, for many years in charge of the French department of Chautauqua, who also gave an illustrated lecture on "Chantier." Dr. Guthrie lectured on Macbeth and Hamlet and gave a course on Ibsen.

On the whole there was a reverent truth-seeking attitude by the leaders and hearers. Each Sunday morning special preachers delivered sermons in All Saints' chapel, including the Bishop of South Carolina, Bishop Gailor, Dr. Mercer K. Logan, Prof. Bishop of Sewanee, Rev. W. N. Guthrie, and Rev. Rowland Hale.

Plans have already been made for next year's course, which will include a week on the Life and Writings of Dr. DuBose, with some lectures by him and a course in the Training of Child Nature, especial attention to be devoted to the Sunday school work, and

a large number of Sunday school workers have signified their intention of attending for this course particularly.

ST. MARY'S INDIAN SCHOOL, SOUTH DAKOTA, BURNED.

A TELEGRAM has been received at the Church Missions House telling of the total destruction by fire of St. Mary's Boarding School for Indian Girls on the Rosebud Reservation, South Dakota. The loss of building and contents is complete. Fortunately no one was injured.

St. Mary's School was one of the things which the late Bishop Hare had most at heart. Begun by him immediately after his arrival at his new field of Niobrara in 1873, it has ever since done a steadily increasing work for good among Indian girls. Its help in bringing about the transformation of the Sioux from a life of savagery to Christian civilization has been great. Last year 75 pupils were enrolled under the charge of Mr. L. K. Travis and five assistants. In addition to the embarrassment which this catastrophe will cause Bishop Johnson, who has so ably taken up the work laid down by Bishop Hare, it is feared that the personal loss sustained by Mr. Travis and his helpers will be serious.

SERIOUS ACCIDENT TO A PRIEST.

THE REV. JOHN WILKINSON, canonically connected with the diocese of Missouri, while walking on the street in Bloomington, Ill., fell on the sidewalk, fracturing a hip. He was removed to the hospital at Peoria, where he lies in a serious condition. The physician in charge fears that he will not be able to walk again except by the aid of crutches. Mr. Wilkinson's age, which is nearly eighty years, is much against his quick recovery. The accident occurred on August 31st. Mr. Wilkinson was rector of St. James' Church, Milwaukee, forty years ago, and was expecting to be present at the sixtieth celebration of the founding of the parish, which is to take place in October. His accident will deprive his old-time friends of seeing him on that occasion.

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ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Chapel Blessed at Lake Kushaqua.

THE CHANCEL, altar, and other accessories of worship of the chapel of Stony Wold Hall, Lake Kushaqua, were blessed by the Bishop Coadjutor of the diocese on August 29th. The Rev. J. N. Marvin of Albany, who visits the sanatorium twice each month, read Evening Prayer. Bishop Nelson then read the Prayer of Consecration, preached the sermon, and confirmed Miss Grace Lorraine Bennett, presented by Mr. Marvin. In the congregation were the Bishop of Indianapolis, the Bishop of Shanghai, the Very Rev. Walter H. Larom, the Rev. Frank Lusk, rector of St. Luke's, Saranac, and the Rev. Charles W. Hinton of Vicksburg, Miss. On Tuesday morning Bishop Nelson celebrated Holy Communion, assisted by the Rev. Mr. Marvin, and blessed some altar linen and silk veils. They also administered to the patients who were confined to their rooms.

Stony Wold Hall was erected by Miss Blanche Potter in memory of her sister, Miss Martha Potter, for the benefit of the patients and help of Stony Wold Sanatorium. A description of the building appeared in a previous issue of this paper.

CENTRAL NEW YORK.

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

Old Trinity Church, Constantia, to be Revived—Personal Notes.

EFFORTS ARE being made to restore Trinity church, Constantia, by the Rev. George C. Wadsworth, rector of Zion Church, Falton, under the warm approval and help of the Bishop. This old parish was organized in 1830 and the church was erected in 1833. It was brought into being by a devout Church-woman of old Trinity, New York, who married a German nobleman, George von Scriba, and immigrated with him to the wilds of interior New York. On the death of the old supporters of the parish the work was gradually given up and the church began to fall into decay. Now however, there is demand for the services of the Church, and it is hoped completely to restore the fabric. A slate roof has been put on and with the erection of new windows and repairs to the interior, the edifice will be ready for use.

THE Rev. F. N. WESTCOTT of St. James', Skaneateles, has been given a year's leave of absence, because of ill health, and will be obliged to suspend parochial work and unable to attend General Convention. The Bishop has appointed the Rev. William B. Clark of Seneca Falls as deputy in his place.

THE Rev. JOHN R. HARDING, D.D., preached his farewell sermon as rector of Trinity Church, Utica, on August 28th. He has been rector of Trinity sixteen years, and has been most successful. He takes up his duties as secretary of the Second Department at once, and will continue to live in Utica.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Memorial Window Placed in St. John's, Eaglesmere.

MANY IMPROVEMENTS have lately been made to the handsome stone church of St. John's in the Wilderness, Eaglesmere, among them being a new roof and the frescoping of the walls, with other interior adornments. New altar linens have also been given this summer. The Clay family of Philadelphia recently placed a beautiful memorial window over the altar, in memory of (Mrs.) Margaret Yates Clay, who departed this life July 28, 1908, and to whom the Church is greatly indebted. The window represents our Lord appearing to Mary Magdalene on the first Easter morning, and it is rich in color

and artistic in every way. The Rev. George W. Atkinson, Jr., of St. Paul's Church, Washington, D. C., was in charge during the month of July, and the Rev. John Hewitt of Bellefonte, Pa., and the Rev. Charles H. Doupe of La Porte, Pa., during the month of August.

INDIANAPOLIS.

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

Active Work Commenced on the Cathedral—Parish House for Holy Innocents', Indianapolis.

THE TRENCHES for the foundations of the Cathedral have been dug, the concrete foundations are in place, and the brickwork has been begun. A space has been reserved for the cornerstone, which will, in all probability, be laid on the patronal day, All Saints'.

HOLY INNOCENTS' PARISH, Indianapolis (the Rev. E. C. Bradley, vicar), has been doing effective work for the last five years. All departments have been steadily growing, especially the Sunday school. In order to provide for the school and the various societies of the church, a parish house will soon be erected. Various improvements on the vicarage are also contemplated.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Rev. W. A. Wasson Resigns Riverhead Church—Tablet Placed in Christ Church, Westerly.

THE Rev. WILLIAM A. WASSON preached his farewell sermon at Grace Church, Riverhead, on Sunday, August 28th. His resignation of the rectorship of this parish, made last May, took effect September 1st. His present plans are to live on his farm at Mattituck and do occasional pulpit work.

A BRONZE tablet was recently placed in Christ Church, Westerly, in memory of Rowse Babcock, by his intimate personal friend, Ed-

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win Milner of Moosup, Conn. It was designed by Herbert W. Congdon of New York, son of the architect of the church.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.
Personal Mention.

DR. J. W. JACKSON, for several years secretary of the vestry of Trinity Church, Danville, leaves for California November 1st, where he will make his future home. Dr. Jackson and family are widely known and highly esteemed in Kentucky and their removal is a great loss to Danville and vicinity, as well as to the Church, in which he was an active and efficient worker.

THE Very Rev. W. T. CAPERS, Dean of Christ Cathedral, Lexington, who has been quite ill at Asheville, N. C., is much improved and expects to return to his work within a week.

MR. WILLIAM S. BANKS, brother of the Rev. John S. Banks, has assumed the principalship of St. John's Collegiate Institute, Corbin.

THE Rev. W. G. MCCREADY, D.D., rector of St. Peter's Church, Brooklyn, N. Y., preached in the Christian Church, Winchester, last Sunday. The sermon produced a remarkably favorable impression upon the large congregation.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.
JOHN G. MURRAY, D.D., Bp. Coadj.

News Notes.

MRS. HELEN H. MCPHEERSON, daughter of Mrs. William Paret, who has been in Europe during the past year with her mother and Bishop Paret, was married on August 31st to Professor David Moore Robinson, who for the past five years has been connected with the Johns Hopkins University at Baltimore as professor of archaeology and who last year was sent by the University to Athens to take charge of the American School of Classical Studies. The wedding took place in London, Bishop Paret officiating.

MRS. ELIZA H. BOWERMAN, wife of General Richard N. Bowerman, the oldest living Civil war general of Maryland, died at her home in Baltimore on September 1st, aged 80 years. General and Mrs. Bowerman had been married more than fifty-six years, having celebrated their golden wedding anniversary on January 2, 1904. The funeral services were held on September 3d in St. John's church, Waverly (Baltimore), the rector, Rev. William D. Morgan, officiating, assisted by Rev. D. P. Allison.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Many Boston Rectors Still Absent—Death of Dr. Francis Amory—Other News.

ONLY A FEW of the rectors of the large Boston churches have as yet returned for the fall. The Rev. Dr. Mann of Trinity will not resume his duties until the last of the month; the Rev. Dr. van Allen is still away, and the services at the Church of the Advent are in charge of the Rev. John Higginson Cabot and the Rev. Dr. Karl Schwartz, who is visiting here; the Rev. Dr. Rousmaniere will not return to St. Paul's until the end of the month. At the Church of St. John the Evangelist, although Father Field is still away, the fall and winter schedule of services went into effect last Sunday.

FOR A SECOND time Trinity Church, Boston, has been called to mourn the death of one of its vestrymen, Dr. Francis Amory, who had been a communicant and interested in the parish activities for many years. One

philanthropy that long had enlisted his time and sympathy was the Vincent Memorial Hospital, named after Mrs. Vincent, an old-time actress and ardent Churchwoman, who was very dear to the hearts of Bostonians. Dr. Amory's funeral took place from Trinity Church and the Rev. Dr. Mann officiated. The burial was at Forest Hills Cemetery.

THE Rev. Dr. VAN ALLEN, who has been spending most of the summer in northern New York, where he is a familiar and much beloved figure, paid a hurried visit to his parish, the Church of the Advent, en route to Halifax, where he was to take part in the Bi-centenary of the Canadian Church. His part in the programme was the reading of a scholarly paper on "The Church's Relation to Other Christian Bodies," which was given on Tuesday, September 6th. The following Sunday Dr. van Allen was scheduled to preach at the Cathedral at Charlottetown, P. E. I., and later he is to conduct a diocesan retreat for priests at Fredericton, N. B., returning to Boston early in October.

THE RESIDENCE of the Rev. William E. Dowty, rector of St. Paul's Church, Malden, was entered by burglars a few nights ago and the house was ransacked from top to bottom. As the family is away the extent of the robbery is not known.

MUCH SYMPATHY is felt for the Rev. John McGaw Foster, rector of the Church of the

Messiah, Boston, in the death of his daughter, who was twenty-two years of age. She was taken ill while the family was at its summer home.

THE Rev. THOMAS C. CAMPBELL, rector of St. John's Church, Jamaica Plain, Boston, has resumed his parochial duties after a vacation of two months, spent at Chester, N. S.

MILWAUKEE.

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

Cathedral Notes.

THE Young Men's Club of All Saints' Cathedral will resume its sessions on the first Tuesday in October. This excellent organization, which has been in existence the past two years, was formed to promote the social and physical welfare of young men over sixteen years of age, and any such, without regard to religious affiliation, are heartily welcomed. The membership has more than doubled since its inception.

THE Rev. J. G. H. BARRY, D.D., rector of the Church of St. Mary the Virgin, New York, and formerly dean of Nashotah House, preached the sermon at the High Celebration at All Saints' Cathedral last Sunday. The Rev. Dr. C. B. B. Wright, who has just returned from his vacation, was the celebrant.

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Bishop McKim of Japan, with his wife and two daughters, is at Oconomowoc and will be in the diocese for a couple of weeks.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Gratifying Progress Shown by the Diocesan Journal—G. F. S. Vacation Work.

THE JOURNAL of the diocese for the current year has just been issued. It evidences careful editing and much painstaking work upon the part of the secretary of the convention, the Rev. George P. Atwater. Comparing statistics with those of last year, gratifying gains, upon the whole, are noted. The total number of clergy is 93, a gain of one. Ordinations total the same as last year, with the exception of a gain of one in the diaconate. Candidates for orders number 15, the same as last year. Baptisms show a slight decrease. Baptized persons number 40,848, a gain of 3,982; communicants 24,093, a gain of 1,078; Confirmations 1,084, a decrease of 28. Offerings for diocesan missions were \$13,611, a gain of \$775; offerings for general missions, domestic, foreign, and general, \$10,942, an increase of \$1,723. One of the most interesting single reports is that of the financial agent of the Bishop Leonard Fund Committee. This committee, charged with the duty of raising a fund supplementary to the Episcopate Endowment Fund of the diocese, commemorative of the twentieth anniversary of the present Bishop's consecration, October 12th last, set as its object \$20,000, but succeeded, as shown by the report, in securing something more than double that sum, \$40,604.

THE GIRLS' FRIENDLY SOCIETY of the diocese has just closed an excellent season in its vacation home work. Three years ago, at a cost of \$4,000, the society purchased at Salida Beach an acre of land on which is located a commodious hotel, affording accommodations for something more than fifty persons, since which time the plant has been entirely paid for, and the management is now looking forward to more room and an improved equipment. Working women spend their vacations here at a minimum expense.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

Call Issued for District Convocation—Accident to Rev. E. V. Shayler—Other News.

A CALL has been issued for a convocation of the district to meet in St. Mark's Church, Seattle, Wednesday, September 14th, for organization as a diocese. Deputies will be then elected to the General Convention.

THE RECTOR of St. Mark's, Seattle (the Rev. E. V. Shayler), narrowly escaped serious injury from an automobile at a street crossing. The car ran over one foot, crushing it slightly, and the body of the car struck the arm and shoulder, causing severe bruises and straining of the shoulder.

THE CHURCH in Seattle is having a share in the educational work of the city. Deaconess Nosler of All Saints' parish (the Rev. W. H. Stone, rector), opens a boarding and day school for children, called St. Ursula's Hall, in September. In the same parish a hall for Church girls in attendance upon the State University will be opened at the beginning of the term. A classical school for girls, located in St. Mark's parish and conducted by Churchwomen of St. Mark's, will be opened by the Bishop about the middle of September.

FOUR MASSIVE brass alms basins have been presented to St. Mark's Church, Seattle, as a thank-offering for the twelve years' ministry of Rev. J. P. D. Llwyd, D.D., a former rector, now vice-provost of Trinity College, Toronto, Canada.

PENNSYLVANIA.

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

Bishop-Coadjutor to Resume his Duties—Vacation Notes.

THE Rt. Rev. ALEXANDER MACKAY-SMITH, D.D., Bishop Coadjutor of the diocese, is on his way home from Europe, after an absence of nearly a year. It is reported that he has regained his health sufficiently to resume his duties in the diocese at once, and he hopes to attend the meeting of the General Convention.

CHURCH LIFE in the diocese, especially in the city of Philadelphia, is still on the vacation basis. Many of the rectors are still away on their vacations and the weekly announcements of services contain the names of visiting clergymen. The Rev. F. A. MacMillen of Wyncote and the Rev. Edgar Campbell have been summer preachers at the Church of the Holy Trinity, and the Rev. Dr. J. A. Montgomery of the Divinity School at the Church of St. Luke and the Epiphany.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

Retreat for Women at Champaign—New Rectory at Carlinville.

A RETREAT for the women of the diocese will be held at Osborne Hall, Champaign, September 10th to 13th.

THE NEW rectory at Carlinville is rising rapidly and will be a handsome as well as comfortable building. The old rectory has been moved to a lot in the rear of the church and arranged for a cottage dwelling.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

A Well-Spent Vacation.

THE RECTOR of Falls Church, the Rev. Edward Callender, has returned from his vaca-



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AS ANNOUNCED in our first advertisement, the subscription edition of *Reasons for Being a Churchman*, by Dr. A. W. LITTLE, went to press, and at this writing will soon be completed. We find now that many belated orders are coming in which cannot be filled from the first edition of 11,000 copies. We have therefore concluded to reopen the subscription list, and accept all orders up to September 15th conditionally upon enough coming to warrant our printing again.

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100 copies or more at the rate of \$18 per hundred, 10 copies or more (below 100) at the rate of 19 cents per copy.

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No copies printed beyond the number subscribed for, and all orders must be in by September 15th. Delivery will be made early in October; payments to be made on receipt of books.

If it is the wish of the subscriber to have the single copies sent to individ-

uals, it will be done for an additional TWO CENTS per copy, plus postage, but no charge can be entered, or bills sent, for individual copies.

Cards of the donor will be inserted in each copy and sent individually, if desired, when furnished.

N. B.—For the information of those not familiar with Dr. Little's notable book, we will state that the first edition was published in 1885, and successive editions published till 25,000 copies have been circulated. The book was entirely revised and re-set recently. The book has converted more people to the Church than probably any other book written. The only edition at present available is bound in cloth at \$1.25 (\$1.35 by mail). The book contains over 300 pages. The subscription edition is printed from the same plates.

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SAPOLIO

They used to say "Woman's work is never done."

tion, spent at Virginia Beach, where he had charge of Galilee chapel for the month. On the request of the Churchmen at Cape Henry, about seven miles from the Beach, he held services there on Sunday afternoons and had good congregations, reverent and attentive. The Methodists very kindly gave him the use of their chapel and he was glad to be able to reciprocate by giving them the offertories to buy a bookcase for their library.

While at Virginia Beach Mr. Callender gave a reading and made an appeal for the Infant Sanitarium located at that place, with the result that \$85 was turned over to the matron of that worthy institution for ailing children. At Falls Church the rector has leased a large hall for use as a parish building, and hopes to organize a branch of the Girls' Friendly Society, a boys' club, etc.

WESTERN NEW YORK.

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

Funds Raised for DeVaux College.

AT A MEETING of the Standing Committee held in St. Paul's parish house, Buffalo, on Thursday, July 21st, the following resolution was unanimously passed:

"Resolved, That in the judgment of the Standing Committee of the diocese of Western New York, the amount of the Guarantee Fund, as provided for by the action of the Council of May, 1910, which it deems sufficient to protect the funds of DeVaux College, arising from the property of Judge DeVaux, from encroachment by any acts of the trustees under the provisions of chapter 498 of the laws of 1910, is the sum of \$2,000 for four pupils and \$500 additional for each additional pay pupil; said sums to be paid in cash to the treasurer of DeVaux College as a fund to protect the above mentioned trust fund from encroachment in taking and maintaining pay pupils."

The old DeVaux boys at once raised the first \$2,000 required and are now going on to make further additions to the endowment and furnish the means with which to put the buildings in thorough repair. DeVaux College occupies an estate of 137 acres in the city of Niagara Falls with a frontage of more than half a mile on the gorge at its most interesting scenic points.

CANADA.

The Bishop of London at Ottawa—Other Happenings in the Dominion Church.

Diocese of Ottawa.

CHRIST CHURCH CATHEDRAL, Ottawa, was filled to overflowing on the last Sunday in August, when the Right Rev. A. F. Winnington-Ingram, Bishop of London, assisted at morning service and preached. He also assisted Archbishop Hamilton at the early Communion service on the same day. The Bishop of London spent a few days with Archbishop Hamilton at his summer home on the Gatineau. Both prelates left for Halifax September 1st to attend the congress in that city.

Diocese of Montreal.

ANOTHER interesting party of helpers sent out by the fund started by the Archbishops of Canterbury and York for the Northwest, passed through Montreal August 27th and attended a service in Christ Church Cathedral. They were conducted by the Rev. Mr. Mowat. Great activity is going on in the Montreal chapters in preparation for the Brotherhood convention to take place in Montreal from September 15th to 18th. This Dominion convention of the St. Andrew's Brotherhood is the only meeting the Bishop of London will be able to attend in Montreal. He will open the convention at a public meeting held in the Arena September 15th, and sails for England the next morning. The prospects for the convention are that it will be the best ever held in Canada by the St. Andrew's Brotherhood.

Bishop Du Moulin of Niagara will preach at the final meeting.

Diocese of Quebec.

THE HEALTH of Bishop Dunn is so much improved that he returned to Quebec from England in the middle of August and expects to be present at the Bi-centenary in Halifax. —THE REV. H. STANDFAST, who resigned the position of headmaster at Bishop's College School, Lennoxville, the past winter, has gone to South America and has been assisting the rector of the Church at Lima, Peru.

Diocese of Toronto.

THE RETREAT for the clergy at Bishop Bethune College, Oshawa, the last week in August, conducted by Bishop Osborne of Springfield, was very well attended. At the conclusion of the retreat for the clergy the Bishop of Springfield went to Toronto to conduct the annual retreat for the Sisters of St. John the Divine.—A LETTER was read at

morning service in St. Clement's church, Islington, August 28th, from Canon Powell, principal of King's College, Windsor, expressing his affection for the congregation to which he had ministered for nineteen years, and his gratitude for the address, accompanied by a purse of \$615, with which they had presented him on his departure.—THE SERVICES in St. Alban's Cathedral the first two Sundays in September, in the absence of Canon McNab, will be under the charge of Canon Allen of Millbrooke and Canon Sprague of Cobourg.

Diocese of Qu'Appelle.

THERE WAS quite a good attendance of clergy and lay readers at the meeting held for those in charge of missions around Outlook. Many of them came from points fifty or sixty miles distant. Early Communion was celebrated in St. Mark's Church, Outlook, and after Matins at 10 A. M. there was a discus-



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sion of the principal difficulties encountered by the workers. A paper on "Divine Healing" was read. St. Mark's church was only opened a year ago.

Diocese of New Westminster.

THE FINANCES of St. Paul's Church, Vancouver, are prospering greatly under the duplex envelope system, which was recently adopted in the parish. The new rector, the Rev. D. A. P. Chadwick, begins work the first Sunday in September.

Diocese of Caledonia.

THE SYNOD of the diocese, which held its fifth annual meeting in August, has been incorporated, so that church property will now be vested in it. One of the subjects dealt with by Bishop Duvernet in his charge was Provincial Organization. The question of the formation of a provincial synod for the ecclesiastical province of British Columbia will depend by a resolution of the General Synod, upon whether the dioceses involved "desire to form such." The question of the desirability of having the two proposed theological colleges for the province, St. Mark's and Bishop Latimer, was gone into by Bishop Duvernet, who pleaded for some ground of union by which there shall be but one college with proper representatives of both schools of thought on the board of management and on the teaching staff.—A LECTERN has just been presented to St. Martin's Church, Atlin, and the building has been thoroughly repaired.

The Magazines

A DISCRIMINATING and forceful presentation of the subject of the city and the public utility corporation, by Brand Whitlock, the well-known reform mayor of Toledo, Ohio, appears in the September number of *The World Today*. Other articles, most of which are handsomely illustrated, are "Fighting Ignorance with Pictures," a description of a civic baby-saving campaign, by Douglas Sutherland; "Underground Transportation," by Sidney Ossoski; "Our Diplomatic and Consular Service," by William L. Scruggs; "Woodworkers and Their Dangers," by Charles Richmond Henderson; "What Is the Problem of Immigration?" by Alcott W. Stockwell; "Photographing Personality," by Olive Russell Chapin; "How the World Washes," by Bertha H. Smith; "Windbreaks and Shelterbelts," by M. Beverley Buchanan; "The Paradox of the Ghetto," Frederic Austin Ogg.

AN ARTICLE on "Suggestion," by Dr. Maurice B. Wright, in the *Living Age* for September 3d, is a sensible contribution to the discussion of a subject on which volumes of nonsense have been written.

THE TRUE way to begin life is not to look off upon it to see what it offers, but to take a good look at self. Find out what you are, how you are made up, your capacities and lacks, and then determine to get the most out of yourself possible.—*Theodore T. Munger.*

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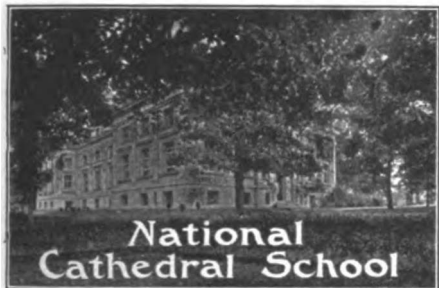
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