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The Living Church

VOL. XLV.

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THE OPEN MIND.

FOR ST. BARTHOLOMEW, AP. M. (AUGUST 24TH).

ST. BARTHOLOMEW is commonly identified with Nathanael, who was brought to Jesus by Philip, and afterwards became an apostle. Indeed unless we accept this identification we know nothing of Bartholomew save that he was one of the Twelve, for the traditions of his subsequent preaching in India, and being flayed alive there, though not improbable, are without historic foundation.

It would appear from the brief narrative of Nathanael's call to discipleship in the Fourth Gospel, that like Philip, he was a native of Bethsaida, and like so many other of our Lord's disciples, a devout Jew, well-trained in the law and the Prophets, and looking forward with pious expectation to the coming of the promised Messiah. For it was by appealing to Moses and the other sacred writers as having foretold such an one as Philip felt he had found in Jesus of Nazareth, that he induced Nathanael to come with him to make the acquaintance of the Nazarene, who only the day before had called Philip to be one of His disciples. Nathanael was at first inclined to feel that Philip's imaginative zeal had got the better of him. "Can there any good thing come out of Nazareth?" he asked, with good-natured skepticism. Philip, anticipating the pragmatic method—a not unusual incident of early Christian procedure—replied briefly, "Come and see."

As they approached the Master, Jesus said of Nathanael, "Behold an Israelite indeed, in whom is no guile." The Bethsайдan heard the remark, and struck by a phrase which so aptly characterized his deepest ideal for himself, said to Jesus, "Whence knowest thou me?" The Lord had already seen him as he had paused under a fig tree some time previous to Philip's seeking him, and had seen *into* him. He recalled the incident now, and although Nathanael was ignorant that he had been seen, he remembered doubtless the train of thought which had then possessed him, the meditation, it may well seem, of the very Messiah who played so large a part in the national faith; and impressed by Jesus' power so to enter into the intimate experiences of men, his heart and mind were convinced that what Philip had told him of Jesus was true. "Rabbi," he said, "Thou art the Son of God; Thou art the King of Israel." Jesus said unto him, "Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these . . . heaven open, and the angels of God ascending and descending upon the Son of Man."

What Jesus seemed to value in Nathanael was his candor, guilelessness, and openness of mind. He was an Israelite indeed, steeped in the lore of his fathers and in the traditions of his race, but eager to receive new light, and glad to find his ideals embodied in a living truth. It is an attitude of mind, a temper of the heart, that is ever valuable in the deepening of religious life and faith, too often lacking amongst the religious people of our own day. We are grown hypercritical, and the debilitating skepticism of the time finds its satisfaction in an increasing worldliness and irreligion. We need the readiness and expectancy that finds the Christ in the enthusiasms, the spontaneous faiths in good things that are so natural to our hearts when they are not distracted by the cares and pleasures of the world. We need the simplicity of soul that comes of quiet meditation and hopeful thought, willingness to enter more and more sincerely into the imitation of the Master, the open mind that knows, however sincere its present faith, there is yet for it to receive the light of the opening heaven. L. G.

HE WHO desires to advance in the knowledge of God, ought to begin each day of his life with renewed vigor; he should hold himself in the presence of God, as much as possible, and desire no other end in all his actions save the glory of God.—*St. Charles Borromeo.*

CHURCH WORK IN COLLEGE TOWNS.

WE doubt whether Churchmen realize the seriousness, nor the wide extent of the problem, of providing spiritually and intellectually for college students and the members of college faculties. More or less has been written on the subject, and the Board of Missions has wisely appointed special secretaries to arouse missionary interest among students. This is good as far as it goes; but the matter of stimulating spirituality among instructors and students themselves, of winning them or keeping them loyal to the Church, and of meeting the intellectual difficulties that are bound to arise among faculties or students—this is, in most college towns, hardly attempted by us, except on the smallest scale.

We must deal first with the seriousness of the problem. Young men and women at college are suddenly transplanted into a new environment from that of their home life. Except in the Church or denominational schools little attempt is made by college authorities to deal with the spiritual side of their natures. Religion has been banished from curricula; in many places it appears to be banished from life. To some extent there has, happily, been a renaissance of Bible study in recent years among college students, and since the formation of the Religious Education Association there has been an increased recognition of the need for religious training in connection with other education; yet curiously enough, Churchmen have been singularly apathetic to this renaissance, and the preaching and practice of a virile and definite Churchmanship among student bodies are decidedly rare. Agnosticism, cynicism, doubt, and contempt for religion almost invariably find some place in college faculties and are reflected in the student bodies. The young man and the young woman student need intellectual help and spiritual stimulus more than ever they did before. Here and there, among the college students in the larger cities, there are parishes conveniently located which devote themselves especially to this work, as in connection with the University of Pennsylvania, Yale, the University of Chicago, and some others. In other centers there is a distinct and very useful work under diocesan or other extra-parochial auspices, as at the University of Texas, the University of Minnesota, and, to some extent, the University of Illinois. Enough is accomplished in such places to show the enormous field for the work and the great profit to souls in the tilling of it; but taking our college towns in mass, the Church has been sadly derelict in her duty toward them.

For the extent of this field is, commonly, greatly underestimated. Few realize how widespread college life has become. There are still people living who suppose that college education is, for the most part, confined to the students of a dozen institutions in the east; that the intellectual center of this country is somewhere along the Atlantic coast. A greater mistake could hardly be made. The four largest institutions of higher education in the United States, gauged by numbers of students, are all located in contiguous states of the Middle West. They are, in order of size of the student body, the University of Chicago, the University of Minnesota, the University of Illinois, and the University of Michigan. It may come as a shock to some of our New England friends to learn that Harvard is only eighth in number of students among American universities, and Yale thirteenth. Moreover the ratio of growth in the Middle Western institutions far exceeds that in the eastern. The University of Wisconsin is rated ninth in the tables of the United States Commissioner of Education for 1910, from which our statistics are taken, but there was an increase of *twelve per cent* in the attendance at that institution at the fall term of 1910, since the statistics were compiled, and it has undoubtedly already passed several institutions that then exceeded it in size. It is rapidly attaining to the size of the four largest institutions, in neighboring states. Thus the educational center, and consequently the Church's educational problem, is more and more a problem that centers about the Middle West, radiating from that section to every other part of the United States; but it is a national and not a sectional problem, and ought to be dealt with as such.

In order to show how large an extent is covered by the problem, we append below,* a list, arranged alphabetically by

* TABLE OF SECULAR OR NON-SECTARIAN COLLEGES FOR HIGHER EDUCATION HAVING MORE THAN FIVE HUNDRED STUDENTS.

[FIGURES COMPILED FROM THE REPORT OF THE U. S. COMMISSIONER OF EDUCATION, 1910; THE FIGURES GENERALLY BEING FOR THE YEAR 1909-10.]

	NO. OF	NO. OF
	PROF. &	STU-
	INSTR.	DENTS
Alabama.—Alabama Polytechnic Institute, Auburn.....	65	760
University of Alabama, University (nr. Tuscaloosa)...	54	611

states, of those institutions for higher learning in the United States that number 500 or more students and that are officially reckoned as secular or under no denominational control. Women's colleges alone are not included in this list. The largest institution of all, the University of Chicago, with more than 6,000 students, is excluded from this list because it is officially classed as Baptist, though in fact the ministrations of the Church among the students have always been welcomed. The denominational colleges generally, however, need not be considered as a large factor in the Church's problem. They represent particular beliefs, and are cared for by other Christian bodies. Without them there is much more work than the Church can do. There are no less than *ninety* institutions coming within the limitations mentioned, whose names are printed in our list; and the list would be at least doubled if colleges of respectable size, but with somewhat under five hundred students, were counted. Every state, practically every diocese and missionary district, has a share in the problem. What are we doing about it?

IN OUR JUDGMENT the problem can only be successfully treated as a national one. Where a local parish or group of parishes, or a local diocese, is meeting it efficiently, there is, of course, no reason for change. Yet the great bulk of this work is not even attempted by local authorities; some of it could not successfully be.

The problem is much simplified in connection with colleges situated in the larger cities. Here the parochial machinery

Arkansas.—University of Arkansas, Fayetteville.....	133	1,200
California.—University of California, Berkeley.....	297	2,666
Leland Stanford, Stanford University.....	160	1,744
Colorado.—University of Colorado, Boulder.....	141	1,108
Colorado College, Colorado Springs.....	57	780
Connecticut.—Yale University, New Haven.....	404	3,297
Dist. of Columbia.—George Washington Univ., Washington	189	1,406
Howard University, Washington.....	105	1,245
Georgia.—University of Georgia, Athens.....	48	531
Georgia School of Tech., Atlanta.....	48	593
Illinois.—Armour Institute of Tech., Chicago.....	59	582
Lewis Institute, Chicago.....	64	1,137
Knox College, Galesburg.....	31	683
University of Illinois, Urbana.....	565	4,783
Indiana.—Indiana University, Bloomington.....	179	2,328
Valparaiso University, Valparaiso.....	183	3,301
Iowa.—Drake University, Des Moines.....	132	1,526
Grinnell College, Grinnell.....	38	711
State University, Iowa City.....	165	2,146
Kansas.—University of Kansas, Lawrence.....	139	2,111
State Agricultural College, Manhattan.....	150	1,914
Kentucky.—Berea College, Berea.....	67	1,358
State University, Lexington.....	67	654
University of Louisville, Louisville.....	110	848
Louisiana.—State University and Agr. Col., Baton Rouge..	59	616
Tulane University, New Orleans.....	156	1,097
Maine.—University of Maine, Orono.....	77	709
Maryland.—U. S. Naval Academy, Annapolis.....	119	683
Johns Hopkins University, Baltimore.....	218	679
Massachusetts.—Amherst College, Amherst.....	52	531
Massachusetts Institute of Tech., Boston.....	223	1,481
Harvard University, Cambridge.....	618	4,046
Tufts College, Tufts College P. O.....	231	1,142
Williams College, Williamstown.....	59	558
Worcester Polytech. Inst., Worcester.....	50	515
Michigan.—University of Michigan, Ann Arbor.....	317	4,755
Michigan Agricultural College, East Lansing.....	104	1,215
Minnesota.—University of Minnesota, Minneapolis.....	193	5,050
Mississippi.—Mississippi Agr. & Mech. Col., Agr. Col. P. O.	53	882
Missouri.—University of Missouri, Columbia.....	162	2,362
Washington College, St. Louis.....	145	1,024
Nebraska.—University of Nebraska, Lincoln.....	261	3,067
New Hampshire.—Dartmouth College, Hanover.....	98	1,197
New Jersey.—Princeton University, Princeton.....	169	1,400
New York.—Adelphi College, Brooklyn.....	67	1,071
Polytech. Institute of Brooklyn.....	76	820
Colgate University, Hamilton.....	19	539
Cornell University, Ithaca.....	636	4,227
College of City of New York, New York City.....	239	4,430
Columbia College.....	513	3,534
New York University.....	303	3,627
Union College, Schenectady.....	123	769
Rensselaer Poly., Troy.....	55	667
U. S. Military Academy, West Point.....	92	528
North Carolina.—University of North Carolina, Chapel Hill	99	821
North Dakota.—North Dakota Agr. Col., Agr. Col. P. O....	62	716
Ohio.—Ohio University, Athens.....	58	1,102
University of Cincinnati, Cincinnati.....	131	1,621
Western Reserve University, Cleveland.....	207	1,065
Ohio State University, Columbus.....	214	2,749
Oberlin College, Oberlin.....	129	1,878
Miami University, Oxford.....	49	532
Toledo University, Toledo.....	57	760
Oklahoma.—University of Oklahoma, Norman.....	63	692
Oklahoma Agr. & Mech. Col., Stillwater.....	63	740
Oregon.—State Agricultural College, Corvallis.....	89	1,065
University of Oregon, Eugene.....	102	874
Pennsylvania.—Central High School, Philadelphia.....	83	2,211
Temple University, Philadelphia.....	154	1,655
University of Pennsylvania, Philadelphia.....	454	4,128
University of Pittsburgh, Pittsburgh.....	205	1,089
Lehigh University, South Bethlehem.....	65	684
Pennsylvania State College, State College P. O.....	149	1,417
South Carolina.—Clemson Agr. Col., Clemson Col. P. O....	46	554
Tennessee.—Lincoln Memo. University, Cumberland Gap..	48	554
University of Tennessee, Knoxville.....	148	931
University of Nashville, Nashville.....	66	1,137
Texas.—University of Texas, Austin.....	103	1,861
Agr. & Mech. College, College Station.....	52	838
Utah.—Agricultural College of Utah, Logan.....	58	702
University of Utah, Salt Lake City.....	74	898
Virginia.—Virginia Polytech. Institute, Blacksburg.....	44	599
Washington & Lee University, Lexington.....	64	599
University of Virginia, University P. O.....	76	803
Washington.—State College of Washington, Pullman.....	77	1,077
University of Washington, Seattle.....	103	1,908
West Virginia.—West Virginia University, Morgantown....	91	600
Wisconsin.—University of Wisconsin, Madison.....	459	3,645

of the Church is better adapted to deal with this kind of work than in the smaller places. Here, too, the institutions being immediately under the public eye, it is easier to interest people in contributing for student work. Here, again, there is less social contrast between "Town" and "Gown," less intellectual contrast between the pulpit and the class room.

But the most of our colleges, including some of the largest of them, are in small towns. If one runs hastily down the table and compares those towns with the records in the *Living Church Annual*, he will observe what pathetically small parishes or missions are, in many cases, confronted with the college problem. The maximum disparity between the size of the local parish and the size of the college body is perhaps reached when we find that twenty-three communicants at Norman, Oklahoma, whose services are supplied by a non-resident clergyman from a distant point, have upon their shoulders the Church's responsibility for a student body of nearly seven hundred attending the state university, and a body of sixty-three professors and instructors. But the disparity between local resources and the college body differs from that at other places, only in degree. Our two largest universities are in cities—Chicago and Minneapolis. But the third is at Urbana, Ill., where a college body of more than 5,000 cannot be adequately dealt with by any sort of local provision, even though it be supplemented by what the diocese of Springfield, in which it is situated, can do. Ann Arbor, Mich., Madison, Wis., Valparaiso, Ind., Berkeley, Cal., Boulder, Colo., Galesburg, Ill., Bloomington, Ind., Columbia, Mo., Corvallis, Ore., are examples of relatively small places charged with responsibility which they cannot adequately fulfil, and which, in some instances, their dioceses cannot fulfil for them. The college problem is at its height in small places and struggling parishes or missions. Students can hardly be deemed financial assets of any parish, nor are college professors able to be large factors in church support. And intellectually the case is even more discouraging. Between "Town" and "Gown" the lack of sympathy is bound to be very pronounced in small places, and no local vestry, hardly even a local rector, is fitted to deal with the college problem.

And so we believe that a particular department of the general Board of Missions should be formed, with authority to take charge of such work in whatever instances the diocesan authorities should request it. It should, of course, be under the immediate supervision of the Bishop, but supported (where necessary) from general funds, and with a general oversight from a particular bureau at the Missions House. The function of that bureau should be to see that work among student bodies and their instructors is adequately done, by whatever degree of co-operation between local, diocesan, and general resources may be necessary. It would, indeed, involve a greater strain upon our missionary resources than funds would permit, were it attempted at the outset to do all that ought to be done. As in all other work it would be necessary that this should grow. But, in our judgment, a supervisory bureau should be formed at once, and the work be expanded as rapidly as might prove to be feasible. The failure to undertake this work in any systematic manner is a glaring defect in our provision for missionary enterprise at the present time. Perhaps this work may truly be said to be more important than any of the domestic missionary work under the general Board. If so, it might be justifiable to suspend some of the latter in order to meet this greater necessity.

May we not hope that the Church will speedily awake to a realization of her duty in the matter? The intellectual leadership of the next generation is involved in the proper presentation of Christianity and of Churchmanship to present-day college students.

UGHT parishes to accept bequests which are coupled with binding restrictions relating to the manner of performing divine worship, and the like?

Not long ago there was a bequest to a church on condition that "ritualistic" services should always be maintained. Sometimes we hear of provisions exactly the opposite. In this week's issue is printed the information of a bequest to a church conditioned on the choir not being vested, its location to remain permanently unchanged, and on there being "no habitual or customary turning about of the clergy in reciting the creed," etc.

We believe that all bequests of this sort should invariably be declined; and that quite as truly when the provisions are

agreeable to the parochial authorities as when they are disagreeable. To conduct divine service with full Catholic ceremonial, or with very plain accessories, because one deems it pleasing to Almighty God to do so, is one thing; to do it because otherwise a bequest would be lost is quite another. And it is very difficult to say that only the higher motive would, in fact, actuate one, if money interests were at stake, however incidentally. Any provision of this sort is perilously akin to that commercialization of Masses which was so serious an abuse during mediæval centuries.

The Bryant conditions mentioned in the news columns are such as are grotesquely unreasonable; but it is not on that ground that we would have them rejected. To make conditions at all is a form of simony. One may conceivably be justified in building and endowing an edifice for any sort of worship, whether it be sun worship or any form or manner of the worship of Almighty God, so long as the building is esteemed merely a private chapel, intended for selfish purposes. One has a right, in that event, to exercise the same perpetual control that he might lawfully exercise over his dog kennel. He should simply realize in doing it that he is gratifying his own pleasure and in no sense giving anything to Almighty God. But for a parish church, or any place of worship intended for other than private purposes, such requirements are insolent and unworthy. In our judgment no church corporation can ever be justified in acceding to them.

THE LIVING CHURCH office force is bereaved in the death of Frederick T. Moss, assistant editor. Mr. Moss, who had immediate supervision of the news columns for several years, was a thorough Churchman and a faithful worker. Born and educated in England, he had a wider grasp of Church matters than an American layman often possesses, and was interested in whatever pertains to Churchly advance. He succumbed to an attack of typhoid fever late in July, and passed quietly to his rest on the evening of Sunday, August 13th, being absent from his office for only eighteen days before the end. He is survived by his widow, who was formerly Miss Annie H. Perrine, of Milwaukee.

God grant him eternal rest, and may light perpetual shine upon him!

ANSWERS TO CORRESPONDENTS.

D. R. M.—(1) It is not lawful to read the lesson in the Burial Office from the Revised Version;—(2) nor to abridge the lesson.

H. G. P.—There was formerly an organization of the Guild of the Iron Cross in this country, directed from the S. S. J. E. mission house in Boston, 33 Bowdoin street.

M. N. C.—Several correspondents state that Bishop Huntington compiled the volume, *Hymns of the Ages*, which was published by Ticknor & Fields in three volumes in 1863.

E. C.—The elevation of the choir in a church building is utilitarian rather than symbolic, and is designed to afford a better view to the people in the nave. The greater elevation of the altar, commonly approached by three steps, symbolizes the elevation of the cross.

J. V. A.—For the purpose mentioned, tracts *Conversion and Regeneration*, by Rev. Wemyss Smith; *Do Methodists Constitute a Church?* by Rev. Joseph Hammond; *A Change of Heart*, by Rev. A. W. Snyder; *John Wesley on Separation*, all published by The Young Churchman Co., the first two at 2 cents each and the others at 1 cent each, may be recommended.

E. S. W.—It is perfectly allowable to use hemstitching on altar linen. Not only may the fair linen cloth be so treated, but also the corporals. The reason that hemstitching is not more extensively used on altar linen is that it does not wear as well as a plain hem. One may hemstitch the articles in the first place, and then replace the hem in the following manner, when it becomes worn: Remove the original hem, and make a new narrow hem on the body of the linen. Baste on to brown paper, with the strip intended for the new hem basted alongside, leaving a space of one-eighth of an inch between the two edges. The two should then be fagotstitched together. One may arrive at a hemstitch effect by twisting the thread about the stitch each time. The latter method is not quite so rapid but more secure.

GOD REQUIRES you to come, meekly and humbly, renouncing all claims of your own; not pretending to be anything by yourself, but resting all your hope altogether upon your being one of Christ's holy household; a member of His Divine Body, deriving grace and merit from Him. By the very act of coming to the Holy Communion, you renounce, before God and man, that proud unchristian notion of standing alone, being independent. You profess yourself to stand in continual need of all the means and instruments of grace; the prayers, the intercession, the good example of your brethren; all the helps which the Son of God has so graciously provided in His Church and household.—*Keble*.

A HOUSING PROBLEM IN PARIS

What Shall be Done with Large Families of Children?

MANY SUBJECTS OF EUROPEAN INTEREST TREATED
BY OUR PARIS CORRESPONDENT

PARIS, July 26, 1911.

THE question of population is a burning question throughout Europe generally in the present age, but nowhere is obedience to the divine command, "Be fruitful and multiply" so hedged about with difficulties as in the capital of France. For where are large families to live? Alike in the expensive flats of the well-to-do and in the cramped *logements* of the artisan, children are regarded as a nuisance. They take up too much room, make too much noise, are liable to effect more wear and tear in a house than tenants can legally be called upon to make good. Many landlords refuse to let their flats to tenants with children; in other cases their number must be within the Frenchman's idea of reasonable limits. Not long ago a man was brought before the courts of justice accused of having hired his flat under false pretences. He had taken it on the understanding that he might live there with his five children—an unusual number in France. He moved in. Then a horrible discovery was made! The man's family consisted not of five but of seven children!

Families where the children are numerous have the greatest difficulty in finding house room; within the past month we have heard of two such families being turned out of house and home.

The case of the workingman is of course harder than that of the man of means. Money can plane down most obstacles of the material order, but even the wealthy tenant is looked upon askance by the landlord and by neighboring tenants in houses let out in flats if he is surrounded by a large young family.

In the face of these difficulties a society calling itself "The Large Family League" has recently come into being here in France. Soon after its formation members of the Paris branch of the League, fathers, mothers, and their offspring, met all together on the spacious Square before "*Les Invalides*," intending to make a great demonstration—a peaceful demonstration, so they declared. Their plan was to march through Paris to the Home Office headed by a deputation who would there ask to be received by the Prime Minister. The intending demonstrators found themselves surrounded by police and soldiers. No demonstrating was allowed. The deputation alone was permitted to make its way to the Home Office, accompanied by a small band of friends—a crestfallen group. Since then important meetings have been held under cover and all who have at heart the welfare of France, all Christian people wherever they may be, cannot fail to be in sympathy with the object of the League. The Leaguers have drawn up a list of house-proprietors who do not object to children. And an active movement is on foot among them and their supporters for the construction of workingmen's dwellings at reasonable rents.

The "*Société des Logements à Bon Marché*" is one of the results of this movement. The first block of buildings erected by this Society was inaugurated with great ceremony one Sunday afternoon at the beginning of July. The vast building is hardly yet complete, but every *logement* is already let, most of them are already occupied, notwithstanding their unfinished state. The dwellings are very well arranged, bright and convenient. The tenants are bound by a special code of regulations hygienic and other. And when I went over the buildings I perceived children's faces at every window, heard children's voices in the courtyards, saw children of every age and size, not merely tolerated, but living there freely and happily with their parents, for these dwellings are designed especially for families with children. Hundreds of such buildings are needed throughout the country. Many more will undoubtedly be raised in Paris, for a loan of 200,000,000 francs has been demanded for the purpose.

At the ancient town of Saint Dié the church still stands where the three learned men of old who gave to the newly discovered western world the name "America" were wont to pray and hear Mass.

Whence the
Name "America"

It is a building in Roman style, of red sandstone. In its vicinity the American ambassador and many friends met a few days ago to fête the name-day of their country. For it was at Saint Dié in the year 1507 that the book written in Latin was published by the united efforts of three Lorraine *savants* telling the old world of the discovery of the

new world, and calling it *Amerigo*, after the Portuguese Captain Amerigo. These men knew nothing of Columbus, whose track the Portuguese seafarers had followed. Mr. Bacon, in giving a toast to France, spoke of France as *la marraine*—the god-mother—of America.

While French Roman Catholics are hampered by lack of means to keep up the fabric of their churches, other religious

A Swedish Church
in Paris

bodies are active in raising their distinctive temples here in France. The first stone of a Swedish church to be erected in Paris was recently laid by a Royal Swedish lady. The church is to be built according to the Swedish style of architecture and neither money nor pains are to be spared in its construction.

And a Mohammedan mosque is to be built in this cosmopolitan capital. Twelve thousand Musselmans are said to have their permanent habitation in Paris and

And a Mohammedan
Mosque

many more come as visitors from Turkey from the French colonies. But so far their only religious edifice in France is a rather dilapidated chapel at Pere-la-Chaise, wherein to hold their services for the dead.

Feminism in Switzerland has taken an ecclesiastical turn. The Synod of the Protestant Church of the Grisows Cantons

Feminism
Advancing

has declared that women may offer themselves as candidates for the office of pastor. There is, it appears, a scarcity of ministers all over the country. Hence this singular decision.

The French government has taken a step forward in the cause of Feminism which must be warmly approved. Henceforth women will collaborate with men as judges in the court where children are tried. Here is an office in which a good woman's tempered judgment, her womanly sympathy, her intimate knowledge of child-life and of the drawbacks of the poor man's home may be infinitely precious. The severest opponent of feminism will allow that woman is in her rightful place on the bench of "*le Tribunal des Enfants*."

Several Frenchmen of distinction have gone to represent France in the Universal Races Congress now sitting in Eng-

Esperantists at
Congress of Races

land. And the French Esperantists have sent a special representative on the plea that Esperanto, as a universal mode of speech, and the unity of action, the friendliness of thought, and sentiment aimed at by the Races Congress, should go hand in hand. Monsieur Hermant, who has undertaken this mission, is by birth a Russian, but his home is Paris and he is French by education and sympathy. His sympathies, in truth, are very wide, for his dream, his Utopia, is one tongue, one people; he would fain see all the nations of this earth join to "build a tower" of perfect harmony. Esperanto is to overcome all "confusion of tongues," and race-hatred is to be trampled under foot. The young man is very enthusiastic. He looks ahead, takes small account of the difficulties along that upward path he wishes men to tread. He refutes opposing arguments with calm dignity and a winning smile, as though wishful to illustrate in his own person the friendly attitude he would fain see among the nations. It is the Christian ideal; Races Congressmen and Esperantists alike say "Love one another." Do they take sufficient account of the inherent differences of the human species? Does the Esperantist realize that a language once in use inevitably grows, develops, changes, even though it be an artificial language like Esperanto—if Esperanto is to be called a language? Is it not rather a mere medium of communication, a cipher? For a language, properly so called, is not a mere tongue; it is also the history of a people, a literature. Fervent Esperantists take little interest in this view of existing tongues; they look upon the varying languages of our old world as chaotic conglomerations of words and phrases and contradictory rules, and do not ask to know what the unravelling of such chaos may teach us.

"*Le déjeuner des orphelines un jour de Première Communion*" is the subject of a touching picture by E. Renard,

Picture at
the Salon

which was exhibited in the lately closed salon. The day of their first Communion, a memorable and beautiful day to all earnest young Catholics, is doubtless the most beautiful day of their lives to the parentless children brought up in an orphanage. To some among them it is perhaps the only perfectly beautiful day that life will give them. The *déjeuner* on such a day is a never to be forgotten fête. The nuns in their black garb waiting upon the girls in white gathered round the long

dining-table know this and do their utmost, evidently, to show themselves mothers at heart to the poor children, strive to make them forget their parentless condition on this day, when all over the country fathers, mothers, and relatives gather round the "first communicants" in their homes. The artist has feelingly painted the attitude of sincerity, the attitude so entirely free from self-consciousness remarkable in all the little first communicants one meets going to and from the churches. Despite the snowy white gowns and veils which might induce some of them to remember they are looking prettier than usual, I have never surprised the faintest trace of vanity at such times. The poor orphans of the picture wear special caps, distinctive of their orphan condition; no veils. That, too, gives a special touch of pathos to the scene. It is one of the few pictures of the year that are poems as well as paintings.

I. S. WOLFF.

THREE BISHOPS CONSECRATED AT ST. PAUL'S, LONDON

**Bishop of Salisbury, Preaching, Suggests Some
Advantages of the American System of Suffragans**

FOUNDATION STONE LAID FOR MIRFIELD CHAPEL

The Living Church News Bureau (London, August 1, 1911)

AT St. Paul's, on St. James' Day (July 25th), the Rev. M. N. Trollope, late vicar of St. Saviour's, Poplar, and more recently of St. Alban's, Birmingham, was consecrated as Bishop in Corea; the Rev. H. J. C. Knight, late principal of the Cambridge Clergy Training School, as Bishop of Gibraltar, having supervision of English chaplaincies in Southern Europe; and the Ven. C. F. de Salis as Bishop Suffragan of Taunton. The Bishop of Salisbury, who preached the sermon, in referring to the office of a Bishop Suffragan, said he ventured to borrow two suggestions in regard to the matter from the recent procedure of the Church in the United States. He could wish that Bishops Suffragan here in England might be allowed to sit and speak in the Upper House of Convocation; and that the diocesan Bishops—hereby reflecting in effect upon the action of his brother of Bath and Wells in the selection of the Bishop Suffragan of Taunton—before nominating men to the Crown should also formally consult their own clergy and laity. It might seem a bold suggestion, but it was clearly within their power to do so.

A largely attended and enthusiastic meeting on behalf of the new Bishop in Corea and of that Mission, which had originally been arranged by the late Canon Brooke, was held at the Church House in the afternoon of St. James' Day, with the Bishop of London in the chair. The other speakers were the Bishop of Winchester, Bishop Montgomery, Bishop Trollope, and the Bishop of Stepney. The new Bishop was presented with a cheque for £426, as a token of their personal feeling towards Corea and its new Bishop on the part of the Standing Committee of the S. P. G.

There was a notable function at Mirfield on St. Mary Magdalene's Day, July 22d, in connection with the laying of the foundation stone of the new permanent chapel of the Community of the Resurrection, by the Bishop of Birmingham (Dr. Gore), founder and visitor of the Community, in the presence of some 1,500 associates and friends of the fraternity. For the account I am indebted in part to the *Church Times* and the *Guardian*.

The chapel, which is Basilican in plan, is to be built from the designs of Mr. Walter Tapper, and when completed will form "an exceedingly dignified and stately center for the life of the Community, not unworthy of comparison with some of the simpler churches of the old monastic foundations." The approximate overall dimensions are: Length, 250 feet; width of nave and aisles, 84 feet. The design shows a nave and choir of four bays, with ambulatory entered from the cloisters. Following the lines of the ambulatory is a gallery, and in the height of the nave a triforium is introduced. At the easternmost end is a series of chapels, the principal one, coaxial with the nave and of the same width (42 feet), being known as the Chapel of the Resurrection. This is flanked by four small chapels, bearing dedications of the Holy Cross, the Ascension, the Nativity, and the Holy Spirit. The stone to be used is a warm red sandstone. It is only intended to build the Chapel of the Resurrection and one bay of the choir at present, and that only to

two-thirds of the height, the cost of which alone, as I am informed, will be about £7,000.

The service of hallowing and laying the stone was notable for the fulness of its liturgical rites. The procession, or rather the five processions, each headed by its own crucifer vested in alb and tunicle, with taper-bearers and thurifer, passed from the house to the site of the chapel singing the hymn, "Glory to the First-Begotten." The order of the procession was: (1) Priests of the Community, vested in copes; (2) students of the College of the Resurrection, six of their number who acted as cantors being also vested in copes; (3) visiting Religious; (4) visiting clergy; (5) the Bishop of Birmingham, in cope and mitre, attended by the Archdeacons of Huddersfield and Halifax and the vicar of Leeds as chaplains. The Bishop, with his chaplains and attendant crucifer and thurifer, took up their positions on a platform erected outside the easternmost apse, in the center of which the stone was to be laid. Following the reading of the "Preface" by the Superior (Father Frere), Psalm 74 was sung with its antiphon, "My house shall be called the House of Prayer: Alleluia." The Bishop then—after introductory versicles—said the three collects for all estates of men, for the builders that they might be kept from all sin and profaneness, and sheltered from all accident and peril, and for the blessing of the building. After this, the *Veni, Creator Spiritus* was sung in Latin, Palestrina's setting of the verse *Hostem Repellas* being the chief musical feature of the service. After a short interval for silent prayer, the Bishop proceeded to hallow and consecrate the stone. The stone was then laid in position, and solemnly censed by the Bishop, Psalm 122 being meanwhile sung, with the antiphon: "Other foundation can no man lay than that which is laid by Christ the Lord; Alleluia." The Bishop then laid his hand upon the stone, saying certain appropriate prayers. After another antiphon and a hymn had been sung, the Bishop closed the service with the collect for St. Simon and St. Jude's Day and the dismissal. The processions and congregation then proceeded to the college quadrangle, where the annual service of Commemoration was said by the Superior, who also then delivered a message of good will and benediction from the Bishop of Wakefield, as Bishop of the diocese, and subsequently back to the entrance to the house, from the steps of which the Bishop gave his blessing to the assembly. The processions to and from the college consisted of psalms with appropriate antiphons, "a striking example of the beauty and convenience of this method of singing psalms, especially in procession." It may be added that the Community does not intend to make any public appeal for the building of the chapel.

As the senior trustee for the patronage of St. John the Divine, Kennington (South London), Lord Halifax, on behalf of his co-trustees, has offered the benefice to Canon Deedes, who has been assistant curate of this church for twenty-six years, in succession to the late Canon Brooke, and Canon Deedes has accepted the offer. At the time of Canon Brooke's decease Canon Deedes was in British Columbia founding a mission church at Quesnel. He was hastily summoned home, where he arrived week before last.

The Archbishop of York has recently been down a coal pit near Leeds, and addressed the miners. At one seam he travelled about a mile underground, observing the different systems of working.

J. G. HALL.

THE WAITING SAVIOUR.

"Behold, I stand at the door and knock."

Thy knock, dear Lord, we hear,
Thy Blessed Voice outside.
Some doors we open wide
With mingled love and fear.

Some doors are barred, alas!
Perchance a secret sin
May be the guest within,
Our Lord must onward pass.

Dear Saviour, come again!
Each door we gladly ope,
Be Thou our comfort, hope,
Abide through life's long pain!

MARTHA A. KIDDER.

NEW YORK IS DISCUSSING THE CHURCH'S CANON ON MARRIAGE AND DIVORCE

But Our Correspondent Thinks the Projected
Astor Wedding is Not "Church News"

DEATH OF REV. DR. T. P. HUGHES

August Happenings in the Metropolis

Branch Office of The Living Church
416 Lafayette St.
New York, August 15, 1911

THE Church's canon law quoted in full, chapter and verse, on the subjects of marriage and divorce has been well advertised in the daily press. Interviews with Bishop Greer, Bishop Burch, the Rev. Dr. Lowndes, and others of the clergy have been published. Unfortunately, some errors and inconsistencies found their way into the reports of these interviews. Correspondence reveals, as was expected, that the difficulties arose out of the mistakes of the reporters.

The rector of old Trinity gave the following statement to correct a published error in fact:

"The clergymen of Trinity parish have long ago openly and publicly declared their position as to the remarriage of divorced persons. They regard such so-called marriages as contrary to God's law and as destructive of human society, and refuse to perform them under any and all circumstances or conditions.

"No clergyman of the Episcopal Church is allowed to marry any divorced person except the innocent party in a divorce obtained for the cause of adultery, the cause being shown in the decree of the court, and those who go through the form in defiance of these principles are not allowed to receive the Holy Communion.

"No such marriage will be countenanced by any layman or laywoman who respects the law and teachings of the Church."

The projected marriage of Colonel Astor, however, which has drawn so great a number of more or less weighty opinions, interviews, and even sermons from all sorts and conditions of ministers the country over, hardly comes under the head of Church news. Most of us did not know that Colonel Astor patronized the Protestant Episcopal religion until the newspapers told us, nor, except for practising the propositions that are set forth in the General Confession, have we yet discovered where his religion comes in.

The Rev. Dr. Thomas Patrick Hughes, a well-known priest of the diocese of New York, died on Tuesday, August 8th, at his home in Kings Park, L. I. Dr. Hughes was born in Ludlow, England, in 1838. He studied at Oxford and Cambridge, and was ordained by the Bishop of London in 1864. He went to Afghanistan in the following year and remained twenty years, serving as a chaplain at Peshawar, the base of operations during the Afghan war. In 1885 he came to America and became rector at Lebanon Springs, N. Y. He came to this city in 1888 and was for fourteen years rector of Holy Sepulchre Church.

While in foreign service he attained such success in Hindustani, Persian, Pushto, and Arabic that he was made a fellow of Punjab University by Earl Lytton, then viceroy of India. He was frequently called into conferences during the difficulties with Afghanistan.

In the latter part of his life he took up literary work. Once he was associate editor of *The Civil and Military Gazette* of Lahore, when Rudyard Kipling was an eighteen-year-old boy in the same office. Dr. Hughes' *Dictionary of Islam* was regarded as an authoritative work. He had been for years actively connected with various newspapers and magazines in this city, and was a contributor to several encyclopedias.

He was an associate editor of the *Churchman* from 1890 to 1896, and the editor of *Sunday Reading* for a short time. He was at other times on the staffs of the *Literary Digest* and the *Commercial Advertiser* (now the *Globe*). He was the author of a number of books on Mohammedanism and of the English Government textbooks on the Afghan language. In this country the degrees Doctor of Divinity and Doctor of Laws were given him by American colleges.

Dr. Hughes leaves a wife, three sons, and two daughters.

Miss Isabella Graham Allen Whiting, for years active in Church and charitable work, and highly accomplished as a linguist, died on Sunday, August 6th, in her apartments at the hotel Gerrard. Although 80 years old Miss Whiting retained her health up to a week ago, when she was stricken with paralysis.

Miss Whiting was a native of Great Barrington, Mass., daughter of Judge Whiting. The funeral was held in St. Ignatius' Church, Eighty-seventh street and West End avenue, on August 9th. Interment was made at Great Barrington.

The Most Rev. Dr. Enos Nuttall, Archbishop of the West Indies, and for forty-nine years Bishop of Jamaica, arrived in port

Archbishop Nuttall in New York

August 9th. Until August 19th he will be the guest of a Brooklyn family at their summer home at Westhampton, L. I. The Archbishop will sail on the latter date for Kingston, Jamaica. His recent visit to England was to represent his archdiocese at the Coronation. It will be remembered that Dr. Nuttall formally visited the General Convention at Richmond, in 1907, and was very popular. on Saturday morning, August 12th, prior to the departure of twenty-nine missionaries for the mission field. Their names were published last week.

A new Italian mission has been opened in Manhattan, on twenty-third street between First and Second avenues, under the auspices of Calvary parish. The Rev. Carmelo Di Sano, of St. Ambrose mission, began the work and is in charge of the services. It is noteworthy that the last issue of *La Croce* gives a list of twenty-two churches in the Borough of Manhattan, seven in the Bronx, and six on Staten Island, "where Italians are welcome."

Contracts have been awarded for building a new church and parish house for Christ Church, Patterson, N. Y. (Rev. W. H. Meldrum, rector). These are to take the place of the former church that was entirely destroyed by fire on the evening of Sunday, February 12th. A new pipe organ will be installed on the completion of the building, which will be ready in the early fall.

It was inadvertently stated in the New York letter printed in THE LIVING CHURCH of August 5th, that St. Stephen's College was expecting a freshman class of sixty-one to be entered this fall. That number, unfortunately, is an impossibly large one for the entering class. Indications point to that number as approximately that of the full student body for next year, with about twenty-four in the freshman class.

A New Italian Mission

New Church for Patterson

Correction as to St. Stephen's

PHILADELPHIA NOTES

The Living Church News Bureau
Philadelphia, August 15, 1911

Extensive improvements are about to be made at Grace Church, formerly Grace Church chapel, Girard and Leidy avenues (the Rev. H. R. Harris, rector). The chancel and organ loft are to be enlarged and a new parish house built on property lately acquired on Girard avenue. The memorial windows in the old church on Twelfth street above Market are to be taken out and used in the new parish house which will be especially adapted to Sunday school purposes.

The Rev. James O. McIlhenny, rector of the Church of the Resurrection, Broad and Tioga streets, has left the city to spend his vacation in New York state. The Rev. Norman Van Pelt Lewis, rector of the Church of the Incarnation, Broad and Jefferson streets, has returned from a trip to Europe and taken up his parish duties.

POLLICE VERSO.

OR, "THUMBS TURNED DOWN."

I.

If life is strife till life be past
For souls who own a Father's hand,
How well that we should rest at last,
If life is strife.

We struggle on from morn till noon,
And wonder when our feet shall stand
In regions bright with holier life.

When the last blow on self is cast,
When the last sword-thrust, whose command
Has ruled our latest will is past—
Then ends the strife.

II.

We know not what that life shall be,
What regions yet unknown are there,
What knowledge we shall one day see—
What glory bear!

But into life so sure, so free—
Beyond the beating of the sea,
The soul its armor-chain must wear

The symbol of our strife; when we
Rise high above our mood's despair,
And we shall gain the victory—
In upper air.

WM. WILBERFORCE NEWTON.

Education and Religion

An Address Delivered Before the Trustees of the University of the South

BY THE RT. REV. THOMAS F. GAILOR, D.D., LL.D.,

Bishop of Tennessee and Chancellor of the University.

A THOUGHTFUL and brilliant lawyer of Brooklyn, N. Y., has published within the past three months two pamphlets criticising and condemning the system of instruction in our public schools, "which," he says, "is absurd and criminal, because it laboriously excludes from those schools all official reference to the Christian religion. It deals with the faith of the Egyptian, with the Olympian Deities of the Greek, with the Manitou of the Indians—but Jesus of Nazareth must not be mentioned."

In trying to account for the positive infidelity of popular education he declares that the Unitarians started it, the Roman Catholics supported it, the Jews encouraged it, and the Socialism of the Marx type is today clamoring for it and insisting upon it. That socialism which is in the air is bald materialism. This present world is the whole of human life. Therefore there is no future and there is no judgment. God is an imagination—a myth—a dream. The result of this influence is that religious sanctions are more and more neglected and despised. What pays, what works, what tells in the immediate present is worth while. Honesty may be the best policy but men may comfortably differ in their inferences from experience. For experience is all. God and God's judgments are left out of the reckoning. No wonder that corruption and graft and dishonesty are rampant in this country. Our educational system has left out God. Within the year, for example, a public school teacher of prominence spent some time lecturing to her girls, fourteen years old, on the relations that existed between George Eliot and Lewes. They were two adulterers condemned by God's law, but she gave it a literary interpretation. Modern literary liberalism seems to run to adultery. Shaw and Ibsen rather delight in it, and they are the favorite subjects of the modern progressive lecturer in literature. Gorky, the Russian, is a leading light of literary culture and an ordinary libertine. Professor Herron, the so-called Christian socialist, put away his wife and is said to live on the earnings of his female affinity. No wonder to-day that Christian marriage is being dishonored by easy divorce and that common honesty is becoming rare—when the whole system of education is honey-combed with the theory that moral standards are matters of expediency and not of religious conviction.

I have not quoted the language of the lawyer, but these are substantially his contentions.

What concerns us as Trustees of the University is that a leading college president who read the lawyer's pamphlets wrote him and told him that it is true that the system of education in this country is demoralizing, but that religion cannot be combined with education without taking a step backward. This is the position of ex-President Eliot of Harvard, who has announced a new religion with the Divine Lord Jesus Christ left out. And yet Count Okuma, of Japan, in the *Outlook* for March 4th, says:

"The fatal defect in the teaching of the great sages of Japan and China is that, while they deal in virtue and morals, they do not sufficiently dwell on the spiritual nature of man; and any nation that neglects the spiritual, though it may flourish for a time, must eventually decay. The origin of modern civilization is to be found in the teachings of the sage of Judaea, by whom alone the necessary moral dynamic is supplied."

It is the clear duty of all Christians to-day to declare and maintain—

1. That any education which does not inculcate definite and high moral standards is a menace to the stability of our free institutions.

2. That moral standards without the sanctions of religion are delusive and unreliable.

3. That Christianity is the absolute and final religion.

4. That Christianity means the worship and service of Jesus Christ as God and Saviour.

As McCafer says, it is mere trifling to talk about broad views, where the sovereignty of the Divine Master is the question. "Breadth" in and by itself is not respectable or desirable. Some things are better narrow. "Religion is the shortest distance between man and God; it should have only one dimension. Sympathy should be broad; vision should be broad; tol-

erance should be broad; but a broad religion is like a broad angle." It may become so broad as to be not an angle and not a religion at all. The religion of the Lord Jesus Christ is a very definite and known quantity and it is all or nothing. There is no region of life, no sphere or section of human activity or development where it does not claim supremacy—in morals, education, politics, business—and yet it is no uncommon thing to hear well-meaning men, under the influence of this new Gospel of Culture, saying, as Dr. J. P. Green, president of a Baptist college at Liberty, Mo., said in a Presbyterian church in Kansas City: "You can teach the basic principles of morality without teaching Christianity."

I believe that the issue to-day is clearly joined between Christianity and disbelief. The secularization of education has been quietly but steadily going on for fifty years—in this country and in Europe—and it is part of the deliberate and formulated programme of the members of that school of thought, which not only refuses to acknowledge the claims of Christianity but definitely opposes it as a hindrance to what it regards as the true and legitimate advancement of the race.

Bebel, one of the advanced disciples of Marx, expressed the modern socialistic programme as follows: "We aim in the domain of politics at Republicanism; in the domain of economics at Socialism; in the domain of what is to-day called religion at Atheism."

The newspaper organ, *The Freiheit*, of the main section and moderate section of German Socialists, a few years ago made the following statements, viz.:

"Christianity is the greatest enemy of Socialism. When God is expelled from human brains, what is called the Divine Grace will at the same time be banished, and when the heaven above appears nothing worse than an immense falsehood, men will seek to create for themselves a heaven below."

As Mr. Lecky says, "the theory of Socialism which was taught by Marx and La Salle and which now dominates in Continental Socialism, is a perfectly definite one, formulated in a number of programmes that are at least as clear and precise as the confession of Westminster and the decrees of the Council of Trent. It is difficult, I think, to reflect without a shudder on the fact that in the two foremost nations on the continent of Europe this programme has been accepted by many hundreds of thousands of voters, and that it is represented in the legislatures of each of these countries by a powerful parliamentary group."

Every thoughtful Christian realizes that there are imperfections, aye, and injustices, in our present industrial economic conditions, that there are glaring and ruinous contradictions of that fundamental Christian maxim, "Ye are members one of another and brethren in Jesus Christ." And so professional Socialism, philosophically stated and politically programmed, takes advantage of the Christian sentiment and exploits it to its own base ends. It is a well known fact that when earnest, Christian men, some of them priests of the Church, have consented to speak to Socialistic meetings and express sympathy with the real and righteous methods of reform, they have been met with gibes and disapproval.

There is only one way for the consistent Christian who is desirous of serving humanity, and that is to insist, first of all, upon honor and obedience to the Lord Jesus Christ, and to test all systems that appeal to his encouragement and coöperation, by that rule. For upon this we build our hope for the future of our country and for the peace and progress of the world. Here alone may we look for liberty without license, law without despotism, the security of individual rights, made consistent with the corporate welfare of society. Human freedom and human happiness depend on the supremacy of the Gospel of Christ. Every school and every college must not only admit it but proclaim it and live up to it. We can not afford to compromise, for we are facing an attack that is shrewdly organized and definitely planned.

The World Missionary Conference at Edinburgh last year may well be regarded as an epoch making event in the history of Christianity, and none of its discussions were more important and more instructive than that on the subject of the

place of education in the Christianization of National life. Professor M. E. Sadler, described as "one of the highest educational authorities living to-day," said that "The Educational Science of Europe and America has paid far too little attention to the experience of the mission field," and "The great danger of the highly organized systems of Modern Education in Europe is that being hyper-intellectual, they lead often to moral skepticism."

Dr. Ibuka, president of the College Meiji Gakuin, Japan, declared that "what we need is not a Christian College merely but a Christian University," and an American delegate, Dr. Gulick, said, "A million dollar institution in Japan for higher education will count ten times as much for the uplifting of the world as a million dollar institution in America." Surely, Dr. Gulick is mistaken. We need a great Christian University in America for the purpose of creating Christian leadership. The problems of the mission field are correcting some of the one-sided and unphilosophical educational theories at home.

As Dr. Sadler said, "The question of the day is How to preserve for education amid all the conflicts of belief the power of a spiritual ideal without which no education can do that which we feel to be its prime and most lasting work."

Without question, the test of any system of education is the general attitude toward life which it has inculcated: and there is a difference, not merely to be revealed hereafter, but right here and now, between a man whose life is built on a belief in the Lord Jesus and the man whose life is built on any other basis. The outward activities of the two men may seem to be equally satisfactory: but their tendencies diverge, they generate different forces. And as "Society," to quote the words of a great writer, "is the crude expression of the forces which are generated by individual members," the general intellectual and spiritual outlook of society, toward Christ or away from Christ, will be the cumulative result of the outlook of individuals.

It is the clear duty of the Church to see to it, as far as she is able, that the highest intellectual activities of her people are consecrated by the worship of God, "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing every thought into captivity to Jesus Christ." Upon us, my brethren, trustees of a Christian University, is devolved a great responsibility. For in the last analysis the tone of the school will resemble that of the college and the tone of the college will be reflected from that of the university. The ideals of popular education are derived from the institutions of higher learning. Professor Braecq, in his recent book on the French Republic, shows that even France is far ahead of the United States in the definiteness of moral and religious instruction in its public schools. So long as our colleges and universities were definitely and positively Christian, and that was true fifty years ago, we did not feel the effect of secular teaching in the schools: but to-day conditions have changed so utterly, that the most prominent educators are advocating a system of training for college students, which entirely omits any instruction in morality which has a religious sanction.

We are not afraid to say that such a morality, a morality based on expediency—will corrupt and destroy our National life.

THE THING IRONICAL.

Israel's fathers watched with hearts afire;
 Israel's mothers in the tent shade prayed,
 Waited for their hour, unafraid,
 That should bring, perchance, to flesh, the Desire
 Of God's people. Theme of Levite choir,
 Of prophets' written word, was He. They laid
 On covenantal stone their offerings; they paid
 Their love to Him in blood. Oh, bitter satire!
 He came at last; through sunlight walking, bold,
 In day-time, in open places, unconcealed;
 Declaring oft Himself the Truth revealed;
 And now fulfilled what seers sang of old.
 Oh, thing ironical! Ye who foretold
 Truth had for her advent vision sealed.

GRACE COOLIDGE.

How BLIND men are to do so little with their time! One day they will have to render an account of the unprofitable use they have made of it. This time, short though it may be, can merit eternity for us, but time once passed will never return.—*St. Catherine of Siena.*

IDEALISM NEEDED IN THE NATION.

FROM THE BACCALAUREATE SERMON BEFORE THE UNIVERSITY OF ARIZONA.

BY THE RT. REV. JULIUS W. ATWOOD,
 Missionary Bishop of Arizona.

HERE has gone forth a strong plea for idealism, in the words of an accomplished writer of the present day, who says that the most pressing need of our age is a great poet. The poet has always stood as the interpreter of the highest and noblest ideals. What statesman, what military genius of the past, can compare with the influence of Shakespeare and Dante over the human mind in the moulding of opinions, in framing character and conduct? The once famous names in the history of Florence and Italy; that were contemporary with Dante, are now almost lost in oblivion, while the most distinguished men of that great Elizabethan era, now yield the pre-eminence to its illustrious poet. Think of the mighty influence exerted by Wordsworth and Tennyson and Browning in the last century in England, and here in America by our own Emerson, Lowell, and Whittier, in making men realize the highest ideals, and working out the noblest reforms in our social and national life.

Are our great financiers, our railroad, copper and coal and steel and oil magnates, and all the masters of industry, in which apparently so much of the leadership of the present day lies, leading men along the great high road to a lofty and uplifting Idealism? Is it not true that the great need of this utilitarian age, is for men who see visions and dream dreams? Visions and dreams have been translated into facts in days gone by.

The great truths of liberty, fraternity, and nationality taught long ago in the precepts and sacrifices of Washington and the fathers of the Republic, reaffirmed and emphasized by the burning words and great spirit of Lincoln, and finally sealed by his life blood, have broadened with the advancing years; and while the principle and the democratic ideal is still the same, the vision is larger and richer, and the men of to-day, in these early years of the twentieth century, have tasks to meet and duties to perform, of which our fathers could little dream a century, or even a generation, ago; a responsibility to each other, to our country, to all the world, civilized and uncivilized, and primarily to God and His Christ, whose vision and leading alone can enable us to see clearly and to do rightly.

There is a national responsibility as well as an individual responsibility; there is a national conscience as well as an individual conscience; there is a national righteousness as well as an individual righteousness; there is national sin, alas, as well as personal sin; and the responsibility, and the conscience, and the righteousness, and the sins of the nation, are determined by the individual units which make up the great corporate body of the commonwealth.

If the State is not Christian in its support and setting forth of a high standard and a noble and ever increasing purpose in its life, then the fault is ours. After all, it comes back as personal responsibility. As the glory and honor of the nation, and the territory, and the city, are ours, so are their shame, their dishonor. If this nation stands not for fairness, for honesty, for justice, for purity, for truth, for a Christian and civilizing force in the world, who is to blame, but you and me?

Let us face the responsibility then like men and see what our own duty is, as we strive to help this great country of ours to do its part in the world's work and to realize the great mission which God has given it to do. If it fails to do this, then it surely will be called before the judgment seat of God and destroyed from the face of the earth. Its fate will be the fate of empires and states once as important and dominating as itself—of Babylon and its faithless king, upon whose palace walls was traced the coming judgment, "Thou art weighed in the balance and found wanting"; of Rome losing its austere simplicity of living, its early faith, its democratic ideal—becoming luxurious, tyrannical, and godless, and thus losing its place forever among the nations of the earth; of Spain in these modern days reaping the fruits of past tyranny, bigotry, licentiousness, and ignorance, with no one now to do her honor.

In our recent history, we have been called, whether for good or for ill, away from our former isolated and, it may have been, somewhat selfish and individualistic course; to face the spirit of a broader cosmopolitanism, to put into actuality that famous expression of the French revolution, "the solidarity of the human race"; to realize that St. Paul's proposition, "No

man liveth unto himself and no man dieth unto himself," is true of the nation as well as of the individual.

Ah, the spirit of the Christ is abroad in its increasing purpose, and the brotherhood of that entire humanity for which He lived and died, who was not conditioned by race or nationality, with whom there was no distinction of Jew or Gentile, Greek or Barbarian, bond or free, is being recognized more and more by the enlightened Christian, national conscience of the age.

Anarchy and selfish individualism are passing away in the broader truths of a truer individuality which makes for Christian socialism, which is brotherhood, sympathy, service.

God grant that this nation fail not to make her full contribution to the ushering in of His new Golden Age, when war and hate and greed shall no longer prevail, and the "Prince of Peace shall come to claim His own." To nobler aims than those of hatred and mistrust, of greed and revenge, we are now called, to respond to the heroic demand of this coming century for unity, for peace, for brotherhood.

The blood of which we are justly proud calls upon us to be worthy of our fathers, and to help the great republic to maintain the spirit of perfect integrity, of lofty patriotism, of noble service, of purity in the administration of affairs, and of a firm faith in God's eternal law of righteousness, that it may not be found wanting in any great crisis that may still come upon it. To help this nation achieve this mighty destiny, we must understand that there cannot be national integrity without personal integrity. There cannot be a national faith without individual truthfulness. There cannot be national justice without personal obedience to the law. There cannot be civic purity without personal purity. So the final responsibility, I repeat, is not national and collective, but individual. You and I are responsible before God, not only for ourselves, but for the well being of society, of the nation, of the commonwealth, and the city; and the only power that can enable us to meet the problem and realize the triumph, I firmly believe, is the spirit of Him who first declared completely the truth of God's universal fatherhood and man's universal brotherhood, who first gave expression to the ideal of a true democracy, who declared that His Father and our Father is no respecter of persons. It is the eternal Christ, whose service alone is perfect freedom, who confirmed His teachings by His life and death, that through Him we might have the perfect liberty of the sons of God.

MR. BRYCE ON HUMANISTIC STUDIES.

IN a letter sent to be read before a meeting of Harvard alumni at Walpole, N. H., on July 28th, but received too late for the purpose, Dr. James Bryce, British ambassador to the United States, thus spoke of the importance of the study of the "humanities" in English and American institutions:

"The subject of higher education in Great Britain and in the United States is one which it would have been a real pleasure to me to discuss with them, had it been possible for me to come to Walpole now. Similar problems confront both countries, though the forms of the problems differ. The most serious of these concern the respective claims of linguistic and historical studies, on the one side, and the study of the sciences of nature on the other; and in the sphere of the latter there is also the question of the importance to be assigned to the abstract and the concrete side of the natural sciences as compared with the practical and gainful side. Personally, I am inclined to think that institutions of learning, such as universities, ought rather to stem than be carried away by any tendency which seems for the moment to be running with undue strength, and they ought therefore to vindicate for the so-called 'humanistic studies' a very important place in education and ought to see that the essential parts of the natural sciences receive due attention before the students enter the practical part."

IT IS NEVER wise to live in the past. There are, indeed, some uses of our past which are helpful, and which bring blessing. We should remember past failures and mistakes, that we may not repeat them. We should remember past mercies, that we may have confidence in new needs or trials in the future. We should remember past comforts, that there may be stars in our sky when night comes again. But while there are these true uses of memory, we should guard against living in the past. We should draw our life's inspiration, not from memory, but from hope; not from what is gone, but from what is yet to come.—*J. R. Miller.*

FREQUENCY IN CELEBRATING THE HOLY COMMUNION.

ONE of my clergy, a godly and loyal priest, was recently subjected to much severe criticism by several members of one of his congregations, because he insisted upon having a celebration of the Holy Communion every Sunday morning he was at home. He has charge of another mission, and divides his time equally between the two, giving to each mission alternate Sundays. This criticism finally grew into open opposition, which for a time threatened the peace and harmony of the little congregation. The ground of the opposition was that the congregation as a whole did not desire more than one celebration in the month, and that a majority of the congregation, rather than the priest, should rule in the matter. This contention was not borne out by the facts, for only a small minority took that position. But this good priest, and the faithful "two or three" who were always present at the two celebrations of the Holy Communion in the month, not only felt their frequent need of the spiritual benefits received in the Blessed Sacrament, but by giving up this chief service of the Lord's Day for even one Sunday, they would surrender a sacramental right guaranteed to them by the Church, into the hands of a few mistaken individuals, who, because of ignorance or prejudice, sought to limit their privileges. Finally, to settle the matter in dispute, the question was referred to me for judgment, and I reproduce it here for the information of the clergy and laity of the diocese. It is a satisfaction to state that my judgment was received with the best of feeling by those who had opposed the priest in charge, and that the average attendance at the Holy Communion is more than double what it was a year ago:

It is the duty of the parish priest to celebrate the Holy Communion (when and where possible), on every Sunday and Holy Day in the Christian Year, with the one exception of Good Friday. Celebrations on these days mentioned make up the MINIMUM REQUIREMENT laid down by the Church in her Prayer Book, and, as the Bishop of the diocese, I affirm this requirement.

To disregard this is to confirm some people in their ignorance of what the Prayer Book teaches, and to intensify them in their individualistic theories and prejudices. Should the mere personal opinions or prejudices of people regarding any matter of Church doctrine or worship so suspend the operation of the law of obedience to the plain teaching of the Prayer Book, then the congregation in which such conditions prevail becomes subject to the most hide-bound and tyrannical individualism. It would mean the surrender of the Body Corporate to the unreasonable and unconstitutional dictum of a few individuals in a congregation making up but a very small part of the body, and the result would mean the deprivation of both priest and congregation of those sacramental rights which are guaranteed to them under the Gospel.—*The Bishop of Nebraska.*

THOUGHTLESSNESS OR SELFISHNESS?

AS I came back from town one very hot, uncomfortable day, I happened to witness a little incident which made me wonder whether thoughtlessness is not after all another name for selfishness pure and simple, at least in grown-up people. The postman was coming up the long, dusty hillroad, carrying as usual a heavy mail bag. A woman, daintily and coolly dressed, walking with two friends on the opposite sidewalk, called out to him to know whether he had anything for her, and, on receiving an affirmative answer, asked him to bring it over. He complied with her request and crossed the road to deliver a letter which she took and which, after a glance at the address, she returned to him, saying, "You can take it to the house, I don't want it now." "Well," he answered, "the next time I cross the road to bring you a letter!" Yet, his exclamation was not rude, though one could almost have wished that a sharp reproof had been given to the thoughtless woman. As it was, unconscious of having done anything wrong, she went off laughing with her friends, leaving the poor, tired, dusty postman to go on the way she had lengthened for him in such a selfish way. A small thing, some one may say; yes, but a straw will show the way the wind is blowing. Surely this woman had forgotten the golden rule, if she ever had known it. O may we, Christians, remember it, and in the thousand and one little details of life do to others as we would have them do unto us.

ZOAR.

Roman Legends of the Apostles St. Paul and St. Peter

BY VIKTOR RYDBERG.

Translated from the Swedish by Josef Fredbarj.

II.—ST. PAUL IN ROME.

AMONG the Christians who had wandered along the Appian Way to meet Paul and offer him their welcome and consolation, there was a man named Martialis. Respecting him all the brethren in the faith narrate the following:

His parents lived in Judæa on the other side of the Jordan. One day Jesus with His disciples came to that neighborhood, and as usual many people gathered together to hear the words of the Galilean Master. On that occasion Jesus spoke of the sacredness of the bonds of matrimony, and of the love that makes home a dwelling-place of God. The mothers present, on hearing this, pressed forward with their children that He might bless them. Among the women was the mother of Martialis. Gently pushing her son before her, she stood, meek and suppliant, before the Saviour, Who perceiving her look, knew that she sought His blessing on her child and home. The disciples repulsed her; but when she was about to stand aside, Jesus said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven." And He took the boy into His arms, placed His hand on his head in blessing, and said to the by-standers: "Whosoever shall not receive the kingdom of God as a little child, shall not enter therein."

From that hour Martialis followed Jesus. When Jesus miraculously fed a hungry multitude in the desert, it was Martialis who carried round the bread and fishes. He is said to have served at table, when Jesus had the last meal with His disciples. He was the youngest, but possibly considered foremost of the band of disciples, known as "The Seventy," who surrounded Jesus and His Apostles.

Martialis had early made up his mind to preach Christianity in the Capital of the World. Accordingly he had now for several years lived in Rome, where he possessed a house in the *Via Lata* (now named the *Corso*), in which the faithful often met together.

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Julius the centurion conducted Paul and the other prisoners to the official palace of the Chief of the Pretorian Guard, and delivered them up.

Next to the Emperor, the Commander of the Pretorian Guard was the most powerful man in the Roman Empire, which was then world-wide. At that time Burrus Afranius held this office, a man of high character and a good general. Together with the philosopher Seneca he had been the instructor and tutor of the Emperor Nero, but he had now little reason for satisfaction on that account. Burrus carefully perused the official reports which Julius had brought regarding the prisoners, and after some deliberation issued the following order: "The man whose name is Saul and who is called Paul may be at liberty but guarded by a soldier." For Festus, Governor of Judæa, had written that the charge against Paul was only touching a paltry quarrel between Jewish factions, and that he himself would have released the accused, had he not appealed unto Cæsar.

The Christians as well as the prisoners who were waiting in the palace yard below, rejoiced when they heard that Paul was to be allowed a certain amount of liberty instead of being cast into prison; and Martialis and his wife eagerly offered him hospitality. They said, "With us thou canst rest and refresh thyself, for God has blessed our home with comfort and peace."

"Peace I have no right to seek," replied Paul, "but at my side behold a brother (Luke) who requires the quiet of a good home to fit him for the work he has to do. He is a versatile artist: a physician, a painter, and an author. In your house he will paint pictures of our Saviour and His Mother, so that we and those who come after us may see the Beloved Ones, as if we had Them bodily before our eyes; and under your roof he will write by inspiration the history of the early vicissitudes of our brotherhood, and of the doings of Christ's Apostles."

Thus it came to pass. Luke followed Martialis to his home, and wrote there, in the course of time, the Gospel which bears his name, and the Acts of the Apostles; and in colors delineated on canvas the features of Jesus and the Virgin Mary.

Paul hired a house near the quarter where his kindred in

the flesh had then and still have their dwelling. The Ghetto, as it is called, presents a peculiar aspect with its narrow, dirty lanes and motley crowd; and invites the artists's pencil to activity, whilst it grievously offends his nose.¹

This house, or rather the one which now stands on the same site, is still called "Paul's School," because there, during two years, the Apostle was daily teaching and instructing concerning Christ; and meanwhile was himself penetrating more and more deeply into the mysteries of the doctrine of the Messiah. There he wrote the Epistles to the Ephesians, Philippians, and Colossians, also the short Epistle to Philemon, so humanly and artistically beautiful. In that house he is said to have received the philosopher Seneca—tradition says they corresponded afterwards—and another Roman of high rank, Theophilus, to whom Luke dedicated his Gospel. From the same source through the soldiers who guarded Paul the knowledge of the new teaching spread to the captains of the Pretorian Guard, and from them to the members of Cæsar's household.

Between the Sistine Bridge and the Ghetto, in the *Via della Regola*, behind the old Church of Paolo alla Regola, one finds again "Paul's School." It is a fairly large hall with quotations from the Acts of the Apostles covering its walls, but possessing no other special marks of antiquity.

* * * * *

When Paul came to Rome the second time, after repeated invitations from Martialis, he accepted the latter's proffered hospitality, till at length, amidst the tears of the Christians, he was dragged to the Mamertine Prison.

The peace that reigned in the house of Martialis could not be guessed from its exterior, for on one side of it ran the *Via Lata* (Broad Street), the artery between the Roman Forum, the Capitol, and the Field of Mars; and on the other the portico of the large bazaar, the *Septa Julia*, extended its colonnades. But whilst the crowd was surging outside, the flock of children within stood watching in devout silence near Paul's writing-table or Luke's easel, with wonder following the movements of the stilus or of the pencil on the canvas; and ever and anon as they were standing thus, it chanced that they saw beside them other children, winged and beaming with supernatural beauty, who came to mix Luke's colors, or to whisper to Paul whenever in thought he allowed his stilus to rest.

When you go from the Piazza di Venezia to the *Corso*, the chief street of Rome, immediately on the left you have the Palace Doria Pamfili, and hard by stands the Church of Santa Maria in the *Via Lata*. In this church, which is more gorgeously than tastefully decorated, a solemn Mass is yearly celebrated, during which you have an opportunity of seeing over the high altar a Madonna, traditionally ascribed to St. Luke the Evangelist. The picture was found in the crypt of this church, which has two chapels and is supposed to have been the house of Martialis. Two flights of stairs lead down to the chambers where Paul wrote the Epistles to Timothy and Titus, and where Luke painted or composed. The walls still bear the marks of ancient frescoes. There is also a spring, named by St. Paul, in which he baptized, and from which believers in this tradition drink before leaving the holy twilight down below. Originally these chambers were on the surface and had daylight sufficient for the use of pen or pencil. But the level of the streets of Rome has, during the centuries, been raised, so that the Eternal City furnishes a sort of Geology of History. Wherever you dig, the periods of history are more or less represented by the various strata.

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In Rome no day passed without some remarkable occurrence, which arrested the curiosity and the attention of all, till it was eclipsed by the event of the morrow. Sometimes the Emperor gave festal entertainments of astounding magnificence, which took place either in the Coliseum, the Circus Maximus or the Theatre of Marcellus. Occasionally he appeared himself before the Roman people as singer or charioteer. It was nothing unusual to hear that some member of the Emperor's House, or some prominent nobleman suspected of republican principles, had been put out of the way. At frequent

¹ The Ghetto was demolished in 1887.

intervals reports of fearful omens noticed in remote parts of the country, of conspiracies in Rome, or of mutinies among troops at frontier stations, were topics of conversation. But at this time there was one special subject of general interest in all Roman circles, which engaged their attention not only for the day, but for weeks and months. In the Forum, in the large baths, and whenever citizens and strangers congregated, they asked one another: "Have you seen Simon, the man of wisdom?" "Have you heard of his last miracle?"

No less was Helen, his assistant, the subject of talk. Divine wisdom was said to be incarnate in her. A more beautiful woman had never been seen; but most people added that her beauty made them shudder. She resembled a statue of Isis. Her features were immobile: her complexion had the color of Parian marble: her eyes had the lustre of gems, but not of life. Was she a statue to which Simon's magic art had given power of motion? Was she a human being or a demon?

When Paul had spent some days in Rome, he took a walk over the Field of Mars, in the direction of the Flaminian Gate and the pleasure-gardens of Monte Pincio. On the Field of Mars were crowds of people, attracted by the rumor that Simon the Sorcerer and Helen would appear in public. And, in fact, they soon arrived in a triumphal car, bright with gold and drawn by white horses. Simon was clothed like Jupiter Serapis, bearing a corn-measure sparkling with jewels on his head and a sceptre in his hands; Helen, like Isis, wore a byssus-veil, a crescent-shaped diadem on her marble brow and a lotus in her hair. The driver was recognized as the Emperor himself. Surrounding the car were singers decked with garlands and boys swinging censers. Before and behind rode soldiers of the Pretorian Guard in golden armour. All along the route taken by the procession, people sank on their knees and cried, "Hail to the god of Samaria, Caesar's friend! Hail to the Divine Wisdom, Helen!" From the boats on the Tiber came the sound of singing and musical instruments; and baskets of lotuses were thrown into the stream, which, swaying with the waves, caused one to imagine that the holy streams of Rome and of Memphis had united in one.

Among the crowd could be noticed here and there either a philosopher, a republican, or a Christian, who unlike the majority did not prostrate himself to the ground before the sorcerer and his imperial driver. They hurried away; but Paul stood erect, and his fixed look caught the eye of Simon.

He was the man whom Paul expected to see: the impostor who had offered to purchase from the Apostles the power of the Holy Ghost, under the impression that the most sacred thing could be obtained for money. Yes, it was without doubt Simon Magus, the sorcerer of Gitton in Samaria, the pupil of the Egyptian priests, the worst enemy of Christianity, and the man whose contemptible offer Luke had that very day depicted in the Acts of the Apostles, on which work he was then engaged. And now Paul knew that a hard fight with that man was before him.

* * * * *

Simon exercised enormous influence in Rome, whither he had come to propagate a new religion. There were people, discontented with the religion in which they had been brought up, who were seeking everywhere for something higher to satisfy their religious cravings and their attraction to the mysterious. Accordingly crowds of them, especially noble ladies, frequented the Temple of Isis and the Cave of Mithras, where the solemn music, extraordinary incantations, and strange temple rites, led them to imagine that they described a higher world. Now Simon had made himself high priest both in the Temple of Isis and in the Cave of Mithras, where by sorceries he inebriated every sense and deadened all intelligence. To Paul's great sorrow he found that many who had formerly accepted Christianity were being snatched away from it, and were joining daily the increasing stream of deceit.

Before the arrival of Simon Magus in Rome the rule of the Emperor Nero had promised well, bearing evidence of an intention to effect useful and grand achievements and showing signs of a humane disposition. But now he had suddenly changed to a madman, and wild beast. What was the cause?

Nero had desired to see Helen in his palace, and hear from her lips the secret truths of divine wisdom. No one, on ordinary occasions, was allowed to speak to Helen, and she herself spoke to none. If occasionally she appeared in any select gathering, it was only for a very short time; and then they forgot that she was silence personified, for the majesty and grace of her manner produced as much effect as an oration by

Demosthenes. With such a goddess, a seal on the lips was, as in the case of many another, the wisest and most effective eloquence.

Simon Magus consented to the wish of the Emperor on the following conditions: Helen, accompanied by himself, should come to the palace at night, when the moon was on the wane. No sound, suggestive of the life of day, must be heard within its walls. They were to be received by a few courtiers and the guard in silence, and their way was to be only dimly lighted by candles and torches. The Emperor must receive Helen alone in his throne room, and hear her without breathing a word.

And so it happened. Accompanied by Simon, she was taken one night in a litter to the palace. Through corridors and halls of gleaming marble, lighted only by a few lamps, the veiled woman was conducted by a silent courtier far into the interior of the Palatine stronghold. At intervals a sentinel was posted, erect and motionless, as if he had been hewn by chisel out of the wall near which he stood. Simon remained at the doors of the throne-room. Within, only a few candelabra were burning, and behind in the shadow sat the Emperor on his throne. Helen, in the garb of an Egyptian priestess, came gliding in with noiseless steps, and mounted the steps of the throne. Turning back her veil, she bent her face, calm as marble, over Nero, and met his gaze with her cold gem-like eyes fascinating as a snake-charmer's, and whispered in his ear—what? "The most secret truth of divine wisdom." But what is that? Nero sat as though he were petrified and Helen glided away. But the following night Nero called the prisoner Locusta to him, who prepared in his presence the deadly draught for Britannicus. Then followed murder on murder.

* * * * *

The Apostle Peter, the head of the Christian congregation in Rome, was at that time making a missionary tour in the West.

An angel called him back to Rome to cooperate with Paul in the conflict against Simon the Sorcerer.

At a private banquet given by the Emperor, to which only Simon, the favorite Sporus with his almost girlish beauty, and a few well-born voluptuaries had been invited, Sporus under the influence of the Falernian said to Simon:

"Great are thy miracles. Yet no one of them equals the last wonder of Jesus the Nazarene, who ascended alive into heaven. Do that if thou canst, or acknowledge thyself vanquished."

"Only the ignorant," replied Simon, "would consider such a thing a miracle. When man dies, he divests himself of his rough covering; and what remains is a transfigured body, on which the stars exercise an irresistible attraction. But a real miracle and surely the greatest of all, would be, if any one in his mortal body ascended to Olympus. That has never yet happened, though the Jews talk much of such things."

"And that is impossible even for the greatest sorcerer," said Nero.

"Nay, Caesar; for thee and Simon, nothing is impossible," observed the sorcerer of Gitton.

"I take thee at thy word," cried the half-drunken Nero. "Thou shalt make an ascension before my eyes and in the sight of the people of Rome, or thou shalt die."

"I will with these limbs, in the presence of thyself and the almighty people of Rome, raise myself above the skies to the royal throne of my father Jupiter. There will I drink a health to Caesar from Ganymede's brimming cup, and then return to the earth, and to the god of the earth, my imperial friend!"

"Well!" cried Nero, "that will be a spectacle for the people to behold, the like of which they have never seen. But soon, soon!"

"Two weeks hence from this day, my ascension shall take place. After that, all the people will believe me."

Simon emptied his cup, adding, "The miracle will be unique indeed, but to me only a trifle. Caesar, let us now talk of more serious, or of merrier things."

On the following morning, all Rome knew the day and hour when Simon the Sorcerer would make his ascent from the Capitol, and nothing else was talked about.

Peter hastened to Paul, and the two Apostles decided to be among the spectators in the Forum on the appointed day.

(To be continued.)

REACH UP as far as you can, and God will reach down all the rest of the way.—John H. Vincent.

The Du Bose Reunion at the University of the South.

BY THE REV. FRANCIS M. OSBORNE

AN occasion of supremest interest to the alumni of the University of the South, and of greatest significance to the American Church in general, was the Du Bose Reunion, conferences, and symposia under the auspices of the Sewanee Extension Session of the University of the South, at Sewanee, Tenn., August 1st-8th inclusive.

This gathering was planned and arranged for by a special committee consisting of the Rev. Mercer G. Johnston of Texas, the Rt. Rev. William A. Guerry, Bishop of South Carolina, the Rev. W. H. Du Bose, the Rev. W. N. Guthrie, the Rev. Cleveland K. Benedict, D.D., present Dean of the Theological Department at Sewanee, and others.

The idea of the Reunion was projected by the Rev. Mr. Johnston and a call went out several months ago to all of the former students of the Rev. William Porcher Du Bose, D.D., now *dean emeritus* of the Sewanee Theological Department, to gather at their Alma Mater and sit once more at the feet of their honored and beloved teacher and have him talk to them once more as he has done for thirty-six years, to hear his charge to those whom he has taught, and to receive the maturest lessons from his life.

In response to the invitation, fifty men participated in the Reunion—thirty of these being former students. The others were those who had come from a distance for the occasion and those of the Sewanee community who were specially invited to be present. They came from New York to California, and in every way the personnel of those who attended was representative, not only sectionally, but also in regard to age and to type of Churchmanship, for it may truly be said that Sewanee does not produce a stereotyped and partisan type of Churchman.

Much to the joy of those alumni who had not seen Dr. Du Bose for many years, he bore lightly the weight of his three score and fifteen years, his mental and spiritual vigor not abated but, if anything, more clear and vigorous. The expression of his thoughts is more lucid than ever before, and his language, his own language, is still growing to suit the increasing grasp of the truth that is in Christ Jesus.

The center of the thought and discussion of the Reunion was found in five addresses by Dr. Du Bose—four confidential talks to his students, and a sermon on Sunday, that day being the Feast of the Transfiguration. In accordance with the wish of those present, Dr. Du Bose spoke in a personal and confidential way; as he said, he had always spoken *from* himself but now he was to speak *of* himself. That the atmosphere of the occasion might be just what it ought to be for such a sacred revelation, the general Sewanee public were not invited to be present, and only those who had been present or were specially invited attended the four "Confidential Talks." These were delivered in his old lecture room at St. Luke's Hall.

Then the great teacher opened the great vistas of his life. In his first talk he traced the history of his personal spiritual life from boyhood days in a Christian home, through the days of youthful indifference, terminating in an experience of sudden conversion, on through the trying experiences of war, and into the broader fields of greater maturity. He described this as the evangelical period of his religious life. In his second

talk he showed how the narrow individualism of his evangelicalism merged in time into a catholic period with its inclusive ideals and broader ideas of corporate and social salvation. The third "talk" carried the class into what Dr. Du Bose calls his liberal period of thought—a liberalism, however, that withstands the so-called liberalism of merely natural and scientific standards of a scientific day, but which holds the mind in suspense and keeps open its avenues to truth from both natural and spiritual sources, lest we miss some part of truth which we have all eternity to learn, and which it may take all eternity to reveal. The sermon on Sunday made the day a true Feast of the Transfiguration, and the talk on Monday ended the series with its final charge and inspiring power.

On three of the afternoons during the week, services were held in the Hodgson Memorial Chapel, and some of the former students interpreted some of Dr. Du Bose's lessons as they had learned them. The speakers at these services were the Very Rev. J. Wilmer Gresham, Dean of Grace Cathedral, San Francisco, the Rev. R. Maynard Marshall, and the Rev. Gardiner L. Tucker. At the evening service on the Feast of the Transfiguration, Dean Morris of Memphis intoned the service and Bishop Gailor preached.

A further attempt to interpret Dr. Du Bose was made by his students at the evening symposia, held in the University library and open to the general public. These consisted of addresses on vital topics of Church life and work by a selected leader, followed by voluntary speakers. The following programme was carried out:

WEDNESDAY.

Symposium, led by
Rev. Mercer Johnston
"Sociology and Dr.
Du Bose."

THURSDAY.

Symposium, led by
Mr. Silas McBee,
"Church Unity and
Dr. Du Bose."

FRIDAY.

Symposium, led by Bishop Guerry,
"The Pulpit and Dr. Du Bose."

The social feature of the Reunion found its best expression when Dr. Du Bose on Saturday entertained his students at "Fairmount," the school of the Misses Du Bose, the present home of "the Doctor." At 2 o'clock Dr. Du Bose sat down to lunch with his guests. About 5 o'clock the other invited guests from Sewanee arrived, and the girls of the Fairmount school presented an attractive little French Play. It was at this time that a loving cup was presented to Dr. Du Bose, bearing the following inscription:

"To William Porcher Du Bose, S.T.D., Dean Emeritus of the Theological Department, Sometime Professor of New Testament Exegesis, Moral Philosophy, etc. Always Champion of the Truth, *Sans peur et Sans reproche.*"

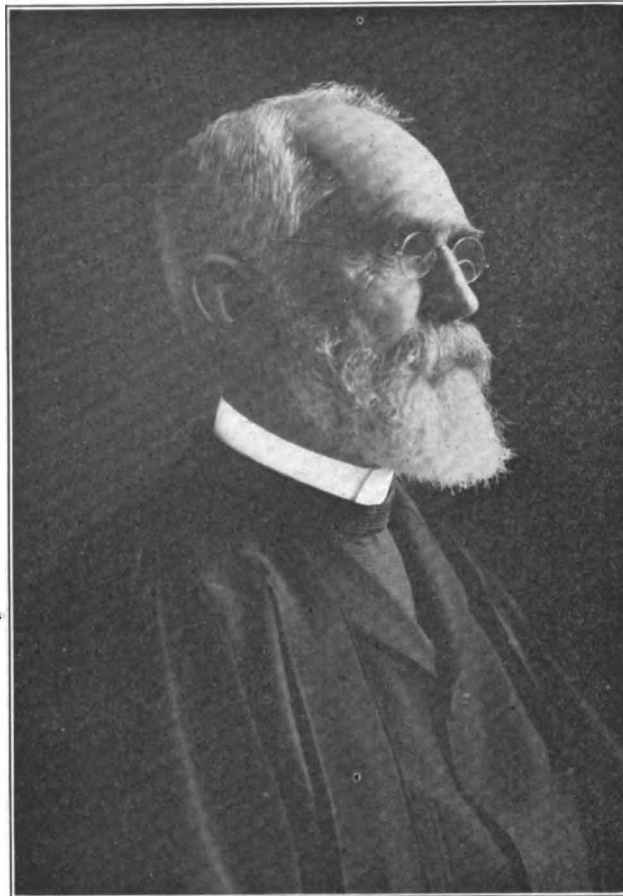
"From His Old Students upon the occasion of the Du Bose Reunion at Sewanee, August 1-6, 1911."

[Other side.]

"A Man sent by God to teach men how to walk with God and to think the thoughts of God after Him.

"A Workman that needeth not to be ashamed, in whose company Socrates and Plato and Aristotile and St. John and St. Paul would have delighted.

"Greatly Honored, in America, England, and Scotland, and



REV. W. P. DU BOSE, D.D.

wherever his books have been read by men who think, for his intellectual hospitality and original thought.

"*Greatly Beloved* everywhere by those who know him personally but especially on the Mountain whose Chief Glory he was and yet is. "Against such there is no law."

In addition to the high regard for Dr. Du Bose expressed by this coming together of his old pupils, scores of those who were absent wrote letters appreciative of the occasion and of their teacher. Fifty Bishops of the American Church, including the Presiding Bishop, wrote letters. Those from abroad who sent letters were Dr. Murray of Cambridge, Bishop Montgomery, president of the English S. P. G., Dr. Sanday, who sent a letter and a cablegram, and Abbe Bremond, the brave French priest who in face of possible excommunication buried Father Tyrrell.

THE SPIRIT OF THE DU BOSE REUNION.

BY THE VERY REV. J. WILMER GRESHAM.

SEWANEE, to its votaries, is a kind of Mecca, and it has its prophet—its living prophet—in Dr. W. P. Du Bose, the dean of its theological faculty, who is a real sage and seer."

These were the words of Dr. Sanday of Oxford several years ago in his *Life of Christ in Recent Research*. So deeply interested was he both in the personality and the surroundings of the author of *Soteriology* and *The Gospel in the Gospels*, that he paused in the midst of his examination of the American

active service to the sequestered quiet of his home with his daughters at Fairmount, several miles from the scene of his former labors. No one will question, however, that the horoscope has been cast with wonderful accuracy; and incidentally, to change the figure, Dr. Sanday has struck the keynote of the Du Bose Reunion. But why should the scholarly English reviewer pause in his delightful account of the *Life of Christ in Recent Research*, to cast a contemporary's horoscope? And further, what is the significance of this Du Bose Reunion, with its intimate conferences of visiting alumni, its thoughtful symposia, its deeply serious discussions, its heart-to-heart talks by the doctor to his old students? The answer to these questions is found in the doctor himself. When Dr. Du Bose's profound originality as a Christological thinker has been duly appraised by judges competent to interpret him—like the Lady Margaret professor; when his books in relation to each other and with reference to his whole thought have been quietly read, and his place as a student of Christology discriminately determined; there yet will remain a large tract of the influence of this remarkable man to be accounted for, with but a single term in which to express this hidden factor—the term personality.

This term, moreover, will be significant or negligible in the precise ratio of any inquirer's actual acquaintance with Sewanee's "sage, seer, and prophet," as Dr. Sanday described



GROUP AT "DU BOSE REUNION," SEWANEE, TENN.

writer's work in the field of interpretation, "to cast," as he said, "the writer's horoscope." He recalled meeting the doctor some ten years earlier under the hospitable roof of the editor of the *Churchman*. He remembered a delightful stroll along the lovely shores of Long Island. Even the doctor's ancestry and army life came in for a share of kindly interest. And finally, when Dr. Sanday reviewed his impressions, he observed that he found in the doctor a seer of the cultivated, quiet, homely kind, suggestive of the familiar lines of Wordsworth from the poet's epitaph:

"But who is this, with modest looks,
And clad in homely russet brown?"

Then viewing the doctor, so to speak, from within, another Wordsworthian line was recalled:

"When with an eye made quiet
By the power of harmony, and the deep power of joy,
We see into the life of things."

It is well known that since Dr. Sanday's words were written, Dr. Du Bose's official mantle as Dean has fallen upon the shoulders of his successor, and the doctor has withdrawn from

him. It was the subconscious influence of this factor that led Dr. Sanday to devote pages to reminiscent impressions of the doctor himself, before reviewing the doctor's work. And the same subtle influence of the doctor's personality is diffused through every page of the Sanday review, giving what otherwise would be but an instructive critique the charm and fascination of a delightful appreciation.

So wonderfully interpretative is this of the Du Bose Reunion that it may not be irrelevant to add a single sentence from the Lady Margaret professor's "appreciation" in *The Gospel in the Gospels*:

"This work," wrote Dr. Sanday, "is that of a serenely contemplative mind, a mind that has fixed a long and steady gaze upon its great theme until the outlines stood out luminous and clear. The writer of this book has had the whole of Christianity before him. Like Jacob at Peniel he has wrestled with its meaning, not excitedly or passionately, but in the 'quietness of thought,' and his patience has had its reward."

With Dr. Sanday's impressions of Sewanee's "seer-prophet" in mind, it is instructive to read the many tributes of gratitude

and affection sent by Bishops of the American Church who, finding it impossible to attend the reunion, wrote their words of reverent admiration for the person and work of Dr. Du Bose, to be read publicly some time during the reunion week. The Rev. Mercer G. Johnston, whose happy inspiration projected the reunion, kindly placed the Du Bose correspondence in the hands of the writer, and the following letter is chosen from among the tributes of nearly fifty Bishops, not primarily because of the extraordinary intellectual gifts of the Bishop of Louisiana, nor because as a student of the philosophy of religion he has read and re-read all of the Du Bose writings, but because he was among the very earliest of the doctor's students, and may be regarded as among the first of the doctor's interpreters.

"My dear brother," writes Bishop Sessums; "expressing my regret in not being present at the Du Bose reunion, I beg to send greetings, congratulating the brethren who will have the privilege of seeing and hearing Dr. Du Bose again, and wishing for the reunion the happiest success. I cherish for Dr. Du Bose abiding affection, reverence, and admiration, earnestly sharing in the feeling of gratefulness so widely and so deeply entertained for his teaching. He is as much beloved for the beauty and power of his personality as he is honored for his rare spiritual genius; and the contribution which he has made to the thought of the Church is surely one of the greatest of our time. The reality of the salvation which comes to men in Christ, with the responsibility which it lays upon human nature, and the glory to which it can uplift that nature, pervades his message."

The selection of Bishop Sessums' tribute from a host of others would seem invidious but for its value in interpreting the spirit of the Du Bose reunion, which is the sole intention of this article. If that end has been accomplished, it may not be irrelevant to glance briefly at the reunion itself. To use Dr. Sanday's figure of the Mecca, a goodly company of priestly pilgrims are gathering at our mountain shrine from East and West and North and South. The prophet has left his studious retreat, and is already in the midst of a throng of his disciples. The occasion is one of human, quite as much as theological interest. Picture a group of old students, taking their same old places in the same old exegesis lecture room in St. Luke's Hall, with the dear old doctor at his desk or table, his slight figure in one of its unconscious poses, his face aglow as he indicts Thayer's Lexicon "out of its own mouth," or rings the changes on *Metanoia!*

How seldom is it given human beings with the slightest semblance of reality to go through even the form of living their lives over again! How wonderful, then, when the college friends of long ago lure us into a conspiracy to do this very thing, and the good doctor, whom the whole world has since come to honor, is willing to join us in our little play! But of course the reunion means infinitely more than a reminiscence vitalized—consecrated memories re-enacted.

The doctor's last word will be his greatest word. His old students believe that the wisdom of the sage will be loftier, the vision of the seer clearer, the message of the prophet nobler, because of intervening time.

In his earlier years on the mountain, when first "his disciples came unto him," the doctor may have thought, but it would have been very remotely, of the printed page and published book as his medium of disclosure to the world of the truth as he saw it in Jesus. He recognized that the utterance of truth in and through a personal experience was the deep significance of the Incarnation; and Sewanee's training school for the ministry during the Du Bose regime became distinctively inspirational in its character and genius. Herein lies the almost sacramental significance of the present union. Before the world knew him through his writings, "his disciples came unto him," and knew him as their master and friend.

How THEN is Christ crucified to be partaken of by each one of us? How are His merits, how is His blessed Person to be communicated to us, that sinners should dwell in Christ, and Christ in sinners? By faith; for it is written, "That Christ may dwell in your hearts by faith"; by united prayer, for He has promised "Where two or three are gathered together in My name, there am I in the midst of them"; but most directly and especially by sacramental union, "for as many of you as have been baptized into Christ, have put on Christ," and "Whoso eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him."—*Keble.*

DO NOT MIND trifles: follow the Lamb whithersoever He goeth, to please Him and save your souls; not for any earthly reason.—*Keble.*

Department of Social Service

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IMMIGRANT PROTECTION.

NATIONAL and even international attention has been drawn to the prosecution of "white slavers" in Chicago. But in prosecutions we must of necessity, as Miss Grace Abbott, of the Immigrants' Protective League of Chicago shows, wait until the girl has been ruined, and then no fine or penitentiary sentence can undo the damage. Preventive measures should be undertaken. First should be the guarantee to every immigrant girl of a safe arrival at her destination, even if it can be done only by making inland cities like Chicago ports of arrival for immigrants just as they are ports of entry for imported merchandise.

At the railroad stations there is need, Miss Abbott declares, of the greatest caution. Friends and relatives often find it impossible to meet them because immigrant trains are sidetracked for other traffic. Upon their arrival they have often been turned over to private expressmen and cabmen, who overcharged and misdelivered them. "I remember one little Irish girl," Miss Abbott says, "who started on a wagon with a group of other immigrants for the south side. After going some distance the expressman discovered she had a north side address. After charging her four dollars, he put her off the wagon and left her. We have several cases of men and women who were abandoned by drivers and the addresses of their friends not returned to them, so that they were absolutely stranded."

In order to prevent this, the Immigrants' Protective League, in cooperation with the Chicago and Western Indiana R. R., maintains a building across the street from the Dearborn street station, where more than three times as many immigrants arrive than at any other station in Chicago. Here the name and address of arriving immigrants, the number of the expressman, cabman, or messenger boy to whose care they are given, and the charge which is to be made, are carefully recorded. Immigrants are given a card in their own language, telling them to complain to the League of any attempt to overcharge or mistreat them.

Although the League met with much opposition from the cabmen and expressmen when this system was inaugurated, immigrants who arrive at this station are now checked up and sent to their friends in the safest and cheapest way.

NEW YORK'S DOMESTIC RELATIONS COURT.

What should be done with the non-supporting husband, father, grandparent, or grandchild, is a question of great interest to society at large, but is of especial importance to the social worker, the economist, and the court, and it was to solve this question in a legitimate way that the Domestic Relations Court was established in New York City.

In describing the work of this new institution, Judge Cornell says in *City Life*:

"We magistrates of the Domestic Relations Court do not follow cast iron rules. We endeavor to carry out what was clearly the intention of the legislature in establishing our court; by keeping in touch with the families, by adjournment of the hearings, by friendly advice, and by the use of the probation officers, much good is accomplished and many husbands amend their ways. To assume jurisdiction over this class of cases is really judicial legislation, and to obviate that it is proposed to amend the law so that the Court of Domestic Relations shall have jurisdiction in cases where, by reason of the extreme cruelty of the husband or by reason of his absolute failure to provide his family with the necessaries of life, a wife is compelled to leave the home and is liable to become a burden upon the public.

"Our court has been in operation for more than ten months, and has, I feel sure, proved its usefulness. We could not have accomplished so much except for the cordial cooperation of the Department of Public Charities, and the able assistance of the Corporation Counsel's office. The S. P. C. C. is often of great service in the investigation of cases brought to our attention, and the warrant officers assigned to this court by the police department are in the main efficient. We feel that we could do better work by the wise amend-

ment of the law, by the employment of more probation officers, possibly by the assistance of friendly visitors."

PITTSBURGH, in common with other cities in Pennsylvania, has a remarkable power, which is of the utmost importance in connection with the intelligent control of its street development, but of which it has not hitherto taken adequate advantage; a power that appears to be denied to the cities of every other state in the Union, although effectively used in some other countries. Pittsburgh may legally lay out a street in anticipation of a future need, and yet postpone entering upon the land for construction or for opening it to the public. Until the city legally enters on the street, the owner of the land has the free use thereof, and he receives payment only when the opening takes place; but if in the interim he shall have erected any structure within the limits of the proposed street, he will receive no compensation therefor when the street is opened. Although similar laws have been declared unconstitutional in other states, this provision has been sustained in Pennsylvania, and the power has been effectively exercised in numberless cases since the middle of the last century. The procedure is to establish a building line, set back a certain distance from the street line, and to permit no new buildings to be erected in front of that line, but to pay damages only when the power to prevent the erection of a new building is actually exercised.

I FULLY AGREE with the California *Outlook* that the rule of the socialist organizations of this country, that when any member is elected to a public office he must file with the officers of the organization his resignation from the office he holds, to be accepted at their pleasure, is a silly one. A Socialist member of the city council of Berkeley recently denounced Mayor Stitt Wilson for not complying with this rule. After some discussion among the Socialists themselves the matter was dropped and an exception was made in favor of Mr. Wilson. When a man is elected to office he becomes straightway the servant of all the people. If he chooses to take the advice of one set of men in preference to another set, or to adopt one line of policy in preference to another, that is his affair, and he may do as he likes. But to place the power to put an end to his official career into the hands of a clique of men who are responsible—if responsible at all—only to a limited portion of the community, is entirely contrary to the spirit of free institutions. Such a scheme is not democratic, but autocratic. Verily, as Willard says in the same article, "if the Socialists expect to land anywhere in politics, they must get over this notion."

"WE HAVE NOTHING like your children's playground in London," Raymond Unwin, the London city planner, told some Chicago friends, "and I think they are an excellent idea. You have not the awful tenement problem of New York, nor the crowding of many houses on small lots that is noticeable in some of the eastern cities."

Mr. Unwin, at the City Club, said that suburban householders had formed themselves into communities, and instead of buying homes, bought shares in a holding corporation. Each householder in a community, he said, was allowed a certain amount for repairs, and he received a percentage of his rent back in dividends. He said the system is advantageous to the worker, who need not sell his home at a sacrifice if he moves away. Instead he may sell his shares, and the community buys them at par.

PHILADELPHIA'S unique housing situation does not blind her social workers to the existence of grave conditions. It is true that more than a million persons live in small houses scattered over a wide area, that the factories are well distributed, the transportation lines fairly well placed, and that there are relatively few tenements. On the other hand, the cellar is often used for living purposes in non-tenement houses, and to some extent there is overcrowding both of buildings and occupants. The surface drainage also is criticised, and so is the water supply. Many families are dependent upon fixtures used in common by from five to ten other families. In still other instances eight or ten dwellings have but one hydrant for all. It will not do to be lulled, says the *New York Evening Post*, into fancied security by the possession of unusual advantages, and the Philadelphia committee shows rare foresight in beginning a campaign in time.

IN A PAPER read before the Philadelphia conference on city planning, Ernest Flagg declared his belief that the high build-

ings had taken possession of American cities and could not now be controlled by legislation. He said that the limit had not yet been reached, and that structures of 2,000 feet in height are a possibility. These high buildings in his judgment will necessitate a new style of architecture for public buildings, which are now made to look squat and ridiculous. In the opinion of others who may be regarded as equally competent to judge, the high building is not an inevitable result of present tendencies. Naturally Mr. Flagg, who has planned many of the awkwardly high buildings in New York, is not anxious to see his specialty lose caste.

THERE IS ONE extremely suggestive feature of the new Washington compulsory compensation law, namely, a definite statement in the measure itself that compensation legislation is not inconsistent with constitutional rights, as it is necessary for the common welfare, and therefore, being within the police power, not subject to the constitutional limitations underlying private controversies. The law covers the extra-hazardous industries and includes practically all work except domestic service, agriculture, and certain forms of handwork. The plan contains features of state insurance. The funds are to be administered by three industrial insurance commissioners, with their assistants, who also keep statistics of accidents.

TWO YEARS AGO a formidable alliance, the "Cleveland Ministers' Union," was created in Cleveland by three hundred clergymen of various communions. The most important part of its organization was its committee on Social Betterment. Dean DuMoulin was chairman of this committee and directed its investigations and recommendations. The Dean in the past two years has also been chairman of the Social Service committee of the Cleveland Clericus, and through this dual capacity as chairman of both these committees, has been able to interrelate them in such a way that they have worked in full union and sympathy, and the influence of the Clericus has thus been made quite definite in social betterment work.

THE KEYNOTE of the visiting nurse movement is found in this sentence from the chapter on Principles, in Miss Waters' book on *Visiting Nursing in the United States*: "The requirements of the visiting nurse are not only practical and professional, but in a large measure spiritual. Purity of motives, integrity of work, and broad social conceptions of duty to mankind, are for her not remote ideals, but necessary qualities in satisfactorily carrying out the daily routine."

"RISKS IN MODERN INDUSTRY" is the title of the last volume of the *Annals* of the American Academy of Political and Social Science, being composed of the papers read at the last annual meeting. The volume is divided into four parts: Industrial Insurance and Retiring Allowances; Industrial Accidents and Their Prevention; Legal and Constitutional Questions Involved in Employers' Liability and Workmen's Compensation and Legislation concerning these subjects.

SECRETARY NAGEL in a recent speech defined legislation as the expression of public opinion, and declared that when the ethical standard of the community is built up to demand legislation for the protection of life, such legislation will follow. This demand on the part of the community has, he held, now come into being in certain directions.

NEW YORK is considering the advisability of enacting a law to restrict the hours of drug clerks on active duty. It is contended, and with force, that drug clerks are kept on duty too long. If this is true the danger can readily be understood. It is a matter of life and death in many cases.

AN EFFORT is making in Sheffield, Ala., under the leadership of the Rev. Joseph H. Harvey, a priest of the Church, to establish a union of the clergy of the city for the promotion of such work as the United Charities and the civic improvement societies.

A CONVENTION of social workers interested in the opening of school houses for recreational and general educational purposes is to be held in September either in Madison or Milwaukee.

SPokane is to have policewomen in her parks.

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.

"INEXPEDIENT AT THIS TIME."

To the Editor of The Living Church:

MUCH has been said for and against the proposition to change the legal designation of the Church in America. Perhaps the argument that has been most cogent in deferring action is the one based upon alleged present inexpediency. The following words from Sydney Smith's *Fallacies of Anti-Reformers* have a direct bearing on this position:

"PROCRASTINATOR'S ARGUMENT—*Wait a Little; This is not the Time?* This is the common argument of men who, being in reality hostile to a measure, are ashamed or afraid of appearing to be so. *To-day* is the plea—*eternal exclusion* commonly the object. It is the same sort of quirk as a plea of abatement in law—which is never employed but on the side of a dishonest defendant, whose hope it is to obtain an ultimate triumph, by overwhelming his adversary with despair, impoverishment, and lassitude. Which is the properest day to do good? which is the properest day to remove a nuisance? We answer, the very first day a man can be found to propose the removal of it; and whoever opposes the removal of it on that day will (if he dare) oppose it on every other."

Yours truly,

Seranton, Pa., August 9, 1911.

BENJAMIN L. LATHROP.

SOCIALISM.

To the Editor of The Living Church:

IN regard to this matter of Socialism, why should we not apply something of that same spirit which you so ably set forth in your editorial on the magazine article of the Bishop of Michigan? Because we find certain functions of our modern society miserably twisted and distorted, why should we toll that society into the grave and look for a new one? We are in danger of staring so hard at the distortions that we do not see the society itself. Capital runs amuck and brings on injustice, dishonesty, corruption, etc., so we call it unrighteous and proceed to destroy it. Similarly our head bumps the door-post and brings on a headache, so we call our head a nuisance and cut it off!

The fact is that capital and labor are complementary—either one alone is useless. The capitalist supplies the equipment, the laborer supplies the work, and the result is the finished product. Idle equipment is useless, but idle labor is equally useless. It is true that the capitalist has exploited the laboring man, but is that any reason why we should not only exploit but actually destroy the capitalist? They both deserve their share of the profits. The capitalist puts in wealth and brains, while the laboring man puts in muscle and skill. Are not both entitled to share the proceeds? To be sure, there are the "idle rich" who refuse to work, and keep the divorce courts busy, but on the other hand are the drunken laboring men who also refuse to work and keep the police courts busy. I do not by any means wish to uphold the policies of the average capitalist, but I do believe we could not well get on without capital. Vest your equipment in the State if you like, but nevertheless it would be capital just as much as when owned privately.

Socialism is seeking by laws and regulations to set all men on a position of equality where all shall bear equal burdens and receive equal returns, with a view to making life happy for all. That is an impossibility. You can't legislate men into happiness. What is a heavy burden to one is a small matter to another. What will worry the happiness out of one life will make almost no impression on another. What would fill the measure of one man's desires would but whet the appetite of another's. You would have to make over each individual man and woman, and you can't do that by laws. Laws may impose the same duties, but they cannot equalize lives. There was a novel published not long ago called *The Scarlet Empire*, by David M. Parry. It is fantastically impossible, very light, and of small literary merit, but it shows in highly lurid colors the inevitable misery in a state where absolute social equality is being exercised. It shows, in fact, the impossibility of it. We must have leaders, and unless the leaders are above the people, their leadership is a myth. That means inequality. It means that leaders are going to be non-producers and yet they will earn their right to a living. But they will earn it not by what they produce but by what they teach others to produce. Unless we had such leaders, we should have no progress. We would all be sitting in a national Quaker meeting waiting for the spirit to move us all at once, lest one should have an unequal advantage over another.

No, the Church can ill afford to take any radical stand in favor of Socialism. Yet the Church cannot overlook the needs of Society. What the Church can do is to enter on that same *via media* in social affairs, of which we speak so often in the matter of Church Unity. Modern society needs considerable remoulding. The Socialists have some splendid instruments with which to mould. Then let the Church encourage the moulding, but not the destruction. By all means let us preach the universal brotherhood, unselfishness, mutual recognition of rights, business honesty, and all the rest of it, but let us not be Socialists. We want a socialized society and not a legalism. That is a glorious vision, to be sure. Our Lord undoubtedly advocated many socialistic reforms, but our Lord could never have been a Socialist.

FRANK F. WILSON.

Chicago Heights, Ill.

SUMMER RELIGION.

To the Editor of The Living Church:

YOUR editorial in this week's issue of THE LIVING CHURCH on "Summer Religion" is one that every clergyman should read, especially those in parishes where summer people are apt to go for recreation.

This parish is on Long Island Sound, and there is a large number of summer visitors around us. On Sunday afternoons in July and August I hold services at one of the summer resorts, and have had large congregations. I make it a practice to call at each house, whether Church people or not, and find out where they go to church, and extend an invitation to the afternoon service. Many have informed me that in all the years that they have been at summer resorts my calling was the first time that a clergyman ever came to see them, and that they supposed that they were not wanted. I might add that the attendance at the parish church has been increased also.

In Madison, where the afternoon services are held, the Congregational church have most courteously given me the use of their chapel for services, and we have been most careful not to do anything that might encroach on their morning service.

If more of our clergy would extend a little attention to "summer visitors" they would find that they have not lost their religion.

Guilford, Conn., August 12.

EDW. LIVINGSTON WELLS.

To the Editor of The Living Church:

IN your editorial of this date there is a sentence so true that it is almost trite: "The Church does little more than mark time in midsummer." What an arraignment that is! The Church has "marked time" too often throughout the ages, and now, while it is marking time, there are the hungry and naked and poverty-stricken and diseased all over the world who are cursing us as we pass by on the other side.

It is all very well for those of us who can to take vacations and enjoy the green fields and the blue sky, but what of the fever-stricken mothers and starving babes in the tenements of our great cities? What of the dwarfed child-laborers in our factories all over the land? What do they know of "the laughter and joy" that are "natural to children"?

"Vacation affords no cause for prayerlessness." But when will the Church wake up to the fact that prayers and swinging censers are not all of religion? When will it stop marking time and go forward at the double-quick into the battle against sickness, poverty, and sin? If the Church continues to mark time, even in summer, its commission will soon be taken from it. To quote again, this time from another article in this same issue: "To say that sickness and suffering are evils is to utter a commonplace; to insist that the Church has power to rescue men from them is a Christian truth, but one that certainly needs to be emphasized in an age still suffering from the spent wave of materialism."

Vacation from our usual tasks is not license to idleness and selfishness. It is an opportunity to use our added leisure for the uplift of humanity; that we may accomplish more, not less. Your editorial suggests some Sunday activities. Why not use our weekdays too? If in no other way we can find time to inform ourselves as to what the Church and other organizations are doing as regards Social Service. It is far more interesting reading than the usual "porch literature" with which so many deaden their brains and their consciences.

Very respectfully,

Oxford, Miss., August 12, 1911.

JAMES V. BOWEN.

TRUTH.

As a sea bird soaring in purity
Amid mist only fairer seems,
So Truth discerned through obscurity
Transcendent in beauty gleams.

HARRIET APPLETON SPRAGUE.

Literary

MR. GLADSTONE'S RELIGIOUS CORRESPONDENCE.

Correspondence on Church and Religion, of William Ewart Gladstone. Selected and Arranged by D. C. Lathbury, with Portraits and Illustrations. New York: Macmillan Co. 2 vols., \$5.00 net.

These two stately octavo volumes have lain long on the reviewer's desk, waiting for an adequate *resumé* in this place. But where all is so suggestive of comment, even an enthusiastic reader scarcely dares to begin. We have here classified groups of letters from Mr. Gladstone's earliest manhood, on "Church and State," "Ecclesiastical Patronage and University Reform," "The Oxford Movement," "The Scottish Episcopal Church," "The Controversy with Rome," "The Controversy with Unbelief," "Education," and personal Letters to his children and others. There are notes, appendices, and a fairly good index of names.

Letters of clever people are always worth reading; indeed, a well-prepared "Life and Letters" is, we think, one of the most fascinating of all books. Here part of that interest is necessarily forfeited because the collection deals only with one side of Mr. Gladstone's life and thought; and for some reason the general effect is not so agreeable as in that companion collection of Lord Acton's Letters to Mary Gladstone. Possibly this may be due to Gladstone's literary style. You know, maybe, the tale Richard Le Gallienne tells, of the dying Dissenter in whom theological laxity accompanied literary discrimination. One of his Dissenting brethren, calling, volunteered to "read the Bible," i. e., to open it haphazard and read whatever first appeared, by way of consolation. He lighted upon a particularly tangled piece of Pauline metaphysics, and blundered on through its parentheses until the invalid could bear it no longer, but groaned: "What a wretched style poor Paul had! Almost as bad as Mr. Gladstone's!"

Then, too, the editor might have used his shears to great advantage, at least so far as the general reader goes. Scores of pages are given up to dead controversies, or choked with the dust of "Establishmentarian" questions as to the relative positions of Church and State. Fortunately, the American student, duly warned, can skip all that with no detriment.

The outstanding feature in the portrait of Gladstone the man, painted here (albeit unconsciously) by himself, is his real and ardent love to Christ and the Church. Political exigencies drew him hither and thither; consistency was a characteristic never particularly noticeable in him. As a statesman he seems to many of us much overrated, notably by himself. But though he might go wrong a hundred times, and blind himself to the full consequence of his changes of position under the goad of opportunism, yet, once the question was clearly stated as involving the faith and order of the Church and her spiritual freedom, he was no longer the astute politician, but the good knight of God, prepared to go all lengths in defence of Christ's Bride, his own spiritual mother. That, too, in no narrow insularity. He was always right on the Eastern question, and opposed that most immoral alliance with Turkey which is the deepest blot on England's history in the last century. Beginning as a stout champion of "The Establishment," he came early to see that the dubious blessings of that arrangement might be bought at too high a price; and that "Church Defence" had far more to do with the preservation of the Catholic inheritance of the English Church than with safeguarding her endowments, sacrilegious as it would be to rob her of them. Yet when it was proposed in some rash scheme of readjustment, to take away the ancient fabrics from their rightful owner, he said, "I would fight with my hands to prevent that." Or again, in a yet more sacred cause: "My mind is quite made up that, if belief in the Eucharist as a reality is proscribed by law in the Church of England, everything that I hold dear in life shall be given and devoted to the oversetting and tearing in pieces such law, whatever consequences of whatever kind may follow." *Euge!*

Mr. Gladstone's attitude towards serious unbelief is most suggestive, and not at all that of the hard dogmatist. Reading his letters, however, on *Robert Elsmere*, that dynamite bomb filled with sawdust and long ago forgotten, one can imagine how he would have dealt with the same writer's current serial and its absurdly distorted picture of religious conditions to-day.

The letters on the Roman controversy have lost none of their force in the years since they were written; and the whole correspondence with Manning and with Acton is wonderfully interesting. Altogether, the work is monumental; and it is no small glory for the Church of England that she inspired such passionate loyalty and devotion in the foremost figure of his generation, the chief of his country's council of rulers, the most encyclopaedic of scholars, the most irresistible of personalities. For Gladstone, above all, was a Catholic Churchman. What an Archbishop was lost when he entered Parliament!

W. H. VAN ALLEN.

AMERICAN BIOGRAPHY.

TWO NEW BOOKS of American biography will be found of timely interest. In *The Life of Harriet Beecher Stowe, a Centennial Volume*, by Charles Edward Stowe and Lyman Beecher Stowe, her son and her grandson respectively, one learns to love the simple, beautiful character whose great work played such a part in American history. One is not surprised to learn that at its first appearance, *Uncle Tom's Cabin* was as fully appreciated in the South as in the North. It was not until the influence of the book was seen to be so potent a factor in anti-slavery agitation that both the book and its author became detested and then hated in the former. One feels that in this the southern people have not been altogether just to themselves, not to say to the book and its author; for Mrs. Stowe carefully made all her lovely, beautiful characters to be native Southerners and her vicious characters to be of northern birth. If the South, in this generation, would read the book, we believe it would be both a pleasure and a benefit to them. One regrets, too, that Mrs. Stowe's later books should not be better known and appreciated, and it is difficult to find the cause of it, except that to have one's first book become so great a sensation is apt always to be a disadvantage to an author. This biography of Mrs. Stowe, written by those who are best fitted to do it, is most welcome. [Houghton-Mifflin Co., \$1.50 net.]

To see Theodore Roosevelt from German eyes, as we do in *From Rough Rider to President*, by Max Kullnick, is not a disadvantage. Rather is it an aid in the formation of a just perspective concerning the greatest of living Americans and perhaps the most difficult of them to analyze. One feels that American institutions will hardly be respected in Germany as the reader of this book learns of the continuous series of abuses which Roosevelt has sought to cure, in the city, then in the state of New York, and finally in the nation. Here and there one detects an inaccuracy or a misunderstanding of things American such as would be natural to a foreigner, and the translator, Professor Frederick von Reithdorf, has evidently stuck very closely to the text, not even correcting such a palpable mis-statement as the enumeration of "the purchase of the Danish Antilles" among the accomplishments of the Roosevelt administration (p. 263). But the book is a very interesting one, and perhaps rather more disinterested—though hardly less laudatory—than some of the earlier volumes on the same subject. Well may one be proud of the honor in which our great ex-President is held by the civilized world. [A. C. McClurg & Co., \$1.50 net.]

CITY GOVERNMENT BY COMMISSION.

Ford H. MacGregor has written, and the University of Wisconsin has published through its Extension Division, a most satisfactory brochure on this most interesting phase of municipal development. It contains a discussion of the essential features of this new programme of municipal administration and the comments and observations are sanely and effectively made. Mr. MacGregor regards the essential features of commission government to be: A complete centralization and concentration of all power and responsibility in a small council or commission and the election of its members by the whole city and the short ballot. The comparative analysis is very well done considering the space in which it is done. The bibliography is almost too full, but it appears to be complete or nearly so, and that is a merit to the careful student of the subject.

Mr. MacGregor (who is in charge of the Municipal Reference Library of the University), closes his interesting work with this conclusion: "As a form of municipal organization, commission government offers a superior plan to the old common council system in view of the functions which the modern city is called upon to perform. . . . Its ultimate success will depend largely upon the purity of its election system, and the adoption of improved methods of accounting and enforcing publicity and popular responsibility. The city must go all the way in adopting methods if industrial standards of efficiency are to be maintained."

From the point of view of makeup it is to be regretted that in place of a uniform page heading kept up from the first page to the last, the printers did not insert descriptive page titles. The latter arrangement adds to the value of a book which is used for reference purposes as this one is likely to be used. (151 pp. 40 cents, paper.)

C. R. W.

MISCELLANEOUS.

Christian Science Weighed and Tested. By the Rev. George W. Sandt, D.D., Editor "The Lutheran." Philadelphia: General Council Publishing House.

Catholic Faith and Christian Science. By John Brooks Leavitt, LL.D., Warden of the P. E. Church of St. Mark's-in-the-Bowery. New York: Thomas Whittaker.

The first of these little books is an admirably clear and interesting *exposé* of the essential inconsistency between Christianity and Eddyism, and of the utter inconsistency of Eddyism with itself. It is a reprint of editorials from the *Lutheran*, and bears the marks of journalistic haste. The proofreading is bad; and surely Nirvana

is rather Hindu than Chinese (p. 43). But the book is useful and interesting. Mr. Leavitt's pamphlet is characterized by all the author's peculiarities, especially by definitions proposed by himself and no one else. The appendix is apparently an example of the danger of answering "freak" advertisements. We need not take the brochure seriously. P. I.

IN THE second volume of "Twice-Born Men," entitled *Souls in Action*, Mr. Harold Begbie continues his transcripts from the annals of the "rescue missions" of London. Even his own hard and self-satisfied bigotry, his own ignorance of faith and fact, can not spoil the beauty of the tales he tells, a dozen or more in number. They are stories of men and women who have fallen far, and whom the love of Christ has brought back to the things that are more excellent. Drink and impurity are the two deadliest foes, there as here; and the perils of even "moderate" indulgence in alcohol are not overdrawn. The experience of every parish priest or Christian worker could parallel all these narrations, for though "God fulfils Himself in many ways," the result of that fulfilment is always the same. One would not dim the glory of these faithful Wesleyans who have served their Master and ours so well; but Mr. Begbie's exasperating misuse of psychological slang (evidently the result of a hasty reading of William James) and his venomous attacks upon the Church of England, are dead flies in the ointment. If only some one else had written the book, with Mr. Begbie left out, it would be pleasanter and more edifying reading. "The Christlessness of bitterness and animosity" is one of Mr. Begbie's good phrases (p. 34). But how does he harmonize his own railing accusations with it? "The enthusiasts for sacerdotalism," he writes, "have obscured the Light of the World, and obstructed the Way, the Truth, and the Light. While they should have been seeking and saving the lost, they have been altering the fashions in Church millinery, and composing a new etiquette for the altar. While they should have been turning the hearts of the disobedient to the wisdom of the just, they have been searching the musty service-books of mediaevalism for a new eringe. It is not the Light of the World they make to shine before men, but a forbidden candle on a forsaken altar." Magnificent, but not war; nor even half true. The good man has evolved a typical "sacerdotalist" out of his own ignorance, and rails at his own invention. We, who remember when Dissent had not discovered the slums of London, and when Lowder and Mackonochie, Mother Kate, and all the goodly band of confessors for Catholic faith and practice, were toiling heroically in the midst of the vice and poverty that Mr. Begbie has only just learned about, can afford to smile, rejoicing when men revile us and our brethren, for Christ's sake. If Mr. Begbie had knowledge of men and manners, with a slight theological education, his books would be even better reading than they are.

One can not forbear quoting a single passage from the tribute to Mrs. Hugh Price Hughes. A woman drunkard was on the point of yielding to drink: "But I caught sight of Mrs. Hughes' photograph standing on the table, and I could not disappoint her." Excellent; quite the spirit of the Seventh (Ecumenical) Council's doctrine concerning eikons. But the picture of the Blessed Virgin, or of our Lord on His cross, would find no place in Mr. Begbie's methods. Why not? [*Souls in Action*. By Harold Begbie. New York: Geo. H. Doran Co.] P. I.

LAST YEAR we noticed a volume published anonymously, by a Roman priest in regular standing, consisting of Letters to the Pope on Modernism in America. The same writer has just given forth a novel, apparently autobiographical, and permeated with the same spirit of rebellion against papalism and ultramontaniam. It is *The Priest: A Tale of Modernism in New England* (by the author of *Letters to His Holiness, Pope Pius X.*). It is not without very real literary merit; the transparent sincerity of the author, who has looked into his own heart and then written. It is rather crude as a piece of fiction; but there are bits of description photographic in their hard realism, and vivid portraits etched with *aqua fortis*. The tale is of a young Irish-American priest, educated at Rome, who comes back to take the task of starting a parish in a staid New England village just at its transition into a manufacturing center. The work is hard, but he loves it; until the jealousy of his brethren and the petty tyranny of his Bishop drive him into closer intimacy with the local Unitarian minister, a paragon of scholarship, *bonhomie*, and mystic devotion of a sort very common—in "liberal" fiction! The end of it is, that intoxicated by German criticism, he abandons his old faith, refuses to be disciplined, and is left on the threshold of falling in love with the local magnate's daughter! It is painful reading at best: one prefers him before he had ever heard of Harnack. And if American Modernism has no better consummation for its votaries, the sooner it collapses the better. The book is to be read, however, by those who think that internal controversies are a peculiar possession of our own, and that one escapes into an atmosphere of peace by submitting to the Roman Patriarch. (Sherman, French & Co., Boston, \$1.25.)

W. H. VAN ALLEN.

Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

THE time is approaching when we shall begin to look for the announcements of the Departmental Sunday School conventions. Under the new canon it is the duty of the presiding Bishop in each Department to summon, before October 17th—i.e., a year from the date of the passage of Canon 55—a Sunday School convention consisting of five delegates from each diocese or missionary district in the department. The First Department will hold this convention in Portland, Maine, and the Fifth in Milwaukee, both in connection with their respective missionary councils in October. Similar arrangements may be in process in other departments, but in two of them the preliminary announcements for the missionary council do not show that a Sunday school convention is to be held at that time. In one of them arrangements have been made for a Sunday school conference, but that is hardly what is in mind under the canon.

THESE SUNDAY SCHOOL CONVENTIONS may and should prove themselves to be of very great value to the Church. Not only have they the responsibility of electing, each of them, two members of the General Board of Religious Education, but they should be centers of enthusiasm and inspiration for progressive Sunday school work in exactly the same way that the Department Missionary Councils are in missionary work. The delegates to these conventions have been chosen by the councils, conventions, synods, or convocations of the dioceses or districts; or authority has been vested by these bodies in the Sunday school organizations within the same to appoint the delegates. It is earnestly to be hoped that this fall will see an enthusiasm in Sunday school matters that will do more than promise great results. We shall hope to publish the programmes of these conventions, as they are announced.

SUMMER SCHOOLS for Sunday school workers have evidently been welcome opportunities in more districts than we have reported. A letter from the diocese of Los Angeles tells of the school held July 11-14 at Redondo Beach, Calif.; the tenth annual session, by the way, according to the announcement. The attendance numbered all told 200. The programme is most suggestive and shows a wide, yet well-correlated range of topics. Among them we note Bishop Johnson's opening address on "Essentials in Sunday School Teaching," addresses on the Old Testament, by different persons, on Organization, on the Lesson, a model Lesson in Primary Department, Bible Story Telling, by Dr. A. A. Butler, who also presided at the closing Round Table Conference; missionary topics, teacher training, the Influence of the Home on the Sunday School, and both of them as Agencies in the Preservation of Morals, show how wide the scope of the work was. We congratulate the Rev. C. S. Mook and his fellows of the executive committee on what they accomplished. In October there is to be a two days' Sunday School Institute at Redlands, Calif.

PHILADELPHIA waits until the week of September 25-29 for her Training School for Teachers. It will be held at the Church Training and Deaconess House, 708 Spruce street, and application for the entertainment of ladies at the House should be made to Deaconess Sanford at that address. The sessions are arranged for the convenience of those who cannot give up the whole day, and will last from 3:30 to 9 p. m. The first series of lessons is on subjects connected with Story Telling and work in the Elementary Grade. The second period is given up to teaching about missions and the last two days the Prayer Book. After supper each day Dr. Duhring will conduct a conference, and the evenings will close with illustrated lectures on topics connected with Church History. There will also be an exhibit of Sunday school and missionary literature.

THE WASHINGTON Sunday School Institute will hold its meeting in October and it is purposed to have an exhibit of missionary work by the Sunday school as well as of ordinary Sunday school methods. Mrs. G. L. Johnson, Susan, Matthews County, Va., is in charge of the exhibit and would be glad to correspond with any who may be able to aid in making this an especially valuable exhibit.

THE IMPORTANCE of graduating exercises in Sunday schools is becoming more clearly recognized. The *Diocese of Chicago* gives a most interesting account of the work done by Christ Church Sunday school, Winnetka, in that diocese. On Sunday, June 18th, twenty-three members of the Primary Department were promoted to the Intermediate Department. "On the preceding day the mothers of children in this department were invited to the Sunday school rooms to inspect the work done by the various classes and to hear the methods of instruction explained." The next Sunday the regular commencement of the school took place, and four young ladies received diplomas of graduation and the "Honor Roll for a perfect record of attendance and lesson preparation from Easter until the close of the Sunday school session" was read; and medals awarded after service.

This school at Winnetka is thoroughly graded along the lines of the public school, and following the general outline of the curriculum set forth by the diocese, in the preparation of which the rector, the Rev. H. W. Starr, took an active part. So successful has the school been that it has become necessary to project a special Sunday school building in which adequate facilities will be offered for the work. It is an excellent example of what can be accomplished under the graded system by enthusiastic and faithful workers.

THE TEACHING OF RELIGION was the subject of an address delivered by the Rev. T. W. Harris, rector of Littleton, N. H., in June, before the teachers of that city. It is a masterly resumé of the whole question from a comparative standpoint:

We have put before us the condition, under state laws, in the United States, and this is then contrasted with the importance attached to religious teaching in Germany, France, and Great Britain. We are told that "to a large and increasing number of people, this practice [of eschewing in our public schools all religious instruction] has been unsatisfactory and is constantly becoming more so. It is unsatisfactory in theory. Religion plays so large a part in human life, and has had so important a share in shaping history, that no institution or system of learning which thus utterly ignores it can minister completely to the needs of its students, or conduce to that 'complete living' which is declared to be the great aim in all education. It is unsatisfactory in practice; for the neglect of systematic religious teaching by authority is fast leading to the decadence of religious knowledge." Mr. Harris then points out the failure of the Sunday school, in the vast majority of cases, to supply this lack in the educational system of the country. His grounds for this statement are interesting. They are: 1. "The lack of means on the part of most churches to provide the material equipment needful. 2. The lack of motive on the part of Sunday school teachers. 3. The lack of obligation; that is, the voluntary character of Sunday school membership and attendance. [This he applies to parents as well as to children.] 4. [The resultant destruction of] that interest on the part of the children which is the basis of sound teaching. 5. The inconsistency of attending school, even for religious instruction, on Sunday. 6. The utterly inadequate amount of time that can be given on Sunday to religious instruction." "Our people," he continues, "are really beginning, at last, to see the neglect into which the religious education of the young has fallen among us; to realize the importance of sound instruction in Christian morals, as the necessary basis for moral living; to realize that because of this lack of moral education, alarming signs of moral decay are beginning to appear in our American life, especially among our young people; and to ask how the great lack of moral and religious training can be supplied, consistently with our cherished national policy of religious freedom."

TO THE SOLUTION of this problem Mr. Harris addressed himself in his closing paragraphs:

Learning from Germany and France, he suggests where practicable the "setting apart of certain hours of the school session twice or thrice a week for religious instruction," where children of different church groups could be taught, by approved teachers, with the "mighty force of public authority behind it," religion, as each Church conceived the same. Children who did not belong to some such group might be taught according to the French schedule for moral instructions, or some similar system of moral instruction with the simplest theistic basis. Or, bright vision of a coming unity, and as a means to further the same, children might be brought together into "larger groups for instruction in those great fields of Bible history and Christian morals, which form, after all, the great foundation for the moral quality of human life, leaving our respective catechisms and systems of doctrines and worship to the several churches to deal with in their several ways. This would relieve our Sunday schools of the heaviest part of their burden, and leave them free to give more attention to those special duties to their own children which are now too often neglected, or allowed to crowd out these weightier foundation studies to which belongs the first place."

AFTERMATH FROM A SYLVAN RETREAT.

BY THE REV. UPTON H. GIBBS.

VII.—LIFE AND THE SANCTUARY—ITS VALEDICTION.

GOD'S acre is about to receive a new tenant. Friendly hands have been arranging the sanctuary for the farewell rites with which earth is consigned to earth, dust to dust, ashes to ashes. I am sitting in the vestry with the door open, and as there is yet an hour to wait, I will pass the time in jotting down these random thoughts, suggested by the scene.

It is a beautiful day. The sun is pencilling the edges of the leaves with gold, birds are flying from tree to tree, flowers are flaunting their colors and wafting their perfume. Such a contrast to what the mound of freshly upturned soil by the open grave indicates! "In the midst of life we are in death"; such is the solemn truth. And yet I am glad the sun is not veiled and that the sky is bright and serene, for with the notes of the birds and the hues and fragrance of the flowers they tend to relieve the gloom of the occasion and exercise a soothing effect.

If we must part with our dear ones, how comforting it is to think of their loved forms resting quietly amid such peaceful surroundings, in the kindly bosom of our mother earth, warmed by the golden sunshine, fanned by leafy boughs swaying gently in the breeze, decked with a mantle of green encrusted with floral gems, and soothed by the lullabies of feathered songsters. As I look out on the hallowed spot, over which the cross casts its protecting shadow, and where already lie some who are sleeping the sleep which knows no breaking until the morn when we all shall wake, I murmur to myself, "After life's fitful fever, they rest well."

On such an occasion the worth and dignity of my office are confirmed and magnified. Who else with authority and assurance can meet the situation? Who else can undauntedly confront the grim reaper and strip him of his terrors? Who else dare fling him the challenge, "O death, where is thy sting; O grave, where is thy victory"? Men in the hey-day of life may deem the priest of small consequence, but in the hour of death he only, of all their fellows, is best equipped to meet their necessity.

In spite of the beauty of the burial service, there is felt to be something lacking. This want has been partly met, at the last revision of the Prayer Book, by the rubric at the end of the lesson, permitting the use of "the Creed, and such fitting prayers as are elsewhere provided in this book." This fortunately gives a wide latitude to the officiating minister, to supplement as he deems best; a permission of which I am glad to avail myself to the utmost.

But why does the service itself seem not sufficient? The reason is, because it is not remembered that it is only a part of a progressive series. The Church contemplates that the soul shall not depart unhouseled and unprepared. She has provided the office of the Visitation of the Sick with its provision for examination of conscience, shriving, the reception of the viaticum, and the impressive commendation of the passing spirit into the hands of a faithful Creator and most merciful Saviour.

When this has been done, the burial service, whose main purpose is for the interment of the dead body, is amply sufficient. Examine its structure and it will be seen that this is for what it primarily has been designed. The sentences, the psalms, and the lesson refer principally to the cutting off and resurrection of the body. Thus it comes that there is very little reference to the deceased personally, because he has already been ministered unto and speeded on his way. But unfortunately, this is frequently neglected and omitted.

However, whether there has been prior preparation or not, it is most comforting to offer up a specific prayer for the welfare of the soul, while its tenement of clay is about to be laid in the grave. It may be stretching a point, but I do not hesitate to use the Commendatory Prayer, and my experience proves that this is of great consolation to the bereaved. I do not wish to be controversial, but when the time of my departure is at hand, I would say to those I am leaving behind—

"Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day."

We are bidden to pray for one another, and there is no hint in Scripture that this duty and privilege are ever to cease, whether in this world or the next.

I hear the sound of approaching steps and subdued voices,

so I must vest and be ready at the door to proclaim over the remains of a victim of death that glorious promise of emancipation from death:

"I am the Resurrection and the Life, saith the Lord: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me, shall never die."

"THE GERMAN REFORMATION."

A VERSION FOR AUGUST READING.

Canto I.

Old Tetzel with indulgences in fifteen-seventeen
Came waddling up to Wittenberg to peddle on the green.
Said he: "Each time within my box you drop the Pope his rates,
A soul from Purgatory shoots right up to Heaven's gates!"
Now Luther was an S.T.D., though only thirty-four,
So he posted up his theses on the Wittenberg church door.
Next year they cited him to Rome, but Martin wasn't scared,
He answered up right smart, he did: I don't see how he dared!
He told how Tetzel had gone on, and joked and talked and boasted—
Appealing from the Pope-not-wise to the Pope-when-better-posted.

And Martin came back home again and didn't care a speck
'Bout popes and cardinals and such; but next year Mr. Eck
At Leipsic got him going some; for Martin he got mad.
He said the keys were not the Pope's! (It really was too bad;
He'd had 'em such a long, long time St. Peter's lock to pick.)
Then Martin scoffed at councils and became a heretic.
Next Ul von Hutten butted in—it's fifteen-twenty now—
The Pope he fired Martin: it made an awful row.
He did it with a mighty Bull of Excommunication,
But Martin burned the Bull and wrote to the Nobles of the nation.

Next year they called on Martin for to make a big retraction,
But Martin said he'd writ them words and wouldn't take back a fraction.
There's somethin' queer about that deal! (Oof, how a fellow squirms!)
There's not a word 'bout eating, but their Diet was "Of Worms."
Well, they condemned Martinus—the "Prophets" did some squirmin';
But Martin hiked to Wartburg for to put N. T. in German.
In fifteen-twenty-two the Reformation's going strong,
Martin came back to Wittenberg to help the cause along.
He found the North progressing fast, fanatics on a spree,
He quickly put their muzzles on and published his N. T.

Then Martin used his pen awhile on German sacred song
And preached on "Love" and "Order" to help the cause along.
But preaching couldn't stop the knights from risin' up an' kickin'.
The princes took and turned around and gave the knights a lickin'!
And next the peasants started in; but, 'fore they'd had their spree
Poor Sickingen had been laid out in fifteen-twenty-three,
In fifteen-twenty-four and five the peasants rose and fought
Expecting help from Luther—but Martin wasn't caught—
He told the lords to chop 'em up, a dreadful sight to see,
And from that time he lost a pile of popularity.

Canto II.

Now not content with single life, and making some excuse,
He married Sister Katherine (it raised the very deuce!)
In fifteen-twenty-six The League of Torgau got together
With Hessians, Saxons, other Prots—it looked like stormy weather.
For up there sprang another League, at Dessau, in the north,
Composed of Old-Church princes—they sent their couriers forth
And all hands got together (hear them mutter "Dog!" and "Liar!")
But they fixed up State Religion after much hot air at Speier.
In fifteen-twenty-seven there wasn't much to see
Except the Visitation in Electoral Saxony.

But two years later, in the spring of fifteen-twenty-nine,
They dug up Worms decisions; but several wouldn't sign.
This Second Speier Diet required each German state
Which had conformed to Worms' decrees to keep on, as of late,
Enforcing them; while others who had shown some hesitation
Were to allow the Roman Mass and have no innovation.
Five states and fourteen cities had so much on this to say
That they earned the name which is so dear to Protestants to-day.
Then Martin and Melancthon went to Marburg hand in hand
To debate with Huldreich Zwingli, who had messed up Switzerland.

On Fourteen of the Articles they did agree, it's true,
But on the last they couldn't find a common point of view.
The Zwinglian advances were repelled upon that day
And the Swiss and German movements went each its separate way.
From June until November of fifteen-thirty year
The Diet sat at Augsburg; 'twas there that you could hear
A Confession named for Augsburg read out from head to tail,
Likewise the "Tetrapolitan," negotiations fail,
And late in bleak November they decided that next spring
The Decree Against the Protestants should the knell of Luther ring.

Next year the Schmalkald League arose. Both Saxony and Hesse
Were leading of the Lutherans; and were they Prots?—I guess!
Folks agreed on Toleration till a Council came with years
(Where now Freiherr von Tücher brews "the Burgundy of Beers").
In thirty-four old Martin gained the Southland of the nation,
The German Trans. came out from Genesis to Revelation.
In thirty-six the Concord—"Ah," the Wittenbergers shout—
"Melancthon 'grees with Bucer, rah!"—but the whole thing petered out.
The Roman League of Nürnberg within the next two years
Put on their war-paint and soon had the Schmalkalds by the ears.

Canto III.

In thirty-nine came Brandenburg and Ducal Saxony
To join the Prots. from other parts of dear old Germany.
In Hagenau next year they very nearly came to terms,
And then they went and had another Conference at Worms.
In forty-one at Regensburg the leaders of the nation
Both Romanist and Prot. split up on Transubstantiation,
But Martin kept himself aloof from this especial topic
For Phil the Duke of Hesse was getting somewhat misanthropic.
He thought he'd like another wife (somewhat like Brigham Young),
And Martin said he might! He did—and Martin's crowd got stung.

From forty-three for four years more to Köln they point with pride,
The "Arche Veque" became a Prot. and let his mitre slide.
Meanwhile in fifteen-forty-four the Prots. were far from quiet,
Making sure of Toleration in another Speier Diet.
And just before the Schmalkald War, in fifteen-forty-six,
Our Martin started from Eisenben for the River Styx.
For full two years the war went on, they tried a strangle hold
With Charles the Fifth and Duke Maurice, the Prots. got laid out cold.
For Charles he was a goodly man, and Maurice knew a trick
Of marching soldiers up and down which made the Schmalkalds sick.

Then came the Augsburg Interim in fifteen-forty-eight.
Communion in both kinds allowed, and all the Churchly state
Of ceremonies, feasts and fasts, so irksome to the Prot.,
While clergy wanting wives could have 'em, just as well as not.
In fifty-one and fifty-two our military friend,
Maurice the Duke of Saxony, went out to put an end
To his old chum the Emperor Charles, 'gainst whom he'd laid a plot,
And as he'd made the Schmalkalds cold, so now he made things hot.
He wiped the floor of Germany with Charles' slowpoke troops
And signed the Treaty of Passau with joyous grins and whoops.

And finally, in fifty-five, on the third day of fall,
At Augsburg, the Religious Peace came down for good and all
Upon poor flustered Germany, where peace had not been seen
Since Martin started bustin' things in fifteen-seventeen.

The Berkeley Divinity School. HENRY S. WHITEHEAD, M.A.

HOW HENRY WATTERSON ESCAPED THE DEGREE OF D.D.*

Of old a lawyer—Ambrose was his name
Strange as it seems, a Christian man became.
The See was vacant, and the people cried
That he must be their Bishop, till he died.
Perforce he took the mitre, and the power,
For none appeared to save him in that hour.

In later days, an editor appeared
In College Hall, and everybody cheered,
With wit and wisdom skillfully blended;
And when the beautiful oration ended,
The College gladly passed a quick decree
To grant the editor a high degree:
Doctor of Laws, he henceforth should be known,
A legal teacher, and Sewanee's own.

Commencement Day—the chapel crowded full,
Vice-Chancellor in red, all trimmed with wool,
Bishops in lawn, and priests in surplice white,
A gorgeous, Christian, Churchly, college sight.
The editor advances, drops upon his knee,
To be uplifted to his high degree.

What mean the words which quite astound his ears!
As "Reverend Mr. Watterson" he appears.
A moment more, and Doctor in Divinity,
Hood has proclaimed him; surely in it, he
Had grieved to enact such wondrous foolish fiction
Of honest truths the very contradiction.

The V. C. interposed, and saved the writer
From fate of Ambrose, crammed into a mitre.
Protected Watterson from fate impending,
Of strange transforming; thanks unending
We owe to Gallor, our unrivalled teacher,
For saving Watterson from turning preacher.

* On Commencement Day at the University of the South, 1891, the Chancellor, Bishop Gregg, in a moment of absent mindedness, was about to confer the degree of D.D. upon Henry Watterson, the great editor, instead of LL.D., calling him the "Reverend Henry Watterson." The Vice-Chancellor, Mr. Gallor, now Bishop Gallor, interposed, otherwise the Chancellor would have made Mr. Watterson a D.D. The above lines, written by the late accomplished and versatile Bishop Dudley, were based on the incident above related and are here reprinted from the *Church Record* of Alabama.

STUDY TO LEARN all that you can that is good, but more to practise all you have learned; knowing that at the last day you will not be asked how much wiser you have been than your neighbors, but how much good ye have done them.—*Keble*.

OTHER CHRISTIANS in other places will be persecuted as well as you. They will be comforted in thinking of you, as you may be in thinking of them.—*Keble*.

Church Calendar



- Aug. 6—Transfiguration. Eighth Sunday after Trinity.
- " 13—Ninth Sunday after Trinity.
- " 20—Tenth Sunday after Trinity.
- " 24—Thursday. St. Bartholomew.
- " 27—Eleventh Sunday after Trinity.

CALENDAR OF COMING EVENTS.

- Sept. 1-3—Sixth Dept. Miss. Council, Duluth, Minn.
- " 18-22—Holy Cross Retreat for Clergy, West Park, N. Y.
- " 25-29—Training School for S. S. Teachers, Ch. Tr. and Deaconess House, Philadelphia.
- " 29—Consecration Dr. Winchester, Trinity Cathedral, Little Rock, Ark.
- Oct. 2-3—Dioc. Council, Milwaukee.
- " 3—Special Dioc. Council, Chicago.
- " 3-6—Conference of Colored Workers, Orange, N. J.
- " 4-5—Fifth Dept. Miss. Council, Milwaukee.
- " 18-23—R. S. A. International Convention, Buffalo.
- " 24-26—Second Dept. Miss. Council, Newark, N. J.
- " 25-29—Eighth Department Miss. Council, Sacramento, Cal.
- " 28—Consecration Drs. Rhineland and Garland, Memorial Ch. of Advocate, Philadelphia.
- Nov. 14-16—Fourth Dept. Miss. Council, Knoxville, Tenn.

Personal Mention

AFTER September 1st the address of the Rev. R. W. ANDREWS will be Kita Kuruwa Cho, Macbashi, Japan.

THE Rev. C. R. BAILEY, Ph.D., rector of St. Andrew's Church, Manchester, N. H., is attending the Summer School of Harvard University. He is taking the advanced courses in Public Reading and Platform Speaking.

THE Rev. JOHN F. COLEMAN, rector of St. Paul's Church, Suffolk, Va., spent the month of July in Canon City, Colo. After visiting for two weeks in northern Virginia he expects to take up his work again at St. Paul's on August 20th.

THE Rev. W. HERBERT HUTCHINSON has resigned as rector of St. John's parish, Ithaca, N. Y., the resignation to take effect September 1st.

THE Rev. HAROLD H. KELLEY, assistant in St. Mark's, Berkeley, Cal., expects to spend the next academic year in graduate study in the Episcopal Theological School in Cambridge, Mass.

THE Rev. JAMES P. McCULLOUGH, priest in charge of the missions on the Isle of Pines, has resigned his work in the missionary district of Cuba, and taken up his residence in Burlington, Vt. During his residence of about two years on the Isle of Pines he accomplished a large work, having built two chapels, one at Santa Fe, and the other at West McKinley, and having nearly completed a third, at Columbia.

THE Rev. G. FREELAND PETER, who lately resigned a curacy at the Church of the Epiphany, Washington, D. C., has declined a call to St. Mark's Church, Capitol Hill, and will spend some months in study at Oxford, England.

THE Rev. W. C. RODGERS, D.D., President of St. Stephen's College, is taking summer services at All Saints' by the Sea, Southport, Maine. Address during August, Squirrel Inn., Squirrel Island, Maine.

THE Rev. ROYAL K. TUCKER has resigned the charge of St. Paul's Church, Troy, Pa., and accepted that of Calvary Church, Red Lodge, Mont., and nearby missions. He will take up his new work September 1st.

THE Rev. DAVID R. WALLACE, from the diocese of Tennessee, has accepted an appointment as assistant in St. John's Church, Oakland, Cal., with especial charge of the mission of St. Augustine, and has entered upon his duties.

THE Rev. EDWIN WICKENS, having occupied St. Mary's Church, Hillsboro, Texas, with Good Shepherd, Mineral Wells, and Holy Spirit, Graham, requests all communications to be sent to Hillsboro, Texas, instead of Dallas, Texas.

THE Rev. LEE A. WOOD, who recently resigned from St. Paul's Church, Visalia, is now officiating in St. John's Church, Ross, Cal., during the convalescence of the Rev. Hubert C. Carroll, rector. Mr. Carroll is slowly recovering from his injuries in the accident of June 5th.

THE address of the Rev. S. ALSTON WRAGG, rector of Trinity Church, Columbus, Ga., will be Care of Mrs. L. Fish, R. F. D. 34, Oakland, Me., until August 21st. After that date, until September 21st, Pleasant Pond, Caritunk, Maine.

DIED.

BENEDICT.—CHARLES WILLIAMS, youngest son of Cleveland K. and Olivia BENEDICT, aged 22 months, at Les Cheneaux Islands, Mich., on Tuesday, August 8th.

BORDINOT.—On August 4th, at Munich, Germany, ELIZABETH COLEMAN HALL, widow of Elias L. BORDINOT. Funeral and Solemn Requiem Mass at St. Clement's Church, Philadelphia.

LOSEE.—Entered into the rest of Paradise August 3, 1911, at Niobe, N. Y., EMORY ALBERT LOSEE, formerly organist at All Saints' Church, Buffalo, and at All Saints' Church, Pasadena, Cal. Of your charity pray for the repose of his soul.

MOSS.—At his home in Milwaukee, Sunday, August 13th, FREDERICK T. MOSS, assistant editor of THE LIVING CHURCH. Burial from All Saints' Cathedral on Thursday with requiem at 10 A. M.

May he rest in peace!

MEMORIALS.

EDWARD TUCKERMAN MASON.

At a special meeting of the Vestry of Trinity Church, Ossining, New York, held on Monday evening, August 7, 1911, the following preamble and resolutions were adopted:

"Forasmuch as it hath pleased Almighty God in His wise providence, to take out of this world the soul of our deceased brother, EDWARD TUCKERMAN MASON, be it

Resolved, That in the death of our fellow vestryman we have suffered the severe loss of his unfailing interest and counsel, and the companionship of a courteous Christian gentleman; and that the parish has lost a devout communicant, a regular attendant at all services, a generous supporter, and one who was both a hearer and a doer of the Word. We thank God for his good example, and extend to his bereaved family our heartfelt sympathy.

"Grant him, O Lord, eternal rest.

And let light perpetual shine upon him."

And be it further

Resolved, That these resolutions be inscribed on the Minute Book of the Vestry, and that a copy of them be sent to the family."

GIBSON W. HARRIS, Rector.

WALTER N. WALKER, Clerk of the Vestry.

REV. FRANCIS TUCK, PH.D.

The Bishop and clergy of the diocese of Harrisburg in attendance upon the Burial service of the late Rev. FRANCIS TUCK, Ph.D., met in the parish house of Christ Church, Williamsport, Pa., and adopted the following minute:

The Rev. Dr. Tuck had been in the ministry of the Church only a little over a year, all his previous life having been spent in the Baptist ministry; but in the short time he has been with us, he has endeared himself to us all by his zeal and devotion to his church, his scholarly attainments, and his fraternal spirit.

He was a man who had a high ideal of his sacred calling, and never ceased to rejoice in his return to the Church of his childhood and admission to the priesthood. Our heartfelt sympathy is extended to his widow and children. We commend them to the loving care of our Heavenly Father.

RETREATS.

HOLY CROSS, WEST PARK, NEW YORK.

A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 18th, and closing Friday morning, September 22d, will be conducted by the Rev. Arthur Whipple Jenks, D.D., professor of Ecclesiastical History in the General Theological Seminary. Retreatants will be the guests of the Order of the Holy Cross. There will be no charge for the retreat and no collection will be taken. Offerings for the expenses of the retreat may be placed in the alms box. Apply to GUEST MASTER, Holy Cross, West Park, N. Y.

S. S. J. E. RETREAT FOR CLERGY

It is proposed to hold a retreat for priests, conducted by the Rev. Father Powell, S.S.J.E., of St. Augustine's Farm, Foxboro, near Boston, from Monday, September 11th, to Friday, September 15th. Names should be sent to the FATHER SUPERIOR, S.S.J.E., 33 Bowdoin street, Boston, Mass., who will gladly supply information.

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—CLERGY.

PRIEST WANTED for town of 6,000 and mission 25 miles distant, 4,000. Single man not over 40 years of age preferred; High Churchman. Salary \$1,200; both buildings good repair; congregations both harmonious; fine chance for energetic Churchman; five (5) colleges in the two places; good climate. Address R. E. R., care LIVING CHURCH, Milwaukee.

SEVERAL vacant mission stations in South Dakota. A living stipend; a rapidly developing state; a progressive people; an opportunity for a man to be among them "as he that serveth." FREDERICK F. JOINSON, Bishop of South Dakota, Sioux Falls, S. D.

WANTED, for a church in Honolulu, a *locum tenens*, unmarried, for twelve months from November next; probable permanent work afterward. Address the BISHOP OF HONOLULU.

WANTED, for the Boys' School in the district of Laramie, a chaplain, unmarried, able to teach classics and history. THE BISHOP OF KEARNEY, Kearney, Neb.

SUPPLY needed September. Good opening, right man. Parish vacant. Address SOUTHERN, care LIVING CHURCH, Milwaukee.

POSITIONS OFFERED—MISCELLANEOUS.

ORGANIST AND CHOIRMASTER wanted for large church in southwestern city. Must be accustomed to music of Episcopal Church and able to handle volunteer choir. Salary \$900.00. Reply to RECTOR, Box 72, Boonville, N. Y.

EXPERIENCED TEACHER wishes position to teach or the care of older children. Miss E. G. CARTER, The Plains, Va.

A GRADUATE NURSE wanted to take charge of an infirmary in a Boys' School. Address INFIRMARY, care LIVING CHURCH, Milwaukee.

POSITIONS WANTED—CLERGY.

WESTERN MISSIONARY, Harvard man, covering eight stations to the satisfaction of his Bishop, would like to be placed in a work which would enable him to settle his worldly affairs and offer himself to a Religious Order. Address MOUNTAINEER, care LIVING CHURCH, Milwaukee.

MARRIED PRIEST of life experience, ten years in present place, desires larger field. Thoroughly practical, highest references. C. R., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS.

ORGANIST AND CHOIRMASTER, disengaged; English Cathedral experience, Oxford Degree man. Very fine player and excellent voice trainer. Good organ essential. Apply Box A 1, LIVING CHURCH, Milwaukee.

LOVER of children desires position as matron or managing housekeeper. Has had extensive institution experience. Address: "RELIABLE," care LIVING CHURCH, Milwaukee.

THE WORK AND THE WORKERS.

THE CLERICAL REGISTRY, 136 Fifth Avenue, New York, supplies parishes with rectors and curates at stipends \$600 to \$2,500. Credible records. Summer supply anywhere. Prompt service. No supply charges.

ORGANISTS FOR CHURCHES.

EMINENT CATHEDRAL EXPERIENCED ORGANISTS are due to arrive from England this month and following months. Churches wanting superior musicians for September or later write THE INTERNATIONAL CHOIR AGENCY, 136 Fifth Avenue, New York. No supply charges.

UNLEAVENED BREAD.

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Lonsburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR 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. Circulars sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.,

CERTIFIED PUBLIC ACCOUNTANT,
PITTSBURGH, PA.

PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

POST CARDS: Views of the exterior and of the interior of All Saints' Cathedral, Milwaukee, and of the Bosworth Memorial Hall adjoining the Cathedral. The three cards, 10 cents postpaid, and larger quantities at the rate of 2½ cents each. Address Mrs. C. G. HINSDALE, 309 Farwell Avenue, Milwaukee, Wis.

YOUNG MAN, anxious to continue his studies for Holy Orders this fall, wishes to communicate with some person willing to loan him \$200 for one year with interest. Can furnish good references. Address CANDIDATE, care THE LIVING CHURCH, Milwaukee.

ORGAN.—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.

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

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.

Eau Pleine Cottage, on Columbian Lake, Chain-o-Lakes, Waupaca, Wis. A select resort and an ideal spot for rest and recreation among the woods. These beautiful Lakes, of which there are some eighteen in the Chain, are justly named the "Killarneys of Wisconsin." Eau Pleine Cottage is in the center of the chain, with excellent boating, bathing, and fishing, and with pure spring, not well, water. Address: Mrs. S. M. CARINGTON, Rural Route No. 1, Waupaca, Wis. The Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago, has kindly allowed the use of his name for reference.

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.

BOARDING HOUSE FOR GIRLS—NEW YORK.

HOLY CROSS HOUSE, 300 East Fourth Street, New York. A Boarding House for Working Girls, under the care of Sisters St. John Baptist. Attractive Sitting Rooms, Gymnasium, Roof Garden. Terms, \$2.50 per week; including Meals. Apply to the SISTER IN CHARGE.

FATHER JEFFORDS' CURE.

THE following letter is an assurance of the reliability of a discovery for the cure of drunkenness and alcoholic thirst: "May 23, 1911. To Whom It May Concern: By correspondence and personal interview with some of the men who have taken the Rev. Father Jeffords' cure for drunkenness, I am persuaded that it is of unique value, and that any one who will follow his directions will soon be freed from all craving for alcoholic stimulant. Moreover, it appears that his treatment is not only harmless, but beneficial apart from the relief it affords from the domination of alcohol. The Rev. Father Jeffords is the senior priest in active parochial service in the diocese of Quincy. M. EDWARD FAWCETT, Bishop of Quincy. Write REV. FATHER JEFFORDS, Peoria, Illinois, confidentially, for positive proof of drunkenness cured by Nature's Forces. Home treatment. Wonderful discovery. Information free. American and foreign Church publications kindly copy.

NOTICES.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

THE PENSION AND RELIEF OF THE CLERGY, WIDOWS, AND ORPHANS.

During the past year, the Trustees, under the insistent pressure and appeal of numerous Bishops, Clergy, Widows, and Orphans and beneficiaries needing more help because of the increased cost of living, have largely increased the list of pensioners and the amount of pension.

By reason of the diversion of offerings to other lines of clergy relief, not so immediately pressing and the falling off of legacies, etc., the receipts of the General Clergy Relief Fund have not increased as they should and as the Trustees had a right to expect, and unless a goodly amount is received during this summer season the Trustees will approach the quarterly payment to beneficiaries October 1st, with a deficit. It will be necessary to reduce payments, refuse grants, and cut some off entirely. This will be nothing short of a calamity to between five and six hundred worthy people.

Our July quarterly payment to beneficiaries amounted to nearly \$27,000. The October payment will be about the same. We therefore appeal with great earnestness for an offering from you and as large as you can make it.

THE GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. McCLURE, Treasurer,
The Church House, Philadelphia, Pa.

THE BOARD OF MISSIONS.

RIGHT REV. ARTHUR S. LLOYD, D.D., President.
GEORGE GORDON KING, Treasurer.

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 appropriations of

THE BOARD OF MISSIONS

are the yearly guarantees made, as the Church's agent, to the Bishops of 43 Dioceses and 53 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 \$1,500,000. Every gift for Domestic Missions, Foreign Missions, or General Missions, helps to provide the amount.

Full particulars from

THE SECRETARY,

281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—\$1.00 a year.

BOOKS RECEIVED.

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

T. & T. CLARK. (Imported by Charles Scribner's Sons, New York.)

The Epistle of Paul to the Colossians. By Rev. S. R. MacPhail, M.A., D.D., Liverpool.
Visions and Revelations. Discourses on the Apocalypse. By Rev. J. T. Dean, M.A., Colinghham.

The Great Texts of the Bible. Edited by the Rev. James Hastings, D.D., editor of "The Expository Times." "The Dictionary of the Bible," "The Dictionary of Christ and the Gospels," and "The Encyclopedia of Religion and Ethics."

Genesis to Numbers. Price, \$3.00 net.

Acts and Romans I-VIII. Price, \$3.00 net.

PICTORIAL PRESS. Los Angeles.

"As Ye Sow." *Life's Certain Admonitions.* Illustrations by C. D. Rhodes, truisms by R. M. Castle. Price, \$1.00.

GINN & CO. Boston, Mass.

Selections from the Letters, Speeches, and State Papers of Abraham Lincoln. Edited, with introduction and notes, by Ida M. Tarbell. Price, 30 cents.

THE BOBBS-MERRILL CO. Indianapolis.

Day Unto Day. By Louis Howland. Price, \$1.00 net.

BOOKLETS.

THOMAS Y. CROWELL & CO. New York.

Girls: Faults and Ideals. A familiar talk, with quotations from letters. By J. R. Miller, author of "Young Men: Faults and Ideals," "Making the Most of Life," etc.

Joy and Power. By Henry Van Dyke, author of "Ships and Havens," "The Poetry of the Psalms," "The Beauties of Life," "The Good Old Way," etc. (Two styles.)

Young Men: Faults and Ideals. A familiar talk, with quotations from letters. By J. R. Miller, author of "Making the Most of Life," "Girls: Faults and Ideals," etc.

Where Life is There God is Also. By Lyof N.

Tolstol, translated from the Russian by Nathan Haskell Dole.

Ships and Havens. By Henry Van Dyke, author of "The Poetry of the Psalms," "Joy and Power," "The Beauty of Life," "The Good Old Way," etc. (Two styles.)

The Poetry of the Psalms. For readers of the English Bible. By Henry Van Dyke, Professor of English Literature in Princeton University.

The Good Old Way. By Henry Van Dyke.

The Battle of Life. By Henry Van Dyke.

PAPER COVERED BOOKS.

CHURCH MISSIONS PUB. CO. Hartford, Conn.

An Officer of the Line. In the Conquest of the Continent. By his sons.

TESTIMONY PUBLISHING CO. Chicago, Ill.

The Fundamentals. A Testimony. Volume IV. Compliments of two Christian Laymen.

The Fundamentals. Volume V.

CHURCH MUSIC.

CLAYTON F. SUMMY CO. Chicago.

Compositions by H. F. Fuller. *Kyrie Eleison* (From 1st Mass to E. flat). [Oct.] Price, 12 cents.

The Magazines

AFTER MORE than a quarter of a century, when the rancor of the time has subsided, James Ford Rhodes describes clearly and without prejudice "The National Republican Conventions of 1880 and 1884," in the September *Scribner*. These contests which nominated Garfield in one case and Blaine in the other were among the most dramatic in our political history. Frederick McCormick, for several years a newspaper correspondent in Pekin, will outline in the same issue the various diplomatic steps which have led up to the participation of America in the China Loan and our leadership in Chinese currency reform, and beginning in that number Ralph D. Paine will describe certain picturesque sea-ports of Europe, including Antwerp, Hamburg, and the port of London.

IN THE *Twentieth Century Magazine* for July, Clinton Rogers Woodruff writes about "What About Graft?" Mr. Woodruff takes the ground that the recent years' revelations of graft throughout the United States do not imply national deterioration but quite the contrary. We have at last awakened to a realization of the enormity of a condition that is far from new, and which for many years was tolerated without protest. "Far more encouraging than the exposure of graft," he says, "far more encouraging than the true estimate that has been placed on the value of these exposures, is the new attitude toward public affairs that is growing up steadily on every side in every country."

WRITING in the *Independent* for July 13th, the Bishop of Connecticut discusses "Industrial War and Peace," following a previous discussion in the same pages of "Employers' Liability." Bishop Brewster believes that profit sharing by employes may be a considerable factor in restoring friendly relations between employers and employed. "We may reasonably hope," he says, "there may be devised methods whereby to surmount the difficulties and to apply the principle in such wise that, while not a patent cure for all industrial ills, it shall mean a long step toward better relations and a better spirit." But what about the inevitable lean years in most businesses, in which the question would rather be of sharing losses than of sharing profits? The employe is at least sure of getting his wage; the employer only gets what is left. Sometimes that consists of unpaid bills.

The Church at Work

THE NEW CHURCH AT ASBURY PARK.

THE FORMAL OPENING of the new church building of Trinity parish, Asbury Park, occurred on Sunday, the Feast of the Transfiguration, as stated last week. The Bishop of the diocese was present, and made a congratulatory address. Several of the clergy attended, together with the rector of the parish, the Rev. William Newbold Baily, to whose courage and patience is due under God the prosecution of so great an undertaking. The glad service attracted an immense congregation, far overtaxing the capacity of the building and its adjacent chapel. The service was elaborate and beautiful, with the Bishop as celebrant of the Holy Eucharist. Special music was rendered by an augmented choir, with soloists, under the direction of the organist, Miss Jessie Vanderveer. The latter had collected, and there was offered that day, the sum of \$381.50, which was sufficient for the remaining expense of the removal of the organ, and its rebuilding in the new church. The sermon was preached by the rector, and beside an eloquent interpretation of Revelation 21: 2, it was in part a record of the early history and struggles of the parish.

The new building has been erected at a cost of \$65,000 and there is a debt remaining of \$23,000. The building already contains many memorials, some of which have previously been noted in these columns. As it now stands, it is one of the handsomest church edifices in the diocese, a contrast to the frame structure it replaces, which will now temporarily be used for a parish house. There is a convenient rectory near the church. Trinity parish, since its beginning in 1875, has had a growth as rapid as that of Asbury Park itself. It is a far cry, but one that has not faltered, from its first worship in 1875 in a tent to the stately services in the beautiful building just completed, and occupying the same site.

DEATH OF REV. FRANCIS TUCK.

THE DEATH is announced of the Rev. Francis Tuck, missionary at Jersey Shore, Pa., diocese of Harrisburg. He had been a Baptist minister and was admitted to holy orders in the Church but little more than a year ago. "He was a man," according to the minute adopted by the clergy after his funeral at Christ Church, Williamsport, "who had a high ideal of his sacred calling and never ceased to rejoice in his return to the Church of his childhood and in his admission to the priesthood." He died at the Episcopal Hospital, Philadelphia, of Bright's disease, on Friday, August 4th, aged nearly 60 years.

FLUSHING CHURCHES NOT ABANDONED DURING AUGUST.

A REPUTABLE metropolitan daily and a Brooklyn newspaper printed a sensational article on August 9th on the untrue statement: "Flushing at the present time has not a single Protestant minister within its limits." "None of the Protestant Faith in Flushing to conduct a funeral service." A list of churches and ministers was printed, including our two parishes. In rebuttal, the Rev. Henry D. Waller, rector of old St. George's Church in that town, avers that his church is "never closed, its regular services are never interrupted, and it is never without a resident clergyman to answer the call of any one who may desire his services, what-

ever may be the faith of the applicant. I suppose that even the editor of a daily newspaper is at times away from his desk, but the paper is not, in such circumstances, regarded as being abandoned. For other religious bodies in Flushing I feel no responsibility."

BISHOP HARE MEMORIAL WINDOW.

A WINDOW of unusual design and of excellent workmanship has lately been unveiled in memory of Bishop Hare in the west end of Calvary Cathedral, Sioux Falls. A brief ser-



BISHOP HARE MEMORIAL WINDOW,
Calvary Cathedral, Sioux Falls, S. D.

vice was held and an address delivered by Bishop F. F. Johnson, and the cord which removed the veil was drawn by Miss Ella Deloria, daughter of the well-known Indian priest.

The window is a nine-foot circle and contains an heroic depiction of St. John Baptist in the wilderness. The appropriateness of the subject is obvious. The designer, Mr. Frederick Wilson, of Briarcliff, New York, has conceived of the Baptist as a manly, self-reliant figure, looking for help only from above, striving with obstacles in the work of breaking into the wilderness, to prepare the way of the Lord and to make straight His paths. The figure suggests exultation of the mission, supported by strength of purpose and vigor in accomplishment. The face of the saint expresses intense earnestness, deep seriousness, and lively faith.

From a technical, artistic standpoint the window is unusual in that it breaks away from the traditions of those periods of religious art, both Greek and English, which demanded repose, and is full of action. The coloring is strong but pleasing, the blues being peculiarly effective in their rich depth of shade. The window is the gift of the immediate relatives of the late Bishop.

MEMORIALS AND GIFTS.

A TABLET to the memory of Mrs. Laura Maria (Bissell) Gray has been placed in St. Paul's church, Burlington, Vt., by her daughter, Mrs. Martha B. (Gray) Wales (Mrs. George W. Wales). Placed on the south wall, near the transept, it was dedicated on Sunday, July 3, by the rector, the Rev. Dr. Bliss.

RECENT BEQUESTS.

BY THE WILL of Mrs. Anna Eliza Barnard of Pittsfield, Mass., \$5,000 is bequeathed to St. Mary's Church, Emmorton, Harford county, Md., the interest of which is to be used for the payment of the salary of the rector. The Mercantile Trust and Deposit Co. of Baltimore will have charge of the bequest for twenty years, paying the interest directly to the rector. At the end of that time, the principal is to revert to the convention of the diocese, which will continue to pay the interest to the rector.

THE WILL of the late Edward M. Shepard has been filed for probate. The money value of the estate is said to be more than \$100,000. The bulk of the estate goes to his sister and brother and other relatives. Holy Trinity Church, Brooklyn, receives \$5,000; St. James' Church, Lake George, \$1,000.

DEATH OF HENRY B. ELY.

THE DEATH of Henry B. Ely, of Los Angeles, Cal., an associate editor of the *American Catholic*, occurred at his home in that city on August 3d. He had suffered for some years from tuberculosis, which finally caused his death; but not before he had established at Redlands, Cal., a Settlement institution for the care of similar sufferers, which has done a splendid work. Mr. Ely was one of the founders of the Catholic Club of Los Angeles, and an ardent worker in the Catholic cause. R. I. P.

EIGHTH DEPARTMENT MISSIONARY COUNCIL.

THE FIVE DAYS, October 25th to 29th, will be devoted to the sessions of the Eighth Missionary Council at Sacramento, Calif. On the first evening, being Wednesday, the Bishop of Oregon will give a lantern lecture on the history of the American Church, showing his large collection of historical slides. The formal opening will occur next morning, at 9:30, with a celebration of Holy Communion at which the Bishop of California, as president of the council, will preach on "The Department Vision for the Coming Year." Organization will follow; there will be a business session in the afternoon, and at 3:30 ten-minute reports from all the fields represented, presented by the Bishop or Archdeacon. A dinner for men will be given in the evening, at which addresses will be made as follows: By George Gordon King of New York, "What Use is the American Christian Making of His Spiritual Privileges and Opportunities?" By W. R. Stirling of Chicago, "Business Methods Applied to a Man's Task." By John W. Wood of New York, "The Blessing to a Parish of a Liberal Missionary Policy." By R. M. J. Armstrong of San Francisco, "What Are the Laymen of the Pacific Coast to Do About It?" Each following day will begin with the Holy Communion, followed after breakfast by a business session. The subject of "The Ministry of Laymen" will be discussed on Friday morning, and in the afternoon there will be a conference on Sunday schools and religious training of children, followed in the evening by a public conference on Christian Education. The morning subject of Saturday will be "How to Organize a Parish for Effective Missionary Support," and the afternoon will be given to such local problems as work in city slums, rural missions, among seamen, In-

dians, Negroes, and Orientals. On Sunday, the closing day, there will be missionary services in the different churches with the visiting Bishops and clergy as preachers. A large mass meeting, in the interest of Sunday schools, in the afternoon, will be addressed by the Bishops of Alaska, Eastern Oregon, Arizona, and Nevada, and in the evening at the closing service in St. Paul's Church the general subject of discussion will be "The Church's Message to the World," treated by sub-topics as follows: 1. "Social Conditions at Home," by the Bishop of Utah. 2. "The Call of the Great City," by the Bishop of Los Angeles. 3. "The Empire of the West," by the Bishop of Olympia. 4. "The Challenge of the World's Want," by the Bishop of California.

NOVEL CONDITIONS ATTACHED TO BEQUEST TO A CHURCH.

THE WILL of John D. Bryant, a Boston lawyer, filed a few days ago in the Suffolk county (Mass.) Probate Court, makes a generous bequest for Christ Church, Boston, commonly known as "Old North Church," but under certain peculiar stipulations bearing on the kind of worship that shall be maintained there. Mr. Bryant always has had a deep interest in Christ Church, which is in the old North End of Boston, and whose services are poorly attended except in summer, when there are more or less visitors in the neighborhood. The will itself is one of the longest ever filed in the county court. The gift to Christ Church is \$10,000 and is to be used for repairs and Church purposes. Here are the conditions imposed:

"To improving the musical service of the church so long, and only so long, as the choir is made up of female and male singers, not vested, and is located in the organ and choir gallery where the same now is, and so long, and only so long, as the Divine Presence is recognized as so pervading the church and encompassing the worshippers that it is not necessary to turn about and look into every corner in order to find the Deity and to acceptably declare belief or to render homage or to implore benediction.

"Whenever a narrower belief of the Divine Presence in His church is taught, or is indicated by habitual practice (habitual, as contradistinguished from some sporadic or exceptional use by a stranger) as by the habitual or customary turning about of the clergy in reciting the creed, or in invoking the benediction, or whenever the musical service in that church shall be habitually conducted by a vested choir at the chancel end of the church, or elsewhere therein, or whenever, if at all (Quod Deus avertat) the church edifice shall pass out of the control of the corporation and pew owners; then this trust as to Christ Church shall cease. . . ."

Other bequests in the instrument include \$5,000 to the Boston Fatherless and Widows' Society; \$10,000 to the Boston Children's Friend Society, not a Church charity, but one in which many Church people are deeply interested; \$5,000 to the Episcopal City Mission. There are also other public gifts.

John Dumean Bryant was a Boston lawyer, and active in business corporations. His city home was in Commonwealth avenue, and he had a summer residence at Meriden, N. H., where he died. He was a native of that town. He was a communicant of Trinity Church and always had been a generous giver to the charities of the Church.

TWO NONAGENARIAN CHURCHMEN DIE.

MISS HENRIETTA ORMSBY, probably the oldest member of Christ Church Cathedral, Louisville, Ky., died Saturday, August 5th, at her home in Louisville, lacking but two years of being one hundred years of age. She

was a member of one of the most prominent families in Kentucky and was noted for her interest in charitable and Church work. For several years past, she had been confined to her home as the result of a fall, but otherwise was a remarkably well preserved woman, retaining all her faculties to the end; her interest in everything pertaining to the Cathedral and its parochial activities was particularly keen. She is survived by a number of nieces and nephews, among them Charles B. Custner, a member of the Standing Committee of the diocese. The funeral services were held at Christ Church Cathedral on Sunday afternoon, the Feast of the Transfiguration, conducted by the Very Rev. Charles Ewell Craik, D.D., dean, and the burial was in Cave Hill Cemetery.

MR. SYDNEY C. LONG, the oldest lawyer of Maryland and a life-long Churchman, died at his home in Mount Washington, Baltimore County, August 9th, aged 90 years. Mr. Long was the oldest living alumnus of Kenyon College, Ohio, having been graduated in the class of 1841. At the seventieth anniversary of his graduation last June, he was invited by President Peirce to attend the commencement exercises as the guest of the college, but owing to his feeble health, was obliged to decline. The funeral was held on August 11th, the Rev. Joseph T. Ware officiating.

BISHOP PARET MEMORIAL HOUSE TO BE OPENED

Work on the Paret Memorial parish house, adjoining the Chapel of the Redemption at Locust Point, Baltimore, is now well under way, and has made such progress that October 1st has been set as the date for the opening. Negotiations have been opened with the Public Athletic League for the establishment of gymnasium classes in connection with the memorial. It is planned to have afternoon classes for school-boys and evening classes for boys who work. Another of the features announced is a kindergarten to be opened as soon as the building is completed. Children three years of age and over will be admitted, the maximum age being between 6 and 7, and, as a rule, preference will be given to children of the parish.

NEW CHURCH AT OAKLAND, CAL.

SATURDAY, August 5th, witnessed the culmination of many efforts and many prayers, when the Archdeacon of the diocese laid the corner-stone of the new All Saints' mission church, Elmhurst, Oakland. The only thing lacking was the presence of the Bishop, who is at this moment on the Pacific Ocean, on his return from his trip around the world. He expects to reach San Francisco on or about August 25th.

At 3 o'clock a goodly number of members and friends of All Saints' gathered at the site of the church, on Ninety-sixth avenue, in the midst of a very promising residence district of this growing suburb of the city of Oakland. Two neighboring clergy were present with the Archdeacon and the Dean of the Convocation, besides the lay reader in charge of the work, and all present took part in the service. The address was given by the Rev. J. F. Trivett, rector of the Church of the Advent, East Oakland, under whose fostering care the mission has been developed; and the actual laying of the cornerstone was by Archdeacon Emery. Miss Theodosia Prevost, one of the most faithful and zealous members of the mission, had prepared a history of the work, which she placed in the cornerstone, where it was sealed up by the Archdeacon.

The building is after plans evolved by the Archdeacon and the resident contractor, who is a member of the congregation. It is in its main lines Gothic in idea, and is intended to seat about 160 persons. It promises to

be quite an addition to the community, and will be ample for the needs of the congregation for many years to come. It is estimated that the building will cost when completed about \$33,000; and it is the present intention not to finish it now, only make it possible to occupy it, and as money comes in, the finishing touches can be added.

MISSION TO BE HELD AT PATERSON.

ARCHDEACON WEBBER will conduct a week's mission at St. Luke's Church, Paterson, N. J. (Rev. Herbert G. Purchase, rector), beginning September 15th.

VACATION SCHOOL FOR CHILDREN IN BALTIMORE.

A PARTICULARLY annoying error occurred in the news item printed in last week's issue under the above heading (p. 521). In the fourth line Miss Evelyn A. Taber should have been described as "the parish visitor."

MR. WRAGG MIS-QUOTED.

IN A REPORT of the debate on the Name of the Church in the Atlanta diocesan conference, printed in THE LIVING CHURCH of July 29th, the Rev. S. A. Wragg was reported as saying: "Present-day Protestantism represents an attitude of mind, of disintegration." Mr. Wragg asks that correction be made so that that sentence will read: Present-day Protestantism represents an attitude of mind, a definite position in opposition to the Catholic Church."

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

The Monday Club.

THE MONDAY CLUB, an association of the clergy of Alameda County, were the guests of the Rev. Harold H. Kelley at luncheon served in the parish house of St. Mark's Church, Berkeley, on Monday, August 7th. There were twenty present.

CENTRAL NEW YORK.

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

Death of Joseph Williams—Diocesan Notes.

ON SUNDAY afternoon, August 6th, there was buried from St. Joseph's Church, Rome, one of the last survivors of this former Roman Catholic parish, Joseph Williams, aged 89 years. Mr. Williams was a German Pole of an unpronounceable name, and taking the simple name of Williams, settled in Rome and was a leader in advanced movements in the community. Imbued with the Old Catholic movement about the time he left his native land, he was instrumental in founding the now historic parish. Born on St. Joseph's day (March 19th) and named after his *gabriel* saint, the parish was thus named. The Rev. A. L. Byron-Curtiss, rector, officiated at the funeral.

THE Church of the Good Shepherd, Binghamton, recently destroyed by fire, is to arise from the ashes. The nave is building this summer, and the chancel will be added later. The Rev. H. C. Staunton is the rector.

CONNECTED with new building operations, it is worthy of note that the chapel of St. Andrew's, East Onondaga (near Syracuse), was opened for worship on July 30th, Archdeacon William Cook officiating.

THE SYMPATHY of friends goes out to the Rev. W. S. Hayward in the recent death of his wife, Martha Jane, *nee* Avery, aged 66 years. Funeral services were conducted by the Rev. Walter E. Jones of Calvary Church, Syracuse, assisted by the few clergy remaining in the city during the vacation period.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

A Home for Foundlings—Clerical Vacations.

THE ANNUAL REPORT of the House of the Innocents, Louisville, a Church institution for foundlings, has just been issued by the Board of Women Managers, in which many encouraging features are noted, the past year having been the most successful in the history of the Board. Forty-eight children are now being cared for and the house is crowded to its utmost capacity. It is the only institution of the sort in the city where infants and children up to the age of 6 years are received and cared for, and it is entirely under the management of Church people and supported by voluntary contributions. About forty applications for admittance are received every month, but the work accomplished must be limited to the resources of the Home. During the past year an amount sufficient to endow one of the beds was received from a gentleman from England while on a visit to Louisville, and it is hoped that others will be similarly endowed.

Most of the Louisville clergy are now enjoying their summer vacations or have just completed them. Bishop Woodcock and his family are at their summer home in Leland, Mich. Dean and Mrs. Craik and their sons are at "Little Kanawha," their summer home on the River Road, a few miles from Louisville; the Rev. William Cosby Bell, rector of St. Andrew's Church, with Mrs. Bell, has just returned from a month's sojourn in camp in the Virginia mountains; and the Rev. J. G. Minnegerode, D.D., rector of Calvary Church, joined Mrs. Minnegerode in Virginia, August 1st. The Rev. Hamilton Mockridge, rector of the Church of the Epiphany, has returned from "Windermere," Muskoka Lake, Canada, where he has been since June, and his father, the Rev. Charles Mockridge D.D., rector of St. Peter's Church, has gone there to their summer home for the remainder of the season. The Rev. Harry S. Musson, rector of the Church of the Advent, with Mrs. Musson and their son Dudley, is also spending his vacation in Canada, in Toronto; and the Rev. Richard L. McCready, with his mother, has gone to Minnesota. In practically every instance, services at the various churches are being held as usual and are never allowed to suffer through the absence of their regular pastor; attendance among the stay-at-homes, so far as can be learned, has been remarkably good.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Death of Mrs. Lucy B. Kissam.

MRS. LUCY B. KISSAM, wife of Oscar Kissam, died at her home at Halesite, Huntington, Long Island, on Saturday, August 5th, in the 64th year of her age. She was born in Brooklyn, but resided in Huntington for many years. Besides her husband, she leaves two daughters. Funeral services were held in St. John's church, Huntington, on Tuesday afternoon, the rector, the Rev. C. E. Cragg, officiating.

MARYLAND.

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

Personal Notes.

THE VEN. HOBART SMITH, Archdeacon of Towson, who had planned to sail for England early this month, has, owing to the illness of Mrs. Smith, been obliged to give up the trip, and instead will spend some weeks with Mrs. Smith at Berkeley Springs, West Virginia.

THE REV. H. S. HASTINGS, headmaster of the Church School for Boys of Mount Calvary Church, Baltimore, who has been quite ill for some weeks, left the hospital on July 8th and was able to leave the city on the

18th. A number of valuable improvements, including arrangements for a more agreeable reception room and for a proper place for storing vestments and linens of various kinds, have just been completed at Mt. Calvary clergy house. The Rev. W. K. Damuth has kindly arranged to assist with the services at Mt. Calvary during August.

MASSACHUSETTS.

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

Anniversary at Rockport.

THE FEAST of the Transfiguration was the nineteenth anniversary of the first service held in St. Mary's Church, Rockport, and was observed with an unusually large attendance. There were three celebrations of the Holy Eucharist. The Rev. Dr. Philip M. Rhinelander officiated at the first; Rev. Dr. Franklin W. Bartlett, the priest in charge, at the second, and the Rt. Rev. James De Wolf Perry, D.D., at the third, preaching on II. Cor. 12: 2, 3, 4. The service for Infant Baptism followed. The largest number of communions in the history of the mission, was made on that day.

MILWAUKEE.

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

Summer Plans at Racine.

DURING the absence of the Rev. F. S. Penfold, rector of St. Luke's Church, Racine, the services will be in charge of the Rev. Alvin Scollay Hoek, rector of St. Paul's Church, Harlan, Iowa.

SOUTH DAKOTA.

F. F. JOHNSON, Miss. Bp.

Progress at Hurley.

THE WOMEN of Grace Church, Hurley, have been energetically working to improve and repair the church building this summer. On his recent visitation, July 30th, the Bishop found the building newly painted outside. Within it is a model of neatness and good taste; newly papered, newly carpeted,

AT THE PARSONAGE

Coffee Runs Riot No Longer.

"Wife and I had a serious time of it while we were coffee drinkers.

"She had gastritis, headaches, belching, and would have periods of sickness, while I secured a daily headache that became chronic.

"We naturally sought relief by drugs without avail, for it is now plain enough that no drug will cure the diseases another drug (coffee) sets up, particularly, so long as the drug which causes the trouble is continued.

"Finally we thought we would try leaving off coffee and using Postum. I noticed that my headaches disappeared like magic and my old 'trembly' nervousness left. One day wife said, 'Do you know my gastritis has gone?'

"One can hardly realize what Postum has done for us.

"Then we began to talk to others. Wife's father and mother were both coffee drinkers and sufferers. Their headaches left entirely a short time after they changed from coffee to Postum.

"I began to enquire among my parishioners and found to my astonishment that numbers of them use Postum in place of coffee. Many of the ministers who have visited our parsonage have become enthusiastic champions of Postum." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

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

EAT WITH YOUR BRAINS.

Dietetic Intelligence Means Better Living at Lower Cost—The Best Foods Are the Least Expensive.

It is a common error to judge of the nutritive value of a food by its cost. As a matter of fact, food values do not run parallel with prices. This has been proven by dietetic authorities over and over again and has recently found confirmation in the results of an investigation carried on for years by the Department of Agriculture in the interest of economy and good living among the laboring classes. It has been demonstrated beyond a doubt that very many of the most expensive foods are almost entirely lacking in tissue-building and bone making material.

This fact is very tersely stated in the following paragraph which appeared in a recent bulletin of the Chicago School of Sanitary Instruction:

"The cost of an article of food is no true guide as to its real nutritive value. For example, a glass of pure milk, with bread and butter, an egg, and a dish of fruit, costing, all told, twenty-five cents, is a much better meal for the average person than a big sirloin steak which with 'trimmings' will cost five times as much. The trouble with many people is they are willing to pay high prices for food that, while it tickles or pleases their palates, is yet of no more value than that costing much less."

The so-called "palate foods" which please the sense of taste are generally lacking in digestible, body-building material. Sirloin steak, eggs, sweetmeats and pastries, for instance, cost a good deal more money than shredded wheat biscuit and yet are not nearly so easily digested and do not contain as much real nutrition for the human body. Recent dietetic investigations have shown that the public has been laboring under a delusion regarding the nutritive value of eggs. As a matter of fact, they are not nearly as nutritious as peas, beans, or lentils, and these in turn are far below shredded wheat biscuit in nutritive value. It is probably a fact that there is no more perfectly balanced or more nutritious food on earth than a shredded wheat biscuit with milk or cream, while the addition of a little fresh fruit makes it a more wholesome ration for the average person, especially the person who leads a somewhat sedentary life.

Shredded wheat with milk or cream not only supplies all the tissue-building material needed by the perfect human body, but the outer coats of the wheat grain which it contains have the property of stimulating peristalsis (bowel exercise) which keeps the alimentary tract in a clean and healthy condition.



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and newly painted, and electric lights installed. The Bishop administered Holy Communion and preached in the morning; and in the evening confirmed a class of three. The candidates were presented by Mr. George W. Dow, who is lay reader in charge, and under the direction of the Bishop is preparing for the ministry.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.
Dean Benedict Bereaved.

DEAN AND MRS. BENEDICT, Sewanee, are bereaved in the death of their youngest child, Charles Williams, who passed away at the age of 22 months at Les Cheneaux Islands, Mich., where they are passing the summer. The child died on Tuesday, August 8th.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.
Large Gifts for Missions.

IN WASHINGTON four congregations have given \$1,000 or over to the work of the Board of Missions. These are St. Margaret's, St. Thomas', St. John's, and Epiphany.

CANADA.

News of the Dioceses.

Diocese of Qu'Appelle.

THE L. M. M. will hold a convention at Regina from October 25th to 27th.—ONE BRANCH of the work undertaken by the Archbishop's Western Canada Fund is being carried on by the Rev. Douglas Ellison in the country being opened up by the new railways in the diocese. The center of this work is at Regina, and if a central mission house, similar to the one at Edmonton, can be built there, the work will be much facilitated. Much use will be made of the railways. A clergyman, and, if possible, a layman, will be placed in charge of a central town on the railway; from this center work will be carried on along the railway lines. The clergyman will visit the different towns in his large district and systematically hold services in the country districts. Mr. Ellison has four clergymen working under him and arrangements have been made to build churches in no less than twenty places.

Diocese of Moosonee.

ACCOUNTS lately received from the missionary at Blacklead Island, Cumberland Sound, the Rev. E. W. T. Greenshields, of the work among the Eskimo, are very encouraging. On his return after three years' absence, during which the people were dependent for spiritual ministrations upon their native teachers, he found the greatest interest was taken in all the Church services and the spirit of reverence and worship shown at the celebrations of Holy Communion were such as had never been observed before. Sixteen came forward for baptism, young men and women who had been boys and girls in the mission school. It was a terrible winter, and once or twice at the baptismal services the water was frozen before it could be used.

Educational

MONEY NEEDED FOR KING'S COLLEGE.

KING'S COLLEGE, Windsor, N. S., the Church University for the Maritime Provinces, is about to undertake a campaign with a view of raising \$100,000 for additional endowment, and \$25,000 for additional buildings. The campaign is planned for this fall. During the summer four or five agents have been visiting the various parishes in the Maritime Provinces, informing the Church

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It was before the day of . . . **SAPOLIO** . . . They used to say "Woman's work is never done."

people of the needs of the college and organizing committees for the purpose of the campaign. The insistent optimism of the president, Canon Powell, should surely affect others to work with a will in the campaign. Moreover people are realizing that King's College must be put on a really satisfactory financial basis. King's has a splendid history, and has given some splendid men to the nation, and deserves the unstinted support of the Church people of eastern Canada.

NEW PRINCIPAL AT BROWNELL HALL.

THE NEWLY appointed principal of Brownell Hall, Omaha, Neb., is Miss Euphemia Johnson, a daughter of the late Rev. Professor W. Allen Johnson of Berkeley Divinity School; and a grand-daughter of the late Rev. Samuel Roosevelt Johnson, D.D., who was one of the first to volunteer for missionary service with Bishop Kemper. Miss Johnson is a graduate of St. Agnes' School, Albany, and has been teaching for the past ten years in the diocesan schools of South Dakota and Colorado. In addition to the usual school work, there has been arranged a course of religious instruction under the supervision of the Bishop and the direction of the chaplain, the Rev. James Noble. It will follow the plan adopted by the Sunday School Commission of the diocese of Nebraska.

BERKELEY DIVINITY SCHOOL.

THE SCHOOL YEAR begins on September 19th. Among next year's announcements is the fact that the Bishop of Southern Ohio will deliver the Mary Fitch Page Lectures, and that there will be a course of lectures on Preaching, or on some aspects of Pastoral Work, by Dr. Wilbur M. Urban, Professor of Philosophy in Trinity College. A society whose usefulness continues to increase and in which the alumni of the school are especially interested, is the Society of Sacred Study, which arranges a certain amount of advanced home study during the year.

A BOYS' SCHOOL IN COLORADO.

THE DIOCESE OF COLORADO is to be congratulated upon the establishment, within its jurisdiction, of a boarding school for boys similar in aim and scope to St. Paul's, Groton, and other Church schools in the East. Years ago Jarvis Hall was organized in Denver as a diocesan school for boys, complementary to Wolfe Hall for girls. The latter has been a success from its inception, but owing to a series of untoward circumstances Jarvis Hall had but a brief existence. This failure again left the diocese without any adequate school for the training of boys under the auspices of the Church. As a result Churchmen in Colorado have been obliged to send their sons either to local schools where the religious teaching is far from ideal, or to Church schools a thousand miles or more from their homes.

A year ago a number of laymen in Colorado Springs, after much careful deliberation, organized the school known as St. Stephen's. A large country house occupying a commanding position three miles from the city was hired, and the Rev. Gibson Bell, for several years a master at St. Paul's School, Concord, was called to the headmastership. The first year of the new school proved eminently successful. Nine boys were enrolled and the indications are that the school will be filled to its capacity for the coming year. The plans of the trustees contemplate the purchase of land in the neighborhood of the present site and the erection of a building completely equipped for the accommodation of fifty boys and four masters.

Though not technically a diocesan institution, St. Stephen's School is typical of what the Church in the far West needs. Moreover, it is an evidence of the fact that Churchmen

throughout the West are keenly alive to the advantages of a sound religious training. The Bishops of Colorado and Western Colorado are among the official advisers of the school, and all of the western Bishops have promised it their cordial support. The establishment of this school should mean a great gain to the Church, not only in the diocese of Colorado, but in the whole Rocky Mountain region.

IMPROVEMENTS AT RACINE COLLEGE.

ELABORATE IMPROVEMENTS are being made at Racine College, Racine, Wis. The old science hall is being remodeled as an annex to the gymnasium which it adjoins. A swimming pool has been erected, and the remainder of the edifice will be devoted to locker rooms, shower baths, etc. Laboratories and other scientific appurtenances have been moved to the basement of Parke Hall, which has been remodeled to accommodate them. The gymnasium proper will also be remodeled and a stage erected for entertainments, while a capacious music room is added. Kemper Hall and Parke Hall have new bath rooms and showers, and Taylor Hall is entirely remodeled so that hereafter there will be single rooms for the students, each with outdoor opening, instead of suites as heretofore. An entirely new building is being erected for the laundry and for the accommodation of the help. It is directly west of the old laundry building, and is built of brick. Beyond these principal improvements there are new floors in many places, the location of the offices is changed, dining rooms are improved and remodeled, and, in short, the buildings are being modernized and improved from end to end. The faculty remains unchanged, but there will be a new organist, Paul Weaver, a graduate of the University of Wisconsin.

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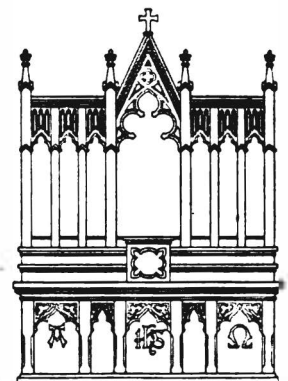
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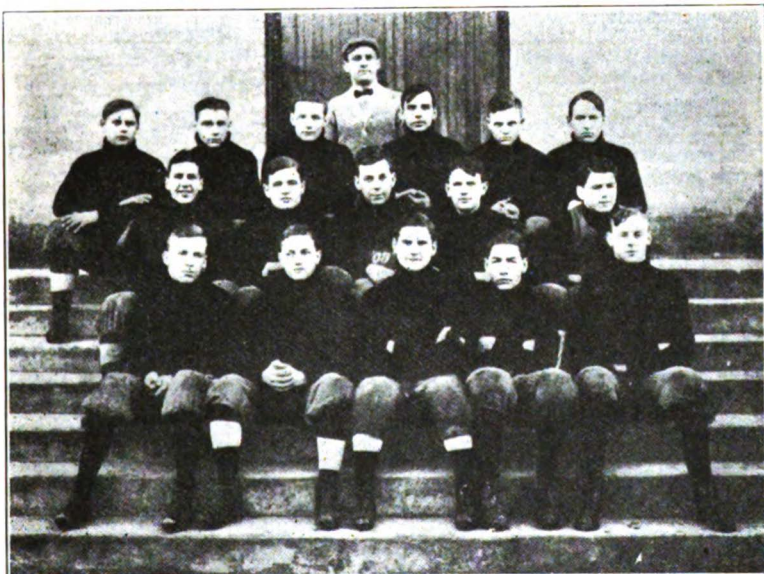
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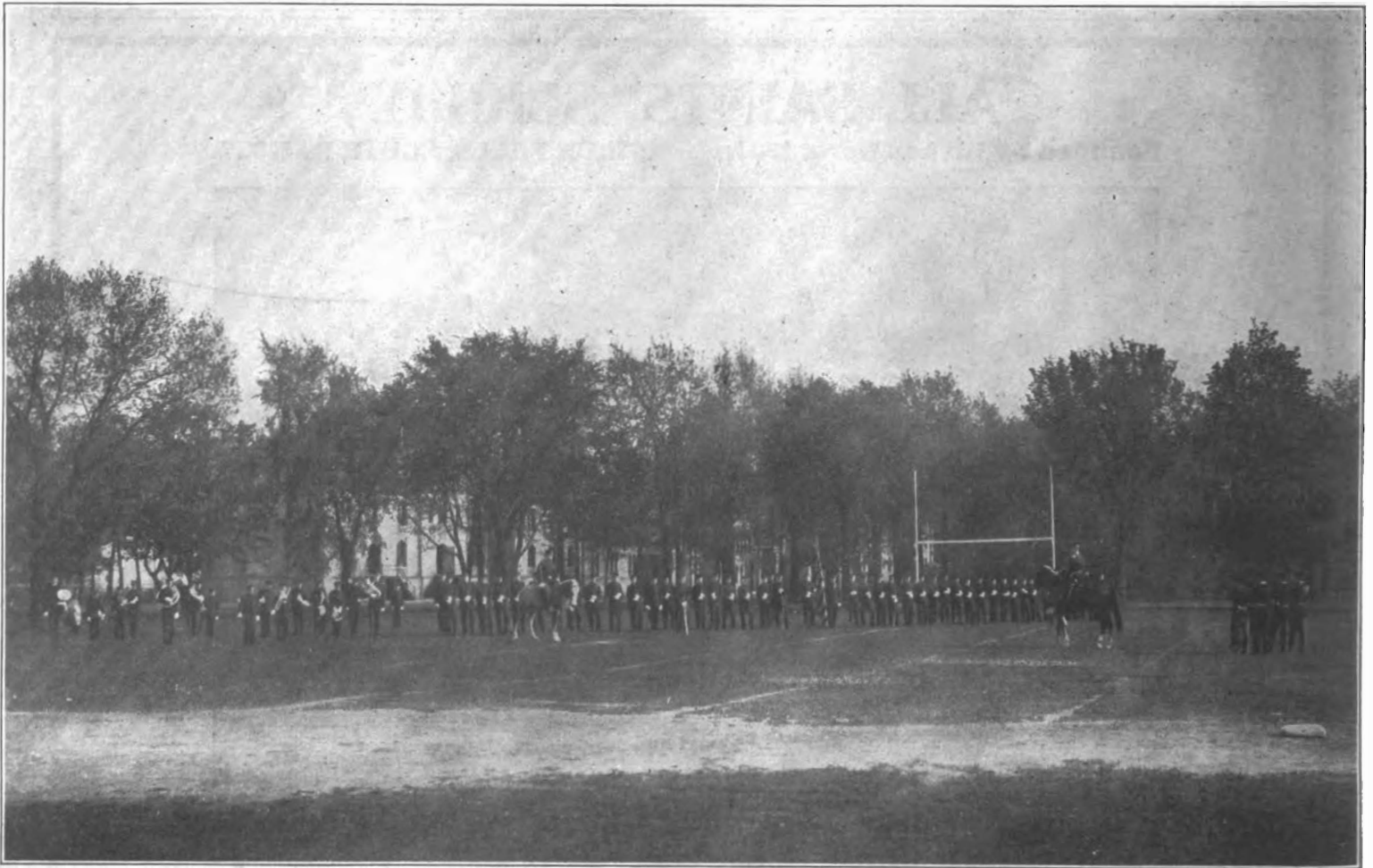
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