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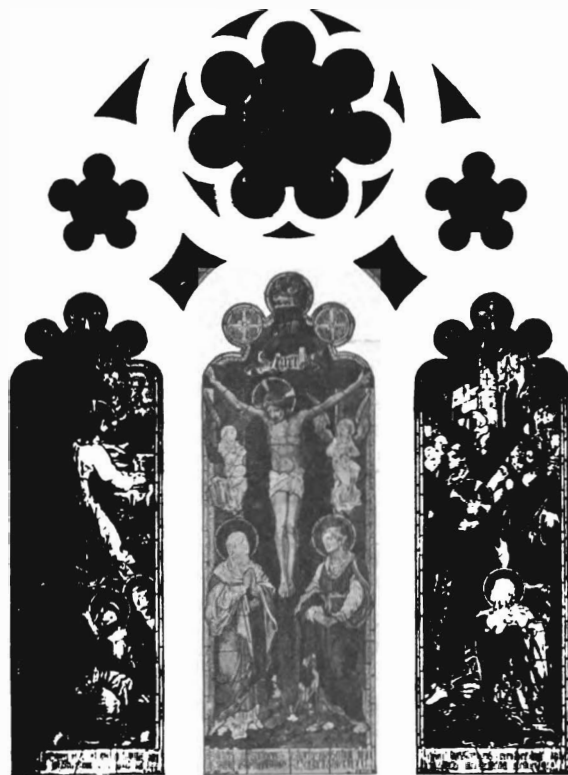
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THE BETTER HEALING

A MODERN saint, of a decade or two ago, voluntarily poor, worn by toil, and stained with travel, was once reproached by a well-clad and immaculate city rector. "But, surely, Father, there is no need of your looking like a tramp! Don't you know that 'cleanliness is next to godliness'?" Father ——— looked at him carefully and answered with quiet emphasis, "Yes. Next!" That may have been an unnecessary exaggeration of a fine spirit; but, do we not need something more of the substance of that reply in these days of material well-being?

"That ye may know that the Son of man hath power on earth to forgive sins. (Then saith He unto the sick of the palsy), Arise, take up thy bed, and go into thine house. And he arose . . ."

The Nineteenth Sunday after Trinity bids us contemplate the new life of holiness and righteousness; to live as we have learned Christ; to pray that the Holy Spirit may in all things direct and rule our hearts. Someone has said, "we do not, in public, pray enough for our bodies, nor, in private, enough for our souls." And it is in private, in meditation and daily desire and seeking, that we find where the heart is fixed.

One of the most extraordinarily successful of the new "isms" makes its strongest appeals to bodily health, and the worldly success that flows in upon the body and upon the members. There is nothing undesirable in the consummation, of course; but it is not exactly the aim of those, whose hearts are fixed where true joys are to be found. And how little bodily strength has contributed to the better wealth of the world! St. Paul, according to a distinguished medical authority, "must have been an epileptic." Certainly he was afflicted in the "flesh"; but the Lord's grace was sufficient. How splendidly sufficient!

A sound mind is more likely to accompany a sound body; and, yet, there is a wonderful record of achievement among those to whom God saw fit to deny bodily health. Think of the music of poor, deaf Beethoven!—and of Mozart (surely you have heard his Twelfth Mass), who died at the age of 36 of cerebral hydropsy; of Carlyle, and hosts of others, who found, in one way or another, the grace sufficient to overcome physical infirmities.

"But they were of finer caliber—a genius is one thing, poor suffering, and unendowed me another!" But, is it another thing? Two of the people who exercised the strongest influence upon the writer—an influence altogether good—were invalid women. Others were infirm with age, on the threshold of the glory that is to be. But their eyes looked out bravely and steadfastly upon life; and they were filled with the knowledge of the Man of Sorrows, whose joy, that nothing can take away, they had found within their hearts.

We can bear all ills, all evils but sin. The Son of man still has power to heal the sick, to raise the dead. But what we need most to know, priest and people, Church and nation, is, that the Son of man hath power on earth "to forgive sins"; and that the way to our happiness and peace lies in the putting on of the new man, which after God is created in righteousness and true holiness.

R. DE O.

To DEVELOP the virtue of humility we need to be much in prayer, that we may come into the intimate presence of the Source of all virtue and acquire a deeper spiritual life. We need to study the Bible and read the books of godly men and women, and to meditate much upon the great themes of religion as applied to the right attitude toward God and as applied to practical life. We need to be active, earnest, and zealous in making right living a fine art and making the chief purpose of our lives to upbuild the kingdom of righteousness in the hearts and lives of men through service.—*Sel.*

THE HOURS FOR SERVICE

AS might be expected, some practical questions have a very evident theological bearing. Faith and practice act and re-act upon one another in the most intimate way. If a man is a Christian he does not love his neighbor like a heathen. If a man is not a Christian he cannot love his neighbor as a member of Christ, but only as a son of Adam.

A man's faith is shown by his works. If, charitably judging by his works, we reach a conclusion contrary to the theologian's, it is easier and more natural to blame the hardness of theology, but more salutary to mistrust our own deductions. There is no quarrel between mercy and truth, and if we seem to make them disagree, we then have done justice to neither.

The tendency to-day is to set social service in the forefront of the practical problems of Christianity. And the emphasis is rightly laid. But in so doing we must not overlook some minor problems which none the less bear most directly on the spiritual life, even though at first sight the connection is not apparent.

It may be thought a very late hour in the day and a rather trivial matter to question the customary hours of Church service. Custom has settled them for good or ill. The whole thing may seem to have only the remotest bearing on religion. Yet a moment's thought will show that upon the hour of service will in large measure depend the possibility of attendance on the part of many people. So, if the Church is to bring her message to the masses, the Church must hold her services at such times as the masses may be present to hear her words. Even an apparently trivial matter may assume importance if it is a remote cause of important consequences.

If a man wishes to practise Fasting Communion, a celebration at the hour of noon will, ordinarily, involve the utmost inconvenience for him. It can be done, and is being done by many priests who sing the late Eucharist in parish churches. Nor have we any right to assume that there is any wrong done in making a Communion at a late celebration. It is the keeping of the fast which matters. Too often the emphasis is laid solely upon the early hour.

Custom has settled that the principal Sunday morning service shall begin at half past ten or eleven o'clock. If it is a choral Eucharist, the choir offices will have preceded it by some thirty minutes. Must the Church, then, forever bow to custom? Has she never succeeded in overthrowing custom? The wreckage of customs strews her path. She changed the heathen customs of Greece and Rome. And with the change of customs came a change of morals also. The Latin language is hard put to it to make distinction between these two. *Mores* will usually serve for both. The custom of late morning services is not as the laws of the Medes and Persians, without possibility of change. If it is not the best custom, it ought to be changed.

It is our boast that we are never afraid to set conventions at defiance when we have found a better way. Bishop Gore has wittily quizzed the inalienable right of every free-born Englishman to have choral Matins at eleven o'clock even on the top of the Alps. The slaves of custom go on Church parade in the tropics at an hour when, on the week-day, scarce a white man is to be seen upon the streets. Our cities see an exodus of their residents in summer-time because of the intense heat. But the morning service grimly holds at eleven o'clock both there and elsewhere in more than tropical heat. Americans are thus in no position to twit the English for their slavery to custom.

Many reasons urge an earlier hour. In the face of great difficulties we have restored the Eucharist in many churches to its rightful place of honor as the chief morning service. Invariably in these, as generally in other churches also, there is an early celebration for communions. In but few of them are there assistant priests to divide the services with the rector. Even where there are two priests, one must assist the other in the administration of the sacrament at the earlier hour. This puts a great strain upon the fasting priest; how much more so if he has to preach, say the choir offices, perhaps attend morning Sunday school, and take his duty single-handed. Sunday becomes to him the most severe fast-day of the week in violent contravention of the Catholic rule, which makes of it a fast. How he would welcome a more sensible hour for the chief morning service!

PERHAPS we do not realize how very modern is the eleven

o'clock institution. It only needs a glance at the time table of English churches in the seventeenth and eighteenth centuries to note the growth of this really slothful custom. In York Minster as late as 1818 prayers were said at 6 A. M. in summer, and at 7 in winter. In the third volume of the new edition of *Hierurgia Anglicana*, a long list of the various accustomed hours of service after the Reformation ends with the following quotations from Stow's "Survey of the Cities of London and Westminster," edited by Strype and published in 1720. In it—

"Daily Morning Prayer in 46 churches, at hours ranging from 6 to 11 o'clock; in 18 churches the hours were from 6 to 9; in the majority at 11.

"Daily Evening Prayer in 42 churches, at hours ranging from 2 to 8 o'clock; in the majority at 3.

"Holy Communion every Sunday in 7 churches, in 6 of which the hour was 12 o'clock; at St. Antholin's in Watlingstreet, every third Sunday at 6 A. M. (at this church there was a lecture or sermon daily); at St. Dunstan in Fleet street, every holy day at 7; at St. James' in Westminster, at Christmas, Easter, Whitsuntide, and Palm Sunday at 6 and 12; at St. Laurence, Jewry, every Sunday but the first in the month at 6; at St. Mary le Bow, every saint's day at 8; at St. Mary le Savoy, every first Sunday in the month at 7 and 12; at St. Matthew in Friday street, every other Sunday at 6."

It was with the accession of the Hanoverians that the custom of late services came in. It is a pity that the Americans did not drive out the late services when they drove out the Hanoverian king.

From time to time attention has been drawn to the incongruity of saying the third collect of Matins far from the beginning of the day. Bishop Cosin desired the insertion of a rubric in the Book of 1662 directing the clergy to say Matins between 6 and 10 o'clock and Evensong between 2 and 6 o'clock in the evening. Nor must it be forgotten that there is an intimate relation between Matins, Litany, and Holy Communion in the arrangement of them in our Book of Common Prayer. True, the American Church rightly allows them to be used as separate services or in various combinations, but they were designed by Cranmer to follow a certain order. It is an ancient rule that the priest should have said at least Matins, Prime, and Terce of the day before he presumed to celebrate. Even a superficial study of the lessons at Matins will show many occasions on which they precede directly the Gospel for the day. In practice we find Morning Prayer reserved for the later hour. Here is room for wholesome change. But so long as eleven o'clock is kept as sacrosanct, we cannot think of adding to the burden of a single-handed parish priest by compelling him to recite that office publicly half an hour before the early Celebration. This might, however, be done where there are several priests. The Litany is not an integral portion of Matins and its proper use as a Procession before the Solemn Eucharist is a revival devoutly to be wished.

It is the fashion to speak slightly of Matins. It is a monastic office. It is not on an equality with the Lord's own service. But it is most helpfully designed to be a preparation for it. There is a practical loss to intending communicants, when, as now, it is not publicly recited before they make their early communions. There was something right about the old reverence for the morning service of the Church, of which our fathers and grandfathers spoke so much. Perhaps nothing has stood so greatly in the way of restoring the Eucharist to its rightful place as this unwise snubbing of a sound instinct. Could the Eucharist be sung at 9, it would be early enough for fasting communions, late enough for the attendance of worshippers, and in time to avoid the heat of the day. It would save the single-handed priest from the imperative necessity of duplicating every Sunday, which is not in itself desirable at all; and in any case the two hours' gain would prove of inestimable benefit to his physical constitution. The practical gains are so enormous that the wonder is that it has not forced itself upon the attention of every loyal Churchman. The only explanation is that bad customs die hard.

But the theological gains are even greater. The discountenancing of communions at the late Celebrations is resulting in an old abuse. The English Prayer Book has a rubric still that shows how strongly the Reformers felt the need of restoring the Communion aspect of the Eucharist. They ruled that there should be no celebration unless there were four, or at least three, to communicate with the priest. This was from no desire to diminish the number of Celebra-

tions. It arose from the wish to increase the number of communions made. They had good ground of hope for the success of their efforts. Nowhere in Europe at that time did parishioners attend the Holy Communion with greater frequency and devotion than in England. So they judged that some would prepare themselves for communion every day, that the others might participate in the Sacred Mysteries. Politics and economic changes rather than the incursion of the Puritan religion ultimately frustrated their desire. The American Church has wisely rescinded a regulation which the English clergy find oppressive and destructive of its own purpose.

In the early days of the Oxford Movement great care was taken to increase the number of devout and well prepared communicants. But latterly we have drifted into acquiescence in bare attendance at a Celebration on a day of obligation. No doubt the worshippers receive much benefit to their souls by that attendance. But we dare not rest content with an infrequency of communion. The hours of service have a vast influence over the possible increase of the number of regular weekly communicants in any given parish. Where men work till midnight every Saturday in the year, it is almost a physical impossibility for them to go to early communions on Sunday mornings. It is but human nature to salve the conscience with attendance at the later Eucharist. But no one receives the full blessing of the Eucharist who does not feed upon the Sacrifice. To join in the prayers is not the same as feeding from the altar. What that means to the soul we may not here even begin to tell. It is our act of union with the Great High Priest, the Lamb as it had been slain, and is alive forevermore. No object can better engage our attention than increasing the opportunities for frequent communion. Shall the tyranny of custom tie our hands?

What is needed is the restoration of the old canonical hour of 9 o'clock for one regular Sunday Eucharist. The present gap between 7:30, or 8, and 11 is far too great. It must be locally determined whether it is best to fix irrevocably upon 9 o'clock without respect to aught but canon law. The vagaries of "standard time" were not contemplated by the framers of that rule, nor did they face the complexity of modern life. In their day they chose the most generally suitable hour; and we must do the same.

But it is a strange anomaly that we should rarely offer the Sacrifice of praise and thanksgiving at that time so closely linked with it, as holy Mark records: "It was the third hour, and they crucified Him."

ANSWERS TO CORRESPONDENTS

E. H. E.—(1) So far as we know, the only reason why the practice of kneeling immediately after depositing one's alms, instead of waiting until after the presentation and bidding to prayer is past, is that people may more fitly engage in private devotions. There is no ritual reason.—(2) THE LIVING CHURCH does not give "deprecatory praise" to Dearnier's *Parson's Handbook*. We deem it a very useful volume, and one from which the clergy may obtain the greatest benefit. But in details of ceremonial law, and especially where these details have been interrupted by the later and more lax practices of the past three or four centuries, we do not hold that the American Church is bound as a matter of duty to reproduce these earlier practices to the letter. The Church is a living organism and develops customs by usages; and details of ceremonial are not embraced within those "essential" points from which the American Church has disclaimed any intention of "departing."

INQUIRER.—The priest called upon to re-unite persons who have been divorced, and requiring a suitable form for the purpose, might require the answers to the questions in the marriage service, then pass to the Lord's Prayer, the collect (omitting the reference to the ring), the proclamation "Those whom God hath joined," etc., and the latter part of the succeeding proclamation, "I pronounce," etc., followed by the benediction. In the marriage register the record should be indorsed "re-united after divorce."

M.—(1) No priest has the right to refuse Holy Communion to a person because he has not made his confession or because he is not fasting.

IF AGE after age I find Christian men and women of different races, diverse ecclesiastical organizations, environment and civilizations, confessing the same faith, relying upon the same atonement for the forgiveness of their sins, trusting in the grace of an ever-present Saviour for strength to stand against the opposing forces of evil and testifying to His faithfulness to all His promises, as realized in their experiences, their very differences emphasize their spiritual unity and present an impressive confirmation of the adaptation of the Christian faith to the ultimate needs of the human soul. The unity is far more wonderful as a confirmation of the faith, because it is unity under diversity; it is vital agreement under external differences; it is the spirit transcending the letter.—*Bishop Randolph*.

WHAT CAN BE expressed in words can be expressed in life.—*Thoreau*.

BLUE MONDAY MUSINGS

I SAW a strange and portentous sight last Sunday. It was in Boston, storied with so many legends of the dawn of American freedom, and on Boston Common, scene of so many memorable events in the Republic's history. The air hung heavy and stifling in the unnatural heat of a blistering autumn day; low grey clouds spat out a drop of rain now and then; and boughs of trees along the wall burned red, as if aflame, or blood-stained. There were banners and ensigns to catch the eye, rising confusedly above a crowd of many thousands; the Stars and Stripes one had to seek for; but at last it was discerned, near the speaker's stand. Red flags were everywhere, red badges adorned almost every breast; and now and then a black flag appeared, grimly barren of all symbol except its own minatory hue, or else portentous indeed, with a pictured flaming torch for emblem. Countless spectators looked down upon the scene, or circled the dense crowd, making audible comment on the texts inscribed upon cards carried high in air. One in particular was terribly true: "We never see our children by daylight." A group of hotel employees bore that; and one reading it could not wonder they were on strike.

Everywhere, too, appeared these letters: I. W. W. It was a demonstration in force of the new organization which aims to unite unskilled as well as skilled workmen, and which advocates "direct action," i.e., violent revolutionary measures. The Pacific coast had known the I. W. W. some time; but the Lawrence strike of last winter was the first display of its methods the East had seen. And here were two thousand Lawrence mill-operatives, with some of their children, upon a special train, meeting on Boston Common with Boston sympathizers, to protest against existing conditions, and to demand the liberation of their two imprisoned leaders, Ettor and Giovanitti, held in Lawrence jail six months or more on a charge which most men believe to have been trumped up to get them out of the way at a critical time last winter. (It shows how difficult is the formation of an honest and impartial judgment, that the authorities declare the long delay in bringing them to trial is due wholly to the action of the prisoners and their lawyers, who are alleged to wish this delay in order to produce the effect of being persecuted.)

The whole story of the Lawrence strike has yet to be told; and it is certainly unfortunate that the National Government limited the printing of the Congressional report on that subject to so few copies. But my concern is not with that, but with the signs of the times, as displayed last Sunday afternoon. First of all, I think they are *alarming*. To dismiss the movement, of which this one pageant of discontent was a symptom, as "empty vamping by a lot of dirty foreigners," or to prescribe fixed bayonets, or a charge of mounted police, as a curative measure, is criminal foolishness. Not all these people are foreigners; some of their leaders are native-born Americans of several generations; others, though bearing foreign names, were born and educated here. And as to the rest, they came in answer to America's invitation. Working at home in the lands of their birth, the products of their toil must not come into free competition with that of our own workmen. So, by way of bettering matters, they have been allowed to swarm over and compete with the American workman in his country—truly a wise arrangement, for which they at least ought not to be blamed! So long as we boast that Liberty enlightens the world from New York harbor, we have a sacred obligation towards the aliens we allow to enter our ports, of which no small part is to raise them to our own standards of living. When they find themselves herded together in filthy slums, and starving on inadequate wages, they are justified in accusing us of violating our implied contract with them. Foreign or native-born, there is a terrible measure of truth in their complaints.

Nor is it "empty vamping." I listened to the speeches made in English, German, Italian, and Polish. The most conspicuous figure was an American, much advertised as "an undesirable citizen" by a gentleman himself somewhat too free with obnoxious epithets, but in this case rather moderate than otherwise. Demagogery displayed itself in every word, every gesture, every leering aside; his facts were as garbled as his influences were false, but all went down together because of his vehement assertiveness and clap-trap phrases. But those who followed him were men of a different type; aflame with a profound sense of wrong inflicted upon themselves and their fellows, passionately sincere in their conviction that the demolition of the existing order is the only way to do away that wrong, blind to the futility of the remedies they prescribe, and ready to sacrifice

themselves gladly if by that sacrifice they can put their theories nearer accomplishment. One young German, speaking imperfect English, rehearsed the cruel injustice his fellow-workers of a certain craft endure (I believe all he said was true, alas!) and then burst out into a mad appeal to the crowd: "Rise, you are the majority. Fill the jails with capitalists, they belong there because they are thieves. Don't destroy the electric chairs, but send the capitalists to them; they are murderers!" Wild shouts of approval were the crowd's response. There was no discrimination, no recognition of the fact that (on an hypothesis) the capitalist, as such, is a product of social evolution, not a wilful withholder of other men's goods; it was frenzy—but the frenzy of a man like that is contagious, alas!

I turned from him to where the Italians were gathered. A placard bore the names of Christ, Giordano Bruno, Ferrer, and Ettore in close connection, as "martyrs of reaction." There was no sign of disrespect for my clerical garb, only courtesy and grave smiles, as I penetrated the crowd to the front row. There, standing on a box, and clinging to an iron lamp-post, was a young man, looking like Mazzini, who swayed the whole section with such oratory as I have seldom heard. It was magnificent! But the lamp-post behind him suddenly assumed a grim significance: I remembered, "*Les aristos à la lanterne!*" I glanced round the circle of listeners: no more smiles, but fierce frowning faces, hands opening and shutting automatically, teeth grating, complete absorption in the appeal so wonderfully pouring out—an appeal to warfare! "Death to capitalism! Destruction to the capitalists and their accursed government! Long live the general strike, and the Social Revolution!"

Back under the elms were groups of policemen looking on, not understanding, vaguely puzzled, eminently disapproving. They had just arrested the "undesirable citizen" on an old warrant for conspiracy, exactly what he wanted, a pseudo-martyrdom at a melodramatic moment, and therefore a piece of folly on the part of the authorities. I pictured an endeavor on their part to break up the meeting, to coerce these inflammatory speakers into silence, to ban the red and black flags. It would all be futile, tragically futile. And yet something must be done. What?

Face the facts, first of all. Economic conditions (particularly among the less skilled wage-workers) are very bad, and are getting worse. Much of the old-fashioned Fourth of July oratory sounds like savage irony now. For myriads, America is no longer "the land of opportunity," but rather the land of oppression. Side by side with this fact is an ominous increase in vulgar, soul-destroying luxury among a small class that flaunts its splendors in the faces of the wretched. There is food enough, clothing enough, fuel enough: but something has gone wrong with the distributing forces. That a usurer, a gambler, a waster should habitually glut himself on dainties the daily cost of which would feed a whole family of mill-operatives a month, is wicked. And there is a definite connection somewhere, though perhaps deeply hidden, between his abominable superfluity and their terrible penury. Society *must* consider how to divert the excess towards the region of defect. I am not championing any special theory: indeed, I am rather afraid of cocksure panaceas nowadays! But the one intolerable attitude is serene approval of the existing condition.

Next, we must try to sympathize, as far as may be, with whatever good there is in such movements as the I. W. W. It has shown special concern for the unskilled tribes; it has united men of widely different races into an extraordinary fellowship of mutual regard; and it has called attention to much we have heretofore glossed over.

But then, as we discern that the essence of this revolutionary propaganda is "class-consciousness," with its limited view, and its hate of all outside that class, we must strive to break down any such abominable caste-spirit on whatever level it shows itself, by the Catholic spirit of an all-inclusive love. "One is your Master, even Christ, and all ye are brethren," that is the social message of the Church, never more needed than to-day, I believe. It all comes back to the Incarnation, Christ is their Head as well as ours—it may be more truly now ours, if we separate ourselves from them! Their injuries are our injuries: we must be greatly concerned with their hunger, their wretchedness, their long hours of exhausting toil, the misery of their children. If we close our eyes to it all, with Dives, Dives' fate is for us too, with perhaps a foretaste of those fires in some dreadful *Jacquerie* here. Let us work and pray, for justice: "Thy Kingdom come, O Lord Jesu the Carpenter."

PRESBYTER IGNOTUS.

GREAT EUCHARISTIC CONGRESS AT VIENNA

Four Hundred Thousand Communion Made in Three Days

NEW OLD-CATHOLIC BISHOP IS APPOINTED

PARIS, September 22, 1912.

UTAL questions of the day, religious and social, were faced at the great Eucharistic Congress at Vienna. Roman Catholics, met together from so many different lands united in their honoring of the Holy Eucharist, the sign and seal of their faith, followed the example of their Master and Saviour, who spent so much of His time on earth in giving simple rules for practical life. Animated and strengthened by the grace received through the Blessed Sacrament in the early morning Communion, the congressists, as one great united Christian body, gave up their days to the consideration of the means whereby Christ's precepts might best be carried out in all that concerns the moral and social conditions of daily life for all classes of the population.

The great city was densely full. While Cardinals, Archbishops, Bishops, and lesser dignitaries were honored by the best lodging which could be offered, while every house was open to the clergy and visitors in general, peasants to the number of 100,000 or more in the most varied national costumes crowded the streets, and were content to sleep at night wherever they could find a spot to lie down, in the large markets, the public schools, the open squares. When morning dawned they gathered in the churches. At the very same moment that the aged Emperor received the Holy Communion in his private chapel with the Archduke, who is his heir, and others of his court, his people, come from far and wide, communicated in the various churches of the city. Four hundred thousand communions were made in Vienna in three days! The court, known throughout Europe as the proudest, the most exclusive in its aristocratic notions and usages, gave the grandest, most marked example of Christian socialism. It seemed to proclaim the truth that social distinctions, distinctions of etiquette, quarterings of nobility of which so much is made at Vienna, are mere matters of convention, necessary for the due ordering of worldly affairs and of society, nothing more; in the Faith all are one, the proudest noble and the simplest peasant, brothers in Christian fellowship.

The Emperor gave orders that every part of the city should be free, ready of access to the people; gates and doors usually closed were flung wide open. "I wish Vienna to be given up entirely to the Catholics during this week," was the sovereign's decree.

Among ecclesiastical subjects, one of the most important and most lengthily discussed was the question of union between the Eastern and Western Churches. The feeling in favor of union grows steadily.

A disquieting rumor had been heard to the effect that French, ranking with German and Latin as an authorized language for lectures, was not after all to be permitted at the congress on account of the anti-clerical attitude of France as a nation. As a matter of fact, the indecision on this point was momentary. Happily a measure which would have been unjust to the French attendants, un-Christian and distinctly impolite, was discountenanced in the highest quarters, and Cardinal Amette, the popular Archbishop of Paris, delivered in his native tongue one of the most striking, most impressive and rousing lectures of the congress. On Sunday, September 15th, the grandest, most imposing religious processions of modern days—perhaps of all past time—took place. For in olden days, the population everywhere being less dense, all processions and gatherings were relatively smaller. The sun did not shine as was hoped. Rain fell fine and steady. Spectators, hundreds of thousands, looked on from beneath umbrellas; the open-air Mass could not be celebrated. But the Holy Eucharist was borne slowly through the city followed by the aged Emperor, with the heir-apparent at his side, the whole court, a vast concourse of clergy, and the air rang with respectful cheers.

It is said, however, that Pope Pius, the Pope of simple life, is not quite satisfied with the proceedings of that memorable day, that he considers the grand procession was arranged on lines too theatrical. And despite the legate's declaration of the purely religious character of the congress, reproaches from other sources have been murmured to the effect that beneath all this ecclesiastical splendor, underlying the wonderful manifestation of religious unity between the different peoples of the Austrian empire, is a political aim—that of arriving at a federal govern-

ment. Whether this is the case, whether, if so, it would be an evil—a united government among people united in religious faith and forms—it is not our province to discuss. It is well known that the soul and spirit of the congress, its active supporter from the first, was the heir to the Austrian throne. It was evident also that non-Catholics, Protestants, and Israelites, the latter very markedly, gave willing adhesion and aid to the organizers of the congress. It was a great national fête.

The institution of the Eucharistic Congress was the work of French clergy; its originator was a woman. Its organization dates from the years of sorrow and humiliation following upon the disastrous war of 1870. Mademoiselle Tamisier, a woman of simple life and marked piety, wished to see assembling at the Lord's Table, showing honor to the Holy Eucharist, not single individuals only, not, merely, the devout among parishioners, but each parish as a whole, each diocese, the entire nation. She believed also that it were well for the people to make a great act of devotional reparation. Supported by Mgr. Segur and other clergy, she struggled during several years against numerous opponents of her scheme. Then in 1881 the first Eucharistic Congress was held at Lille—an essentially French congress, of which the aim was the honoring of the Holy Eucharist and the affirming of the human royalty of Jesus Christ at a great demonstration to which all the peoples of the earth were invited. It was not till toward the close of the past century, however, that the yearly Eucharistic Congress became really international.

There is a plan under consideration according to which a special day in the year would be appointed whereon special prayers of national reparation would be said before the Holy Eucharist.

The successor of the Old Catholic Bishop T. Jean Theil, whose death we referred to in a previous number of THE LIVING CHURCH, is the Rev. Nicholas Prins, for some years past vicar of Haarlem. Bishop Prins was born at the Helder at the end of the year 1858 and ordained priest in 1883. I. S. WOLFF.

COLUMBUS

Through the mists of the years we see him,
The Admiral bold and brave;
His compass a faith heroic,
As he sails o'er the trackless wave;
His beacon a hope undying,
Shining with quenchless glow,
"There's a glorious land 'neath the setting sun,
I shall stand on its shores I know!"
With his eye on the star of duty,
And his hand on the steadfast helm,
Right on he sailed!
While the bitter tongue of the mocker railed,
And the craven heart of the coward failed,
He sailed right on!
Right on, to the wealth and beauty
Of the New World's wondrous realm;
The prize he won!

By the eye of faith we behold Thee,
O Jesus, our Captain true!
Through the veiling skies Thou hast soared away,
Far above the o'er-arching blue.
From Calvary's mount and from Olivet's crest,
Thou hast passed to prepare Thy people's rest,
And thither Thou'lt bring them too.
There's a glorious land 'neath the setting sun,
I shall stand on its shores, I know!
With Faith as our compass guiding,
And Hope as a beacon-light,
Right on we sail!
O'er the unknown seas of this changing time,
To the far-off land and the home sublime,
We sail right on!
Right on, till at anchor riding,
The New World's shores we sight,
And Heaven is won!

JAMES YEAMES.

WE DEAL with Him as if He were opposed to our best purposes and grudged to advance us in all good, as if our best prospects began in our own conception and we had to win God over to our views. If God is unwilling, then there is an end; no device nor force will get us past Him. If He is willing, why all this unworthy dealing with Him, as if the whole idea and accomplishment of salvation did not proceed from Him?—*Marcus Dods.*

PROPOSAL TO DEMOLISH FAMOUS LONDON CHURCH

St. Vedast's, Foster Lane, May be Removed to Facilitate Traffic

METROPOLITAN POLICE ACTIVE IN SUPPRESSING FORTUNE TELLERS AND PALMISTS

The Rise and Decline of Welsh Nonconformity Discussed by a Welsh Protestant

ACTORS OVERWHELMINGLY IN FAVOR OF CLOSING THEATRES ON SUNDAY

The Living Church News Bureau,
London, September 17, 1912

THE suggested demolition of the church of St. Vedast, Foster Lane, one of the many churches in the old City of London, which were rebuilt by Sir Christopher Wren after the great fire of 1666, has met with a strong opponent in the Archdeacon of London. The Archdeacon was inducting one day last week, Canon Masterman, late vicar of St. Michael's, Coventry, as rector of the parish of St. Mary-le Bou ("Bow Church, Cheapside") with the united parishes of Pancras, Soper Lane, All Hallow's, Honey Lane, St. John the Evangelist's, and All Hallow's, Brad street. There was a large congregation, which included the Lord Mayor of the city, who attended in state, and well-known sheriffs and aldermen, and the Mayor and representative Church people from Coventry.

Archdeacon Holmes, in the course of an address, said it would be an almost unthinkable act of stupidity if St. Vedast's were architecturally spoiled and an incredible and unforgivable crime if it were demolished. There was a reason quite apart from the increasing daily use which people made of the city churches why they should be maintained. The men who held city benefices were able to give a helping hand to their struggling, overworked brother clergy in great poor parishes who had no one else to turn to for assistance. On grounds historical, architectural, and spiritual the continued existence of the city churches should rally people to their defence.

The proposal to destroy the church in Foster Lane has arisen out of the discussion of the serious and pressing problem of how to relieve the enormous and constantly increasing congestion of vehicular traffic in the Mansion House area. At the intersection of Newgate street, St. Paul's churchyard, Cheapside, and Aldengate street there is also a great convergence of traffic, and it is proposed to construct a road providing a short cut to Liverpool Street Station and Bishopsgate from this point. St. Vedast's, Foster Lane, is just in the rear of St. Martins'-le-Grand (the name of the old monastery on this site having survived), where are now the old General Post Office buildings, and is thought by some, who are probably vandals in their makeup, to inevitably block the way in the laying out of the new thoroughfare. But it has been shown that the new road scheme can be made perfectly compatible with the preservation of this sacred house of God and interesting example of Wren architecture.

The *Times* newspaper states that the Metropolitan police are making an effort to remove the scandal caused by the open practice of fortune telling, palmistry, crystal-gazing, and clairvoyance in the west end and other parts of London.

Those who carry on these vocations have been warned that in future they will not be permitted to advertise in any way. Their notices must be removed from doors and windows, and the custom, which has now become very common, of sending into the streets men carrying "sandwich boards" must be discontinued. In addition, the publishers of newspapers and magazines in which advertisements of fortune telling, palmistry, and similar businesses have been exhibited have been warned that such advertisements must no longer be accepted. The number of people who profess to be fortune tellers, palmists, and clairvoyants has, the *Times* says, increased rapidly in London in recent years, and it is estimated that 600 or 700 men or women earn their livelihood in this way. More than 100 are to be found in Oxford street, Bond street, and the immediate neighborhood. It is understood that if the warnings of the police are disregarded the authorities will not hesitate to institute proceedings against the offenders under the Vagrancy Act of 1824. Under this measure any person "pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to deceive or impose on any of his

Majesty's subjects" is liable to be arrested without warrant and to be convicted as a rogue and vagabond. The penalties which may be imposed under the Act are imprisonment, with or without hard labor, for not more than three months, or a fine not exceeding £25. The practices which the police are attempting to suppress are common, of course, in the provinces as well as in the Metropolis. It is probable that the police in other places will also take action in this matter. There have already, within a year or two, been two cases in the police courts of the evil in this country. In April of last year a woman was fined £50 for fortune telling in Newcastle-on-Tyne; and in November last a "phrenologist" was sentenced to six weeks' imprisonment at the Marylebone police court in London for having professed to tell fortunes of palmistry with intent to deceive.

The *Church Times*, in its columns devoted to "The Attack on the Church of Wales," draws attention to a remarkable pamphlet which has just appeared in print, entitled *The Rise and Decline of Welsh Nonconformity*. The author, "Viator Cambrensis," is himself a Welsh Protestant, and thus speaks with inside knowledge of the innate tendencies and force at work of his form of dissent, and of the present position of affairs. He points out that Welsh "nonconformity," so far as it was a spiritual movement, was the outcome of the awakening spiritual fervor which had its rise in the Church, and might have been kept within the Church if the political circumstances of the time had been different. And he lays emphasis on the fact that whatever the deadness of the 18th century may have been, and whatever justification it may have given for the separation which took place in the early years of the 19th century, there is little justification to-day for the maintenance of the schism.

"Judged by whatever standard," says this Welsh Protestant, "the Church is doing great work. Whatever may be one's opinions of the controversy between the Church and nonconformity, it is increasingly evident that the power of the Church is growing rapidly, while nonconformity is for various reasons receding more and more as a spiritual and creative force." In examining in some detail the causes of this decline, this writer lays special stress upon the tyranny of the so-called "deacons." The preachers are completely at the mercy of these men, and also for other reasons the Welsh "Nonconformist pulpit" has lost its power. Protestant Dissent, therefore, is declining:—"At the ballot boxes, when under whip and spear, nonconformity gains easy victories, but as a civilizing and spiritualizing influence it has no grip on the rising generation, and as a Parliamentary force it is a byword. . . . It is increasingly evident that a growing section of the people are less disposed to render it that allegiance which was so characteristic of the Wales of thirty years ago."

It appears from this pamphlet that Protestant Dissent has become so dominated by political motives that its very religion has been transformed and controlled by the political spirit. In dealing with the internal affairs of his co-religionists, the writer falls with a particularly heavy hand upon the failure to attack national vices, and which are to be found particularly ripe among Welsh Protestants, especially those of untruthfulness and sexual impurity. Instead of attacking these evils, their preachers prefer the more popular task of attacking the Church. In contrast with the attack on the Church, "Viator Cambrensis" calls attention to the attitude of Churchmen on their defence of the Church. "The battle the Church has waged," he says, "has been an honorable one. I know not of a slanderous statement uttered against Nonconformists or nonconformity by any Bishop or dignitary, or a lay representative of the Church during the whole of the agitation though they have been under great provocation."

The *Era*, the leading dramatic journal, has obtained the votes of all the actors and actresses in Great Britain on the question of the Sunday closing of theatres and music halls. The result is shown by the following figures:

**Actors Favor
Sunday Closing**

For theatres and music halls to be shut	.. 2,834
For picture palaces to be shut 2,265
For theatres and music halls to be open	.. 128
For picture palaces to be open 678

In the presence of a large congregation in Norwich Cathedral on Sunday, the Bishop of the diocese returned thanks to Almighty God for his recovery from serious illness.

J. G. HALL.

ONE of the grandest things in having rights is that, being your rights, you may give them up.—George MacDonald.

**NEW YORK SOCIAL SERVICE COMMISSION
ESTABLISHES LENDING LIBRARY**

Books on Sociology will be Loaned to the Clergy

**DR. TALCOTT WILLIAMS INDUCTED AS HEAD OF
JOURNALISTIC SCHOOL**

**The Diocesan Training School for Sunday School Workers
Opens Sessions**

ITEMS OF GENERAL CHURCH NEWS

**Branch Office of The Living Church
416 Lafayette St.
New York, October 8, 1912**

THE Social Service Commission of the diocese of New York has established for the use of the diocesan clergy and lay workers a "Lending Library" of sociological literature. In the pamphlet just issued, the commission calls attention to the flood of literature now pouring forth, dealing with social problems—an abundance which must be taken to mean that there is a widespread demand for this kind of reading matter. The clergy are urged, not only to familiarize themselves with the problems, but also to take stock of what people are reading and writing about them. This they must do, if they are to bear their part, and give to the Church her rightful part in the formulation of present-day public sentiment. The commission issues a list of seventy-five well chosen titles. Upon application to the executive secretary any book on the list will be sent out post free—the same to be returned, at the reader's expense, at the end of one month. In addition to this, the commission offers to secure for the clergy the loan of practically any book of a sociological nature that is in print. This privilege is made possible by the courtesy of the authorities of the library of the New York School of Philanthropy.

Dr. Talcott Williams, a distinguished journalist and zealous Churchman, was formally inducted into the headship of the Pulitzer School of Journalism, Columbia University, on Monday, September 30th. The exercises were held in Earl Hall, and a large company of students and their friends were present. President Nicholas Murray Butler made an introductory address. Prayers, appropriate to the occasion, were read by Bishop Greer.



**DR. TALCOTT WILLIAMS,
DEAN, SCHOOL OF JOURNALISM,
COLUMBIA UNIVERSITY**
[Courtesy of the New York Sun.]

Already about one hundred students are enrolled. They come from twenty-one countries and states, including China and New Zealand.

Dr. Williams has been prominently identified with the religious activities in Philadelphia. His address at the Missionary Council, held last year in Newark, is gratefully remembered by the hundreds attending the great mass meeting on the closing night. His inaugural address of this week was well received, and the daily press gave large space to the event, both for kindly editorials and reports. The opinion is freely expressed that no better choice could have been made to do the pioneer work of establishing the school, and of choosing a competent corps of assistants.

A great mass meeting, designed to be a demonstration of the Church's growing concern with the problems of social welfare, is to be held at the Cathedral of St. John the Divine, at 4 o'clock on Sunday afternoon, October 20th. Arrangements for the meeting are in the hands of the Social Service Commission of the diocese. Speakers of national reputation have been secured for this meeting. The list includes the Rt. Rev. J. N. McCormick, D.D., Bishop of Western Michigan, Mayor Sague of Poughkeepsie, the Hon. Winston Churchill of New Hampshire, and Congressman McCall of Massachusetts. Invitations to this meeting will be sent to all the labor unions in the city, the various civic bodies, and to the men's clubs of the city parishes.

The second year's course of the diocesan Training School for Sunday school Teachers, diocese of New York, opened in Hobart Hall, 416 Lafayette street, on Friday evening, October 4th. There was a good enrolment. The first and third years' work will

**Training School
for S. S. Teachers**

open on February 7th, 1913. The instructors of the diocesan Training School are as follows:

First Year: The Rev. Nathanael Groton, "The Life, Words, and Works of Jesus Christ"; the Rev. Wm. Walter Smith, "Child Study and Principles of Sunday School Teaching"; the Rev. Hugh L. Burleson, "Christian Missions"; the Rev. Pascal Harrower, "The Christian Year."

Second Year: The Rev. Harold S. Brewster, "Acts and Epistles"; the Rev. Joseph Wilson Sutton, "Catechism and Christian Doctrine"; the Rev. Prof. Herbert M. Denslow, D.D., "The Prayer Book and Church Worship"; the Rev. William Walter Smith, "History and Organization of the Sunday School and The Land of the Bible."

Third Year: The Rev. Z. B. T. Phillips, "The Old Testament"; the Ven. Hiram R. Hulse, "Church History."

Special Lectures: Miss Laura Fisher, "A Course for Kindergarten and Primary Teachers"; the Rev. Charles K. Gilbert, "Social Activities in the Sunday School"; the Rev. William Walter Smith, "A Course for Sunday School Superintendents."

Dr. Smith is also conducting a training course for Sunday school teachers on Long Island, in St. Mark's parish house at Islip. An encouraging number of teachers will take the course for nine weeks.

Mrs. Smith, also an ex-student of Teachers' College, is conducting a very interesting class of sixty Sunday school workers through a six-weeks' course of training. These sessions are held at Holy Trinity church, on East 88th street.

The officers of the American Church Institute for Negroes met at the headquarters in the Diocesan House this week. Very satisfactory reports were made by the general agent and treasurer. The society disbursed \$75,337 during the year ending June 30th, and had a working balance of \$14,245 for the summer months. An exceeding interesting report of the sixth year's work of the Institute has just been published. Students in practical sociology would do well to ask for a copy. It is well printed and illustrated with telling charts and beautiful half-tone pictures. The signatories are Bishop Greer, the Rev. Samuel H. Bishop, and the Rev. George A. Maguire. A postal card request sent to the General Agent, 416 Lafayette street, New York City, will bring a copy of the booklet.

As many hundreds of officers and sailors of the United States Navy will be in port on Sunday, October 13th, a special service has been arranged for them by the authorities of the Cathedral of St. John the Divine. The hour is 4 P. M., the preacher will be the Rev.

Special Services for Sailors

J. Howard Melish.

The Rev. Dr. George R. Van De Water, rector of St. Andrew's Church, at 127th street and Fifth avenue, has returned to this city from an extended trip in South America. When he left town on June 20th, the doctor had just recovered from an operation for cataract. The sight in both eyes has been greatly improved.

Personal Mentions

The Rev. Dr. Alban Richey, with his family, moved to the rectory of Immanuel Church, New Castle, Delaware, on September 30th. The new rector began his work the following day, and preached his inaugural sermon on Sunday, October 6th. His mailing address is as above.

There is a growing demand for trained leaders to organize and direct the efforts of Sunday schools and branches of the Woman's

Conference for S. S. Workers

Auxiliary for missionary coöperation and support. The officers of the Woman's Auxiliary at the Church Missions House have therefore arranged to hold a conference with leaders and other workers from October 14th to 19th. This date has been chosen because it is a time when many visitors are passing through New York so that a larger number will be able to avail themselves of the advantages of the conference at this time than at any other time in the year. The programme provides for a daily celebration of the Holy Communion followed immediately by addresses by Bishop Lloyd on some of the spiritual aspects of the work of the Woman's Auxiliary. The morning sessions will be devoted to mission study classes to train teachers in the use of the text books provided by the Educational Department of the Board of Missions for this year's work. Each afternoon there will be a discussion of Woman's Auxiliary methods followed by a study of the work of the Junior branches and a survey of present conditions in the mission field by missionaries. While this institute is specially intended for diocesan officers, parish officers and members of parish branches, especially those from a distance, will be heartily welcomed. Full information can be obtained from Miss Julia C. Emery, 281 Fourth Avenue, New York.

THE BOOK of our future is a check book, every page of which may be a draft upon the bank of heaven. We can fill in those blank days with almost any sum we choose. The value of the day will be what we make it.—*Selected.*

LIFE is short. Let us not throw any of it away in useless resentment. It is best not to be angry. It is next best to be quickly reconciled.—*Samuel Johnson.*

MEETING OF THE PHILADELPHIA CLERICAL BROTHERHOOD

Plans for the Winter Are Discussed

CORNERSTONE OF SCHOOL AND PARISH BUILDING
LAID AT TORRESDALE

St. Gabriel's Servers' Guild Observes First Anniversary

OTHER NEWS OF THE PAST WEEK

The Living Church News Bureau }
Philadelphia, October 8, 1912 }

THE Clerical Brotherhood postponed its regular meeting on Monday, September 30th, from morning to afternoon, in order that those of its members who wished to do so might attend a general meeting of all the ministers of Philadelphia, to hear Mr. William B. Paterson, the secretary of the Social Service Committee of the Interchurch Federation explain the plans of that committee for coöperation in meeting some of the more pressing needs of the community. A considerable number of the clergy attended this meeting, out of which, however, nothing practical resulted. The Brotherhood, when it held its adjourned meeting in the afternoon, listened to some questions by the chairman of the Topics Committee, the Rev. B. S. Sanderson of Wyncote, bearing upon the plans for the winter. Mr. Sanderson said that complaint had been made about the inconvenient hour of the meetings, the frequency of the meetings, and the subjects and speakers provided by the committee; and that especially some of the clergy disapproved of the invitation of persons not of our communion to deliver addresses before the Brotherhood. The Brotherhood, however, after some discussion, decided to adhere to the present order of procedure. The speakers at the meetings of October, at least, do not seem to be open to criticism on the ground of their Church affiliation, as they are Archdeacon Steel of Cuba, the Rev. Dr. Foley of the Divinity School, and the Rev. Dr. Manning of Trinity Church, New York, who will speak of the plans for the World Conference on Faith and Order.

At All Saints', Torresdale, where Bishop Rhinelander laid the cornerstone of the new school and parish building, on Saturday, September 28th, he made a visitation such as has not been held in the diocese for a long time, but such as the Bishops hope it will be possible to make in every parish within three years. After the cornerstone laying, the Bishop met the congregation for a Quiet Hour on Saturday night; on Sunday morning he administered Confirmation and preached, and in the evening he preached again at the chapel at Andalusia, which is under the care of the rector of All Saints', and received a former Roman Catholic to the Communion of the Church.

An interesting experiment is to be tried in the new school house which is in process of erection. The rector, the Rev. A. R. Van Meter, intends to open a day school, in which the Montessori system of education will be tried, under the direction of Mrs. J. Scott Anderson, who has been using the system at the Swarthmore School for the Deaf, during the past six months. Mr. Van Meter hopes much from a school which will join to the best methods of secular education a sound religious training. This school was largely made possible through the generous and interested help of a member of the parish, Mrs. Walter Massey, who gave the first subscription of \$5,000 toward the building. Mrs. Massey is also the donor of the beautiful altar cross in All Saints'.

During the vacancy in the rectorship of the Church of the Holy Apostles, caused by the resignation of the Rev. Wilson R. Stearly, the parish will be in charge of the senior assistant, the Rev. Joseph H. Earp, and the Rev. George C. Foley, D.D., of the faculty

Church of the Holy Apostles

of the Divinity School, will preach at the Sunday services and otherwise aid in the work of the parish. The Rev. W. S. Neill will continue as second assistant at the parish church; and at the Memorial Chapel of the Holy Communion, the vicar will be assisted by two students of the Divinity School, Messrs. Alfred R. McWilliams and W. Hoke Ramsaur.

On the Feast of St. Michael and All Angels, St. Gabriel's Guild (for servers) at St. George's, West Philadelphia, celebrated its

St. Gabriel's Guild for Servers

first anniversary by making a corporate Communion at the early service, and by attending the evening service in a body, at which time the rector, the Rev. G. La Pla Smith, preached on the duties of servers and the objects of the guild. The members of the guild were entertained at dinner by the rector on Monday evening.

A movement which has been under consideration for more than a year to form a general organization of servers' guilds in the city, is once more being urged forward by some of the active workers

in the parishes which have such organizations, and it is hoped that this time the object may be accomplished.

The Sunday School Association of the diocese will depart, this year, from its tradition of a winter meeting, and will hold the annual teachers' institute in the church of the Holy Apostles on Monday, October 21st. The reasons for this are the likelihood of better weather conditions in October than in January, the advantage of beginning the Sunday school year with such a meeting, and the propriety of thus observing the day of intercession for Sunday schools.

Bishop Rhinelander was the celebrant and preacher at the corporate Communion of the members and alumnae of Mission Study classes at the Church House, on Saturday morning, October 5th. Many members of the Woman's Auxiliary joined in this service, which was most helpful and inspiring, in spite of the disadvantages of the chapel of the Church House, which is so close to the noise and traffic of Walnut street, and so associated with other purposes than devotion as to hinder seriously its use for services requiring quiet and detachment. Some day the Bishop of Pennsylvania will have a Cathedral, with suitable accommodation for all diocesan functions.

The convocation of West Philadelphia has departed somewhat from the usual functions of the convocations (which have primarily a missionary character) in starting a movement which it is hoped will tend to the improvement of Sunday schools and extension of Sunday school work, and so indirectly contribute to the purpose for which the convocation exists. Since the January meeting of convocation, a committee, of which the Rev. Wm. J. Cox of St. Andrew's Church is chairman, has been investigating Sunday school needs, and planning remedies, with the result that on Thursday evening, October 3rd, a meeting was held at the Church of the Holy Comforter to organize a convocation Sunday school institute. Representatives of about two-thirds of the Sunday schools in the convocation were present, and after listening to addresses by the Rev. Floyd W. Tomkins, D.D., and Mrs. John Loman, they elected officers and an executive committee, and voted to maintain a teacher-training course, which is to be under the direction of the clergy in charge of parishes and missions in the convocation. This new organization is not affiliated with the diocesan Sunday school institute, but doubtless will ask to be taken under the wing of that long-established and useful organization. It is in line with suggestions which have been made to the diocesan body for the formation of smaller groups of teachers, for more frequent meetings than the single annual service hitherto held for all the teachers in the diocese.

S. S. Institute Contemplated

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WAYS OF HELPING

BY C. II. WETHERBE

IT ought to be taken for granted that every member of a Christian Church is willing to do his part in somehow helping the Church. All of us will agree to the statement that one should never be a hinderer of the Church to which he belongs. One may not be able to render a large amount of help, but he can do some things which will be of practical benefit.

Each one can speak well of his Church. It is not necessary that there should be any boasting about it. No claim of superiority need be made. But, whenever occasion calls for it, let there be words of honest commendation given. We think favorably of the man who speaks well of his own family.

Another way of one's helping his Church, and thus the cause of Christianity, is by speaking well of one's rector. It is quite possible that he has some defects. It must be assumed that he is not a perfect man. If he be at all worthy of his office, he is a good man. He is devoted to the best welfare of the Church. He is very desirous of having it highly prosper, both spiritually and materially. You may greatly help him by commending him to others, or you can hurt him a great deal by speaking unfavorably of him to those who do not belong to your Church.

I once asked a man as to how he liked the new rector of the Church to which members of his family belonged. He answered me in such a way as to give the impression that he was not favorable to him. He said nothing directly against him, nor for him. I did not allow myself to be influenced by that man's attitude. It is certain that the man was no help to the good rector. Let it be your constant aim to help your rector in every way within your power. Support him by your prayers, your sympathies, your means, and your influence.

To SUFFER and be silent, that is a divine art. There is weakness in the excessive craving for sympathy. You think that you are having a harder time than your neighbor, from whose lips no complaint ever escapes; but, if you knew what his lot is, you might deem yourself fortunate in comparison with him.—*The Watchman*.

MEETING OF THE CHICAGO DIOCESAN BOARD OF MISSIONS

\$10,000 Gift to the Board is Assured

SPECIAL LECTURES AT WESTERN THEOLOGICAL SEMINARY

Meetings of the Woman's and Junior Auxiliary

OTHER CHURCH NEWS OF GENERAL INTEREST

The Living Church News Bureau
Chicago, October 8, 1912

THE Diocesan Board of Missions, which meets at the call of the Bishop, held a meeting on Thursday afternoon, October 3rd, in the Church Club rooms. It was preceded by a meeting of the Executive Committee of the Board. Within recent years the Diocesan Missionary Board of Chicago has added to its machinery an executive committee of eight. For the current year the members are Bishop Toll, chairman, the Rev. Dr. J. S. Stone, Herman Page, and J. H. Hopkins, and ex-officio, the Rev. N. O. Hutton, secretary of the Diocesan Board of Missions, Messrs. H. J. Ullman, J. W. Jackson, and M. A. Mead. The missionary work of the diocese has increased so largely since the annual contributions have grown to their present size, that it has been quite necessary to group the Board into many committees, standing and special.

The gift of \$10,000 to the Diocesan Board of Missions by the late Mrs. J. V. Farwell, Jr., who passed away last August, has now been made certain by the raising of another \$10,000 mainly through the personal efforts of Bishop Anderson. At the meeting of the Diocesan Board, the balance needed to secure the \$10,000 was subscribed by persons and by representatives of congregations. Thus the treasury of the Board will soon have at its disposal a fund of \$20,000, in addition to the largest sum ever pledged for this purpose by the congregations of the diocese at an annual convention, that of last May.

The new class at the Western Theological Seminary, 2726 Washington Boulevard, consists of seven members, in addition to the Rev. Professor J. K. Ochial, of Trinity Divinity School, Tokio, Japan, who is taking a special course in Hebrew and Egyptian.

Opening of Western Seminary

The seminary re-opened on September 18th, with a total of fifteen students in the undergraduate department. Professor Mercer announces a course for graduates on "A Study of pre-Christian Eschatology," in the Hibbard Egyptian Library, at 3 P. M., on Thursday, commencing October 10th. Similarly, Professor Easton, in the New Testament department, will give a course on "The Teaching of our Lord," chiefly that of the Sermon on the Mount, being a critical study of the sayings from their first utterances by our Lord to their final appearance in our present Gospels. These New Testament studies will be given on Thursday, from 4 to 5 P. M., commencing October 10th. In recent years a number of the Chicago clergy have taken advantage of these post-graduate courses at the seminary, and have found much help therefrom in systematizing their study. The fees are merely nominal, being two dollars for either of the above courses.

About sixty women connected with the Woman's Auxiliary gathered at the Cathedral on Wednesday, October 2nd, for the Quiet Day that was conducted by the Rev. F. G. Budlong, the new rector of the parish at Winnetka. There were four meditations, on "The Presence of God"; "Working for God"; "Giving to God"; and "Praying with God." Each was preceded by a hymn, prayers and silences. The Holy Eucharist was celebrated at 10:40 A. M. The leaflet announcing the themes and hours of the meditations also contained some beautiful prayers from Fenelon and Newman and Pusey, and three suggested subjects for meditation, under each of the four addresses. The offering of the day was given to the Sisters of St. Mary.

At the first monthly meeting of the diocesan branch of the Woman's Auxiliary for the current season, held at the new Church Club rooms, 1705 Heyworth building, on East Madison street and Wabash avenue, the main address was made by the president

First Monthly Meeting of the W. A.

who outlined the work of the year. There were present eighty-six delegates, besides some of the clergy and some visitors. The offering, \$22.71, was given to the president's fund. The Feast of St. Michael and All Angels, coinciding this year with the 17th Sunday after Trinity, was observed as the day of Corporate Holy Communion by the various local branches of the Junior Auxiliary, all over the city and suburbs. The first monthly meeting of parochial officers of the Juniors, for this fall and winter, is set for October 19th, at St. Martin's Church, Austin. The sermon on this occasion will be by the Rev. Dr. Herman Page. The service will be followed by an exhibition of work, and by luncheon and a social hour. The other

monthly meetings have all been planned for the season, and an attractive programme announcing the speakers and themes has been scattered broadcast throughout our Junior department of the Auxiliary.

One of the pleasantest features of our diocesan life in Chicago is the "Clerica," or the society consisting of the wives of the clergy, this organization having been formed several years ago by Mrs. Clinton Locke. Mrs. C. P. Anderson is the president, and Mrs. E. J. Randall is the secretary. The ladies meet usually once a month, at the residences of the members, or sometimes in the parish houses, and occasionally the "Clerica" is entertained by friends of the members. The October meeting was held at the residence of Miss Ellen Thompson, Evanston, who was assisted by Mrs. Kaufman and Mrs. Bradley as hostesses. The meeting was a luncheon and was held on Tuesday, October 8th.

The Chicago "Clerica"

Waterman Hall, our diocesan school for girls at Sycamore, Illinois, entered its twenty-fourth year on September 26th, with an attendance of seventy girls in the boarding department, within three of the maximum capacity of the school. Other good prospects make it likely that the school will again soon be filled. The Rev. Dr. B. F. Fleetwood has been the rector since this justly popular educational institution was established by the generosity of the Waterman family.

Waterman Hall Opens

The September edition of the various parish papers have encouraging accounts of many "summer schools" for the children, in the way of shortened Sunday school sessions, usually with special services held for the children on Sunday mornings during the summer weeks. Grace Church, Chicago, had a school during July and August which thus averaged about fifty children, and they paid such good heed to the Bible instruction which was given each Sunday by the superintendent that on the Thirteenth Sunday after Trinity they passed an excellent written examination on the themes considered during the summer. The kindergarten of Grace Church was suspended for only about three weeks during the summer. Miss Grace is the teacher, and the past month, since her return from her vacation, has seen the kindergarten grow in a gratifying manner, in numbers. Grace Church is carrying on an extensive work among the people of the neighborhood, her parish house being a hive of busy enterprises, day after day, and evening after evening.

Summer Schools Now Closed

In two of the towns of the diocese, the Church has been making rapid progress of late, and the missions in both cases have reached the encouraging point of acquiring property. St. Stephen's, Rochelle, which has been cared for in recent years as now by the Rev. A. B. Whitcombe, rector at Dixon, as part of his missionary work, has just received the gift of a lot, centrally located in this growing town of over 5,000 population, on condition that a church be erected before November 30, 1913. Steps were taken at the recent meeting of the diocesan board of missions to make this new church possible, coöperating with the new interest aroused in the mission itself. Mrs. William Stocking is the generous donor of this large lot, and the work of the Church in Rochelle will be greatly stimulated by all of these gifts.

Progress at Several Missions

St. Lawrence's mission, Libertyville, was started by the Rt. Rev. Dr. Philander Chase, in 1845. After a varied experience, it was revived some three years or so ago by the efforts of the Rev. A. G. Richards, then the rector at Lake Forest, one of Chicago's North Shore suburbs. The mission has now gained sufficient strength to undertake the purchase of the "Union Church" which has been used for the services and Sunday school of late. This building was built in 1866, and will hold about three hundred people. There is at present a growing congregation of from sixty to eighty every Sunday morning, and the mission will make rapid progress as soon as the purchase of their own building is effected.

Other notes of progress are the contemplation of a new rectory for St. Elizabeth's, Glencoe, and the reduction of debt at Holy Cross mission, Chicago, in the sum of \$500.

Among the clerical changes lately reported are the resignation of the Rev. C. E. Taylor, who has been for over 13 years the priest in charge of St. Michael and All Angels' church at Berwyn; and the acceptance by the Rev. J. H. Edwards, rector of the Church of Our Saviour, Chicago, of the call to the rectorship of the Church of the Holy Spirit, Lake Forest, to commence on All Saints' Day, 1912.

Clerical Changes

On Tuesday evening, October 1st, some three hundred of the parishioners of Grace Church, Hinsdale, gave a reception to the rector and his wife, the Rev. and Mrs. E. H. Merriman, at the parish house, it being the fifth anniversary of their wedding. Handsome presents were made, in the way of furniture for the rectory. September 1st marked the fifth anniversary of the rectorate of the Rev. E. H. Merriman at Hinsdale. The plans for the extension and improvement of the church, and for the new chapel, are now completed, and the work of raising the funds for these enterprises (some \$12,000 or more being needed in all), is progressing rapidly.

Reception Given to Rector

TERTIUS.

BISHOP WEBB'S TRIBUTE TO BISHOP GRAFTON

[FROM THE COUNCIL ADDRESS OF THE BISHOP OF MILWAUKEE.]

ANOTHER year has gone by with its work, its blessings, its mistakes, and its limitations, and we meet together in this sixty-sixth annual council.

Before I speak of those who have died, who have lived in the diocese, or who have been associated with it, one naturally thinks of the great loss the Church has sustained in the death of the Bishop of Fond du Lac.

One of the greatest Bishops in the House of Bishops! There are very few who have had so large an influence in the Church in this country. His long life carries one back to the days of the later Tractarians; Bishop Wilkinson, Primate of Scotland, in one of his letters, writing about the first great London mission, said there was a young American clergyman, whose sermons attracted a great deal of attention, a Mr. Grafton.

He was present at Dr. Neale's funeral, and intimate with Canon Carter, Canon Liddon, and priests of that generation. Throwing himself heart and soul into the Oxford movement, with Father Benson he was one of the founders of the Order of St. John the Evangelist.

He was probably the greatest master of the spiritual life in the American Church. I have been to many retreats for priests, conducted by some of the most prominent clergymen of this country and England, but I have never been to a retreat that seemed to me to approach one that Bishop Grafton gave for a body of clergy at Nashotah, in 1893. The marvelous spiritual insight, the deep evangelical piety, impressed us all very deeply.

A man of strong convictions, and absolutely fearless, he naturally at times aroused antagonism, but to few Bishops is it given to have such warm and devoted friends among the clergy.

Used to every luxury, and so situated that it might have been his had he wished it, he gave it all up, first in the life at Cowley, and then in Boston, leading the life of a true religious, and later, at Fond du Lac, his life was simplicity itself. Having been privileged to give a retreat for the Nativity Sisters, just a few days later than this, last year, I lived in his rooms for nearly a week, and I know the absolute simplicity of his life. He was then staying with the little group of men, who were making a trial of the religious life. I called upon him, and he said, "I want to die in a Religious House, in poverty like my Lord."

It was always said of him, that he gave everything away, and his brother hesitated to give him anything because, he said, "Charles gives it away at once." His one thought was our Lord and His Church—it was really his passion, the Catholic Faith, the Unity of the Church. Only a few days before his death, he said to a certain New York priest, "You will let me preach at the General Convention, I have a message I want to give." He always had a message.

Many and many a vocation to the priesthood and religious life he aroused and fostered; many and many a soul he has won for our Blessed Lord. I think it is safe to say, that his life will stand out as the life of one of the great ecclesiastics of the American Church.

REALLY BELIEVING IN GOD'S FORGIVENESS

WHY DO WE add sin to sin, by doubting God's willingness to forgive us, instantly and completely, for any sin that we can ever commit? A man was telling a friend how wonderfully God had blessed him by forgiving a certain sin that he had recently committed; and he explained that not only had God instantly restored him, but even though the sin had meant a waste of time, God had not permitted that loss of time to interfere to the extent of a single minute with the necessary programme for the day's work. In concluding he said that now, of course, his temptation would be to presume upon his experience, and let the sin be repeated, but that he had got to be pretty careful not to do that, because the Lord might not be so tolerant the next time. "I suppose you mean," answered his friend quietly, "that you would not be so ready to believe in the Lord's forgiveness, the next time." It was a keen thrust, but it was needed. The man saw the sin he was committing; the sin of unbelief. Jesus Christ is the same yesterday and to-day, yea and forever. What He has done once, in the way of forgiveness, He will do always. We are not to sin that grace may abound; but we are not to commit the sin of limiting that abounding grace.—*Selected.*

MILWAUKEE DIOCESAN COUNCIL

THE Milwaukee Diocesan Council was in session at the Cathedral on Tuesday and Wednesday of last week, and while devoid of sensational features, marked a high standard of work being accomplished within the diocese as shown by the excellent condition of diocesan funds, all of which showed credit balances and several of which had been expanded more than usual. Notable especially has been the increase in missionary contributions, both general and diocesan.

The Bishop's address opened with a discriminating and very sympathetic memorial of the late Bishop Grafton, who had been the next neighbor of this diocese for so many years. He reported various details of improvements and extension of fabric within the diocese. He also urged upon the clergy the importance of presenting candidates for Confirmation at as young an age as they were able to qualify under the terms set forth by the Church, warning the clergy of the frequent serious results of the spiritual life of these where they are allowed to pass into young manhood and young womanhood without being confirmed.

Chief in point of interest was the working of the new Australian ballot system, which had been adopted by the council a year previous and which received its first test in the council for the present year. The printed ballot showed a formidable array of nominations, striking terror to those who realized the probable amount of time that must elapse before selections could be made. Various opportunities to make improvement were shown, and at the conclusion of the session the canon was referred back to the committee on canons for the purpose of giving further consideration to its details during the coming year. In spite of vexations of this sort and in spite as well of the fact that the total number of votes cast was 50 per cent. greater than at the corresponding council when deputies to General Convention were elected three years ago; in spite, too, of the necessity now for choosing members of the Department Sunday School Convention, which was not then in existence but which drew out as large a number of nominations as those for other events, the sessions were actually closed at an earlier hour and with a larger attendance than three years ago. Moreover it was observed that by taking the first ballot on the first day instead of the second as heretofore, there had been the added gain of bringing men to the first day's session, when the Holy Communion was celebrated at the outset and the Bishop's address was given, thus emphasizing the spiritual and intellectual side of the council rather than the balloting.

The principal results of the elections were as follows:

The Standing Committee was reelected, except that Mr. T. T. Lyman of the Cathedral was substituted for Mr. F. H. Putney of Waukesha who had declined reelection owing to ill health. The trustees of funds and property were reelected with the addition of Mr. T. T. Lyman in place of Charles E. Sammond, resigned.

Deputies to General Convention: Rev. Messrs. H. B. St. George, S. P. Delany, Philip H. Linley, Frederick Edwards; Messrs. F. C. Morehouse, George E. Copeland, H. N. Laflin, and T. M. Cary.

General Convention alternates (those designated by an asterisk being appointed under resolution by the Bishop and being those who had attained the highest number of votes on the final ballot without receiving a majority): Rev. Messrs. A. A. Ewing, W. G. Blossom, C. L. Mallory, and W. F. Shero, D.D.*; Messrs. A. H. Lance (Kenosha), W. S. Pirie,* E. A. Wadhams,* T. T. Lyman* (all of Milwaukee).

For Missionary Council: Rev. Messrs. H. E. Chase, S. P. Delany, W. G. Blossom, Holmes Whitmore, Frederick Edwards; Messrs. Frederic C. Morehouse, T. T. Lyman, H. N. Laflin, A. H. Lance, and I. L. Nicholson.

Alternates to the Missionary Council (asterisks as previously): Rev. Messrs. Frederick Ingley, A. A. Ewing, George H. Hills, John White,* W. E. Johnson,* Messrs. J. H. Radtke, H. W. J. Meyer, H. J. Dreher, A. W. Myers, M.D.,* W. F. Myers.*

Deputies serving in the Missionary Council become *ex-officio* members, as heretofore, of the Church Extension Society.

Sunday School Convention: Rev. Messrs. Frederick Ingley, S. P. Delany, F. S. Penfold, George F. Burroughs, and Henry Willmann.

Action with respect to the Fond du Lac resolution relating to the omission of the words Protestant Episcopal from the Book of Common Prayer was unanimously taken on recommendation of a special committee as follows:

The Fond du Lac Resolution

"The committee to whom was referred the communication of the council of the diocese of Fond du Lac asking the judgment of this council on a proposition to strike the words Protestant

Episcopal from the Book of Common Prayer in the seven places where it is now used, begs leave to report.

"In our judgment there are certain of those places, as notably two in the promise of conformity made by a Bishop-elect during the Consecration service, in which the exact name of the national Church appears to be required. This diocese, in 1901, adopted a Memorial to General Convention asking that wherever the name of the Church is used in the Book of Common Prayer and elsewhere, the name to be used be altered to American Catholic Church. To the present time it has not appeared to General Convention wise to make that change, yet the movement to attain that end is still pending before the Church. In the judgment of this committee it would be preferable that the whole question of the name of the Church should first be determined, before the subsidiary question as to the precise places in which the name should appear be considered. We beg, however, to express our sympathy with the spirit of the resolution of the diocese of Fond du Lac, in which the handicap of the present name to the missionary work of the Church is recognized. We recommend therefore the adoption of the following resolution by the council:

"Resolved: That the Secretary of the council be instructed to transmit a certified copy of this report to the secretary of the diocese of Fond du Lac as the reply of this council to the communication of that diocese."

Respectfully submitted,

FREDERIC C. MOREHOUSE,
H. B. ST. GEORGE,
FREDERICK EDWARDS,

W. F. SHERO,
H. N. LAFLIN,
Committee."

On Tuesday evening the Church Club gave its annual dinner to the members of the council. Addresses took the form of working out features of the general topic "The Church Throughout the World." Its phase "In the City" was treated by the Rev. George W. Schroeder; "In the Diocese" by Ven. Archdeacon Blossom; "In the Missionary Department" by the Rev. John E. Curzon; "In the Nation" by the Rev. Philip H. Linley of Eau Claire; and "In the World," by the Rev. John Henry Hopkins, D.D., rector of the Church of the Redeemer, Chicago.

ENTHRONEMENT OF BISHOP WELLER

THE Cathedral at Fond du Lac was the scene, last Sunday morning, of the function of the installing and enthroning of the Rt. Rev. Reginald Heber Weller, D.D., as Bishop of Fond du Lac.

The office was a brief one and preceded the usual High Eucharist of the Sunday. The Cathedral choir with acolytes, thurifers, cross bearers, lay members of the Cathedral chapter, members of the Standing Committee of the diocese, the Cathedral clergy and the preacher, the Rev. H. B. St. George, of Nashotah, moved through the Cathedral to the main entrance and awaited on the inside the demand for entrance from the Bishop. The latter with his chaplains, the Rev. H. M. Walters and the Rev. W. B. Thorn, and the master of ceremonies, the Rev. Canon Sanborn, moved from the episcopal residence to the main entrance of the Cathedral on the outside, and the unique ceremony wherein, raising his crozier, the Bishop rapped three times upon the door, was the notification to those within that their Bishop demanded entrance. Archdeacon Rogers of Fond du Lac and Archdeacon Campbell of Oconto officiated from within, demanding, "Who comes here?" The reply was given, "The Bishop of Fond du Lac," whereupon Archdeacon Rogers opened the doors and bade the Bishop enter.

The entire procession began the march to the chancel and sanctuary, the choir singing "Onward, Christian Soldiers." Upon arrival at the sanctuary the Archdeacons conducted the Bishop and his chaplain to the altar, where all knelt in silent prayer.

Bishop Weller then arose and turning to the Archdeacons, proffered to them his "letters," or credentials, saying:

"Venerable Sirs: We present unto you these our letters." The Archdeacon of Oconto then read the letters, one of which was from the Chapter of the Cathedral in confirmation of Bishop Weller's consecration, and the other of a similar nature from the Bishops present at the consecration.

Archdeacon Rogers then said: "We receive these letters with great willingness and will show our regard to them upon your making the Declaration of Fidelity customary in this behalf."

Bishop Weller then replied: "In the Name of God, Amen. I, Reginald, Bishop of the Church in Fond du Lac, do promise conformity and obedience to the doctrine, discipline, and worship of the Church in the United States of America and the constitution of the diocese of Fond du Lac. So help me God, through Jesus Christ."

The Bishop was then conducted by the Archdeacons to the

episcopal throne. After he was seated, the Archdeacon of Fond du Lac said: "The Lord preserve thy coming in and thy going out from this time for ever more. In the name of God. Amen. We, the Archdeacons of this Cathedral church, do, by the authority to us committed, install and enthrone you, Right Reverend Father, into the Chair and Episcopal See of this Cathedral church, and we do effectually induct you into the real, actual, and corporal possession of the same, and we place you in this said seat in the Name of our Lord Jesus Christ. Amen."

The Lord's Prayer followed, the benediction was pronounced, and a solemn *Te Deum* was sung. After that the introit led the way for the celebration of the Holy Eucharist, at which the Bishop was celebrant, with Archdeacon Rogers as deacon and Archdeacon Campbell as sub-deacon.

The sermon was delivered by the Rev. Howard B. St. George, professor of Ecclesiastical History at Nashotah House. In part he said:

"It may be urged that the enthronement of a Bishop is not customary in the American Church, that such a function has only recently been introduced, and then only in a few dioceses. The reason for such a condition is not far to seek. For it must be remembered that an official 'cathedra' or throne necessitates a Bishop's church in which it may be placed. The Cathedral itself is of comparatively recent introduction amongst us. When your Bishop commenced his ministry there were just three belonging to our communion in the United States. The American Bishop was homeless and a wanderer in the ecclesiastical area which is called his diocese. He had to depend upon the hospitality of some parish priest for a church in which to meet his clergy in council or to confer holy orders; he had no church of his own which he could enter at any time to preach or administer the sacraments, he had no diocesan centre around which he could gather the necessary organizations and activities for efficient extension of the Kingdom of God. But the Bishop's church, the place where he has his official seat, is now generally recognized as a necessary institution in every diocese which aims at effective work, with the Bishop as leader. It is not simply that the Bishop has a large and imposing church; that is by no means necessary though desirable. Rather it is that the Cathedral stands as the centre of unity of a diocese, as the Bishop's headquarters, the source of missionary enterprise and effort, and from it—from its altar and from its pulpit should flow the impulse which quickens the life of the Church. It stands for the Catholic idea. It is open to all, it is the home of all. With the Bishop at the head the priests of the diocese are associated with him, officially represented on the Chapter by the archdeacons and canons, while the Dean (if the Bishop himself does not hold that position) acts for the Bishop in carrying on the pastoral and liturgical duties of the Cathedral and administering its temporal affairs."

He then mentioned various analogies for this function, especially the solemn and formal inauguration of the President of the United States. He traced the function of the enthronement of the Bishop through history from very early times, showing that it was now, as it always had been, of universal application in the Church of England, where a Bishop was not commonly consecrated within his own Cathedral that was to be. "All the formalities which prevailed in the pre-Reformation Church are closely adhered to—the nomination, the election, the confirmation, the consecration, and the enthronement—each and all are insisted upon as the necessary and successive steps for a Bishop entering upon the government of a diocese. If a Bishop is translated from one diocese to another, the enthronement is the formal step by which he takes possession of his Cathedral and diocese. So in the case of a Coadjutor succeeding to

the see. Here then we have a solemn function and ceremony, venerable in its history, reaching back to earliest ages of the Church, retained through the storm and stress of the readjustment of ecclesiastical relations in the sixteenth century and still in use in the Mother Church of England as part of her Catholic heritage and witnessing to the preservation throughout the centuries of the Catholic conception of the functions and powers of the episcopate.

"It is not then an innovation, though to many of us, no doubt, a novelty. It will without doubt come into more general use as the Cathedral becomes more widely established in our dioceses and the Cathedral principle and organization is placed more generally on constitutional and canonical basis. For the Cathedral must be recognized, not simply as the Bishop's church, not simply as a parish church in all but name with a priest styled Dean instead of rector, but it should have definite relation to the diocese, and the diocese ought to look to it as the mother and the model church in the expression of divine worship, in the power of its pulpit, in maintaining evangelistic, educational, and spiritual institutions from which emanate and radiate those forces, powerful and spiritual, which tend to the developing and strengthening Christian life and character. Impossible it is to estimate the mighty force of divine grace that flows from the daily offering of the Holy Sacrifice at the altars of

this Cathedral, of the intercessions that go up for parishes or missions, for priests, for individuals among the laity. Who can begin to calculate the influence of the consecrated lives of the Sisters, their prayers, their missionary labors? How many souls owe all that in life is held most precious to the zeal, the patience, the definite instruction of these devoted servants of the Babe of Bethlehem? Think how many young women have gone forth from your diocesan school, not only highly educated in the regular curriculum of academic studies but trained to exhibit the highest ideals of Christian womanhood. And in mentioning these, one is but indicating the more prominent of the activities which here emphasize the Cathedral as the centre of the organization for the work of the diocese."

In conclusion the speaker treated of the episcopate through its three principal aspects, viewing the Bishop as the ruler, the judge, and the pastor of his diocese, developing each one of these phases in carefully drawn language. There was then a vigorous call to service to the whole Church and to every person within it.

"All that has been said this morning," he said, "is very obviously commonplace, but it appealed to me as setting forth the significance of the simple yet impressive ceremony by which your Bishop is enthroned to-day. To me it has been an honor and

privilege to have been asked to undertake this duty and my only qualification lies in the fact that I am one of the oldest friends of your Bishop in the priesthood in Wisconsin. It was my happiness to be present at his ordination by Bishop Welles of Milwaukee. I was with him when he said his first Mass. At that time there were few of us, young priests, who saw a vision of bringing to the Church in Wisconsin the glory and the privilege of Catholic life and practice. Like all young enthusiasts, we thought we could accomplish much quickly; it is altogether probable that we accomplished at the time very little. But this can be said without fear of contradiction, that we never lost sight of the ideal. If in 1884 any one would have told us that at the beginning of the twentieth century we would find practically every altar in Wisconsin properly adorned for Catholic worship, the liturgical Eucharistic vestments generally worn, the Eucharist celebrated at least weekly in almost every parish and mission, we would have put it down as a day-dream of some unbalanced visionary, not the sober prognosis of one then studying actual conditions and possibilities. But such is actually the case, and we know how much is due to the teaching and example of the Bishops of Fond du Lac. I say 'Bishops,' for though this is not the time to speak of the great work of Catholic recovery, accomplished

(Continued on page 823.)



RT. REV. REGINALD HEBER WELLER, D.D.,
Newly Enthroned Bishop of Fond du Lac

Reminiscences of Rev. Joshua Kimber

III.—HOLY ORDERS (Continued)

FOR fear of tiring my readers, I will only speak of one or two other instances in these examinations. Bishop Littlejohn was present; he got off on metaphysics, which subject Dr. Hall never could abide. The Bishop was delivering a sort of a lecture extemporaneously, when Dr. Hall, rising from his chair, said, "Bishop, I will go down with Mrs. Hall; when you finish, please ring the bell, and I will come back."

The other was concerning my third examination. A young man coming from the Presbyterians was with me in this, and the examiners were so afraid of his orthodoxy and Churchliness that they fired every question save one at him. The only answer that was required from me was, "Explain the Resurrection of the Dead in one word." I thought that that was the biggest question that could be propounded. I went over and over the whole subject, and each time Dr. Hall would say, "Very good, very good, but you don't give me the one word that expresses all that you say." Whereupon I replied, "I know no one word that will cover the case." He said, "Why don't you say *Identity* and be done with it? If the identity is preserved in the resurrected body, everything is proven."

Of course I was not at all satisfied in my examinations as a whole. I had been out of systematic study for years, and everyone knows how hard it is to return to such application. It seemed to me a funny thing, but Dr. Smith said, "You have acquired the student face." I had never heard of such a thing before, but I have watched for it ever since, and flatter myself that among those I meet, I can pick out students.

Immediately after I was ordained deacon, I was put to work in the active ministry as assistant at St. George's, and I was very proud that I was ministering and even preaching in my own parish. I remember the text of my first sermon there, which was one of my examination sermons. Bishop Littlejohn allowed me to choose text and subject for myself in these three sermons.

I want to tell what would seem a very strange thing nowadays. I was not confirmed until I had been a candidate for orders for a year. That came about thus:

Bishop Potter, with the undivided diocese of New York, only made visitations once in three years. After I was baptized and before I enlisted he had not come to Flushing. Dr. Smith called his attention to it, and his reply was that as I was baptized as an adult, it did not make so much difference; that the opportunity would come. He made his visitation at Flushing during the three years that I was in the army, and then not again until I had been back a year and a half.

Besides my work in the parish church I was sent out to take charge of a Sunday school at a locality called Black Stump, held in the district school house. This Sunday school had been organized by Bishop Jaggar before he was ordained, and also him who afterward became his brother-in-law, Mr. Henry A. Bogert, a lawyer of this city. One Sunday at this school I was paralyzed with astonishment by hearing a voice saying the entire Catechism, when I was in the habit of struggling along with one or two questions answered imperfectly. Finding he knew it, I kept on with the questions just as an object lesson. Everyone was amazed. Upon inquiry I found he was one of the Rev. Dr. Haskins' boys from St. Mark's Church, Brooklyn, come out to spend Sunday. That lad is now the Rev. William R. Mulford of the diocese of Albany. The Black Stump Sunday school was made up of all sorts and conditions of children. I had two or three good Churchwomen as teachers, which was a vast help. This Sunday school developed into a chapel service at the "Town Farm" near by, *i.e.*, the poor-house of the township. The overseers gave us the whole undivided third floor of a big building which looked like a church in shape, as we were directly under the roof. St. George's parish gave us a fair to fit up and furnish the room, until finally we had a very presentable and Churchly looking chapel. Bishop Littlejohn sent me an appointment to come there for Confirmation when he heard of the movement. I was almost appalled, as I did not see how I could get any candidates from such a promiscuous congregation—the people of the neighborhood. Finally, however, I had a good class and we had a fine service. It was started by two young ladies (sisters) of St. George's who lived close by, offering themselves as candidates on the ground that their confirmation there among their neighbors

was likely to have an influence upon them, while if they were confirmed in St. George's, where their family had a pew, with a larger class, the event would hardly be publicly noticeable. Dr. Smith consented to this readily and I presented them, with others.

While this class was in preparation an amusing incident occurred which, however, may be too small to record, but I will risk it:

While I was preaching on the subject of Confirmation, with the very careful explanations necessary to such people, I said, among other things, that the more ancient and scriptural name was "laying on of hands." As I was uttering the words, the big house cat came upstairs, marched up the aisle with great dignity, and stopping short at proper range and raising her eyes to my face, she emitted a very loud "Meow." Immediately she was captured and carried out. After the service one of the farmer's boys was heard saying to another:

"Say, Jim, do you know what that cat wanted?"

Jim replied: "Naw; how do I know?"

The first speaker instantly rejoined:

"Laying on of hands; and she got it good, too."

This at least shows that the boy was paying attention to what I was saying in my sermon.

After a while College Point became vacant and I was sent there (three miles) to hold the services. The Sunday school was conducted in the afternoon by Mr. Bogert and an omnibus full of Flushing teachers. I was there for eleven months and had a Confirmation class, but Bishop Littlejohn said that as I was deacon and the rector was present, Mr. Smith, he must present them; so at that time, besides working all the week in the Mission Rooms from 9 to 5, I was continuing my studies for those formidable examinations, and on Sundays driving fourteen or fifteen miles and holding two services at College Point, and Sunday school and service at the Town Farm. It is a wonder to me, as I look back at it, that I did not break down finally at that time. I say now without hesitation, no man had a right to undertake so much; but I had to get my living, and by this time I was married and keeping house. If some other person has had a harder time getting into the priesthood than I had, I should be glad to be advised of it. I got one comfort out of it, however, which has always stood by me: with all my examinations, five or six altogether, I had the comfort of knowing that no one would ever dare to say concerning me, as I have heard said of a number of others first and last, that I came into the priesthood "by the back door."

I was ordained priest by Bishop Littlejohn in St. George's Church, Brooklyn, on the Fourth Sunday in Advent, 1873, with the Rev. Charles H. Babcock and the Rev. William S. Adamson, after which I was wanted by the Rev. Dr. G. Williamson Smith to take charge of a smallish mission that his people had organized in the railroad depot at Richmond Hill, then in the colonial parish of Jamaica, with the view of establishing a parish of the church. At the same time Bishop Littlejohn asked me to go to Ravenswood, where the Rev. W. W. Battershall had been for several years, when it was a big parish; but business was creeping into the East River shore very fast, and where had been splendid residences with elegant lawns and trees, were now brick factories; and so the other families moved one after another, and the Church congregation diminished steadily. I put the case before the Bishop and told him I would rather undertake a new enterprise and begin at the bottom than to undertake a dying one. He left me a free choice, and the parish at Richmond Hill, with 350 communicants, which is now strong and able, is the present result of that small beginning in 1874. I was at this time assistant treasurer of the Foreign Committee, and of course had no Sunday work on my hands for the Society. My title for orders came from being an assistant minister at St. George's, Flushing, which position I continued to hold.

I had hardly begun at Richmond Hill before, just as soon as there were people enough to satisfy the canon and the state law, they insisted upon being organized as a parish. They had never received any financial aid from Jamaica or elsewhere, and considered that they were strong enough among themselves to sustain the church which they had, from that time forward. They immediately began building after a design by Dudley

of a beautiful frame church, which served the congregation for at least twenty-five years. It has now been greatly enlarged and the new walls are of stone, but of the former church let it be said to our great pride and satisfaction, the first service held in it was the service of consecration within the year of the parish organization. This arrangement continued until after the Rev. Richard B. Duane's death, and my election as Secretary and General Agent of the Foreign Committee by the close of 1876, when of course I had to resign. The vestry said officially that they would not have let me off except that I was going to serve the whole Church, which was so much more important than the rectorship of that parish.

(To be continued.)

SYDNEY SMITH AND THE DOCTRINE OF CHEERFULNESS

By ROY TEMPLE HOUSE

Professor in the State University of Oklahoma

THANK GOD, who has made me poor, that He has made me merry." And next to Salvation itself, what better gift could a loving God bestow? The Rev. Sydney Smith, and all others so blessed, have cause for the deepest gratitude to the Author of dispositions, and those of us who are not so highly favored would do well to include in our daily prayers a petition that God may "make us merry." The wittiest of all Anglican divines is not so well remembered as he should be, for his wit was always at the service of some good cause, and was coupled with a nobleness of character that made him one of the most useful men of his generation, and of all generations.

Born in 1771, educated at Winchester and Oxford, he turned his attention to the Church solely at the wish of his father, who had not the means to start him in his favorite profession of the law. Not a promising beginning, it would seem; but Sydney Smith, who was always an opponent of enthusiasm in religion and a prejudiced critic of the Methodists and the Baptists, nevertheless made a very effective minister from the beginning of his career. Sent as curate to the little provincial place of Netheraven, he started the first Sunday school in that village; a school which from the first concerned itself with secular subjects, and was soon extended into a week-night industrial school which prospered, and which helped the community extremely. For fifteen years at Foston in Yorkshire, and for long periods as prebendary of the Bristol Cathedral and as Canon at St. Paul's in London, he showed the same active interest in those under his charge. He was a zealous justice of the peace in Yorkshire, and in that capacity he anticipated Judge Lindsay by trying every possible means at reforming boys and girls before committing them to prison; he tried a plan of tiny allotment gardens for the poor and another of securing them cheap food; he interested himself in chimneysweeps, in the game-laws, in prison legislation, in the securing of counsel for prisoners; but his unique and characteristic virtue was his cheerfulness. He always exercised an extensive influence; and somebody has recalled that his parishioners were wont to regard him with "a curious mixture of reverence and grin." No one knew what surprising speech was coming next, in the pulpit or out of it.

George Ticknor, the American scholar, speaks of him as by far the most interesting preacher he heard during his stay in England; and even in cold type his sermons are still almost always fascinating reading, now quivering with a genuine eloquence that seems hard to reconcile with his reprobation of enthusiasm in religious matters, now charmingly quaint and whimsical in the presentation of wholesome truth. He asks in the preface to the first published volume of these sermons: "Is sin to be taken from men, as Eve was from Adam, by casting them into deep slumber?" and his very lively refutations of this doctrine enjoyed such a vogue, both when delivered and in book form, that whenever he chose to print a collection to tide over a temporary financial need, it seems to have been sure of a profitable sale. His vivacious and sprightly manner of presenting religious truth, and especially the popularity he enjoyed, of course raised up critics who attacked him bitterly and perhaps in some cases with justice; but it is certainly true, as he said himself in another connection, that "those who come for pleasure may remain for prayer"; and it must be remembered that although there are paragraphs in what we have of his writings that are undignified, mercilessly sarcastic, unjust, there are none which can fairly be taxed with irreverence toward Deity or toward religion itself.

His manner of delivery, if we are to judge from his own accounts, must have been active in the extreme. He was a lover of vividness everywhere. His library books are said to have been all bound in the brightest of reds and blues; and one of his biographers tells of his welcoming a lady visitor dressed in crimson velvet, with the words, "Exactly the color of my preaching cushion! I really can hardly keep my hands off you." Frivolous expression, which can be pardoned when we remember that the speaker was deliberately ruining his prospects for ecclesiastical preferment by speaking out loud and boldly from that pulpit against evils which his superiors were afraid to touch. He was still a young man when George III., with a prophetic vision which seems not to have been always his, said of him, "He is a clever fellow, but he will never be a Bishop."

His pen was as active as his tongue from the very beginning of his lifework. While tutor to the young Michael Beach and a resident of Edinburgh, he helped start the famous *Edinburgh Review*, and for a quarter of a century he contributed vigorously, articles of which several had no small influence over the peaceful revolution that accomplished without bloodshed in Great Britain what cost thousands of lives on the Continent. And it was not only in the pages of the *Review* that he battled for what he deemed the right. The anonymous pamphlet called *Peter Plymley's Letters*, fought wittily, wisely, and valiantly for Roman Catholic Emancipation, in which cause Smith's noblest work was done; and negro slavery, the liquor habit, and a dozen other social evils found in him an eloquent and determined opponent.

Smith was not in any profound sense a scholar, neither was he a thinker. He had little patience, in fact, with learning for its own sake, and none for abstract thought which did not trend clearly toward the welfare and happiness of humanity. But better than these, he was, in a cheerful, modern sense of the word, a philosopher; he possessed the gift of adapting himself to conditions about him in such a way as to draw pleasure and comfort from them. He was a good and happy man, and he helped make others good and happy; which is the highest praise that can easily be imagined. His literary remains are still in reach and still as refreshing as ever. If you feel the need of Sunday reading that is sparkling with good cheer and optimism, try the sermons of the Rev. Sydney Smith for a few weeks. They will help you.

ENTHRONEMENT OF BISHOP WELLER

(Continued from page 821.)

by the self-denying labors of the saintly and devoted Bishop now called to his rest, yet the mantle of Elijah has fallen on Elisha, and we know that the work must and will go on. It remains for his priests and people, especially those associated with him in the Cathedral organization and work, to pledge him their loyal support and active coöperation in all that pertains to the extension of Christ's Kingdom among men.

"Thus we greet Reginald Heber, Bishop of Fond du Lac, placed in his official seat amidst his clergy and people as ruler, judge, and pastor, with the ancient refrain '*ad multos annos*,' and as, like the Good Shepherd, he goeth forth to lead his people, we may make this prayer, taken from an ancient enthronement office, our own, and offer it on his behalf: 'May the people honor thee, may God assist thee, whatsoever thou desirest in prayer, may the Lord bestow it on thee in abundance, together with honor, purity, wisdom, liberality, charity, humility. Mayest thou be worthy, just, upright, an apostle of Christ. Receive the benediction of the Apostolate to remain with thee now and in the future. May the angels be on the right hand and on the left, may the Church be thy mother, God thy father, the angels thy friends, the apostles thy brethren. May God strengthen thee in righteousness, in holiness, in holy Church. May the angels receive thee and peace inseparable be with thee through your Redeemer, our Lord Jesus Christ.'"

TEMPERANCE both as preparation for a man's own race of life and as his due contribution to the health of the world, becomes a Christian virtue, because all Christian virtues spring out of unselfishness. What God is working for in His children is strength. He is not content that we should be controlled from without, as men in prison are, who neither over-eat nor drink nor are idle. He wants us to be masters of ourselves that we may use ourselves. The highest motive we can offer for self-control is efficiency in God's great work. When a man comes through Christ into loving personal relations with his Heavenly Father, he begins to understand how large and urgent are the plans and purposes for human life. Then it becomes our glory and our joy to contribute the part that we, and we only, through unselfish self-control, are able to give. Such a life of self-mastery, by God's help and for the sake of God's work, is not easy but has its present and continuing rewards. —*Congregationalist and Christian World.*

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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THE POLICE AND THE "SYSTEM" IN NEW YORK

HERE has been well-nigh universal expression of consternation over the revelations in New York incident to the Becker-Rosenthal situation; yet they simply go to corroborate the charges that have been made for years past concerning police graft in that great metropolitan centre. I presume back in the minds of many there was a hope that the charges were exaggerated. Now we are learning once again that truth is stranger than fiction.

As showing how vast are the sums collected through "the system," and how well and frankly established it has become, one may cite the testimony of a former "wardman," or collector for a notorious inspector in the police department under a previous mayoralty. This frank and ingenuous person talking to an interviewer not long since, said that the handling of graft money in connection with gambling houses was done with great caution and would be difficult to trace. The collector, he said, would not take such a foolish chance as to collect the tribute before his own brother or even before the man he was collecting for. With saloons, however, he declared, it was different, and no one was ever as careful as that, offering this edifying information:

"Saloon graft is so legitimate that it isn't hardly secret any more; but did you ever stop to think what that graft amounts to in the course of a year? There are something more than 10,000 saloons in New York, and certainly 80 per cent. are either continually or spasmodically breaking some law or other. They don't do it without paying for it, you can bet on that. Nothing of that kind is done without some one getting paid for winking at it, and if 8,000 of those saloons were paying not more than an average of \$10 a month, the total would amount to \$1,000,000 a year."

This concession of an experienced member of the "system" corroborates, as do the figures already disclosed by District Attorney Whitman, the estimate that the gambling graft amounts to \$2,400,000 a year.

All these disclosures tend likewise to confirm in a measure General Brigham's allegations of three years ago, that it would have been easy for him to have made \$600,000 a year in bribe money and that a million a year would not have been an excessive figure.

Just three years ago, in a September issue of a magazine, the General told his story, but the figures he gave were so great and so astounding that it seemed to be the outburst of a disappointed man and nothing tangible ever came of his disclosures. It looked very much as though he could not get the corroboration for his startling charges, or at least did not have enough knowledge of the "system" to make an investigation at that time expedient or even necessary. His story of millions in graft, however, got respectful attention in some quarters, and there appeared to be no doubt that Bingham was in the main right and conservative when he charged that he could have \$600,000 at least a year for a benign countenance on the ancient underworld system of collection.

"Three years after Bingham," in the words of a *Sun* writer, "had gone on record in a magazine—and he had to stand practically alone in his statements at that day—a gambler is shot down and killed in front of the Metropole because he was on the eve of going before a grand jury with the inside story of grafted millions and had plenty of alleged corroboration, facts, and figures to prove his charges, such as the former police commissioner had spoken of. Then a hurried and thorough inquiry by the district attorney, and another gambler not only confesses to the murder, but implicates men in the department and charges that each of four men identified with the police got \$600,000 a year—the figure mentioned by Bingham three years ago."

Numerous investigations of the graft system have been going forward—some under official sources like the one in charge of Assistant District Attorney James Bronson Reynolds, others under private auspices, such as the one in which William J. Burns has been engaged. The immediate connection between

General Bingham's article and these investigations cannot be traced. Suffice it to say the opportunity has never been better to get at the "higher-ups" and to root out these conditions which have not only made the system possible but have fostered its development. If the police department can once and for all time be divorced from the system and be placed on a basis of honesty and efficiency, the prospects are that it may be so maintained in view of the more exacting public sentiment of the day.

A peculiar feeling of confidence has been manifested both in New York and elsewhere in the country since the announcement that William J. Burns has been engaged for the last three months on a thoroughgoing investigation of the New York police. This is a tribute to his honesty, his methods, and his public spirit.

In connection with this investigation, the story is told that Mrs. William Jay Schieffelin, granddaughter of the late William H. Vanderbilt, paved the way for the graft exposures which have followed in the wake of the Rosenthal murder. Unostentatiously engaged in the work of social betterment, her womanly nature and her civic pride alike were outraged by the facts which came into her possession. She inspired her husband, chairman of the Citizens' Union and a well-known Churchman, to take up the work. At her suggestion, so the story goes, and from funds which she and her husband supplied, Burns was engaged to make a general investigation of the city departments.

For these and other obvious reasons one can readily understand why the system is credited with an intention of raising \$50,000 to defend Becker in the courts and the department before the aldermanic investigating committee.

New York is fortunate in having Charles Whitman in charge of its prosecuting machinery, but I have always noticed this: that in every such crisis, a man arises somewhere in the governmental machinery that is fully equal to it. If it is not the mayor, it is the district attorney; if not the district attorney, then some councilman or alderman.

For one I shall be very much interested in observing Mrs. O. H. P. Belmont's prophecy that "men will forget the Rosenthal murder; women will remember it."

CIVIL SERVICE REFORMS: WHAT NEXT?

As to what should be done next, the organized advocates of civil service reform have reason to be encouraged as to future prospects. In the federal service the principal work ahead is, as it long has been, to secure the extension of the classified service to the offices in the District of Columbia and to all offices in the executive departments which do not have to do with the determination of policy. The most important problem of civil service administration is regarded by many to be the question of a proper system of promotion. This involves as a preliminary step a reclassification of the service, the classification to-day being based on a law passed in 1853.

Newspaper accounts of the activity of federal office-holders in the present campaign and investigation of charges of undue political activity in certain parts of the country indicate that conditions are in this respect as bad to-day as they were four years ago. The truth about this evil should be made clear to the public and is one of the most effective arguments for taking the postal service, the internal revenue service, etc., entirely out of politics by putting these offices in the competitive classified service.

Two lines of work suggest themselves in connection with civil service reform outside the federal service. The first is that of aiding in the adoption of the merit system in localities where it is not yet recognized. There are to-day only six states in the Union which have adopted civil service laws. Progress is slow, but, as indicated by developments in Ohio and California particularly, it is strong. In municipalities, study of commission charters shows that its advocates do not appreciate the importance of adopting the merit system and of the great dangers of a patronage machine which concentration of responsibility under the commission form of government involves. This fact makes it peculiarly necessary to keep the civil service reform movement constantly alive.

Work for the adoption of the merit system should not confine itself, however, merely to acceptance of the general principle of civil service reform. The practicability of competitive examination for the filling of higher municipal positions should be strongly emphasized, and the public should be brought to understand that modern advanced methods of examination make competition not merely practicable, but the most successful

method yet devised, for the filling of higher municipal positions.

To sum up, the friends of civil service reform must continue to work along the old lines of extension of the classified service in the federal government, of propaganda work throughout the country, and of securing progress in the application of the competitive system to the higher positions not only in the federal but in state and city services as well; and above all attention—keen, concrete attention—must be given to the whole question of efficiency.

THE PROBLEM OF UNEMPLOYMENT

Hard times bring serious lack of work; but when the country is reasonably prosperous, the difficulty is not so much lack of work as inability to find it. In New York, Chicago, and all our great cities, we have countless vacant positions, and thousands of applicants blindly groping for a cue. For most work-seekers, the want ads in the daily papers are the usual source of information. By the time the man out of work gets to the advertised job he finds a line of others ahead of him. One of the other men is taken, or the work or pay is not as represented. The day is lost, as Louis H. Pink, president of the Brooklyn Neighborhoods Association, points out, and "day after day is spent in searching; the heart is eaten out, ambition is killed, temper is soured, the seeker for work is less a man after repeated experiences. He loses his nerve." The private employment agencies are as a drop in the bucket.

Given New York or Chicago or Philadelphia; an average of 50,000 men seeking work and 40,000 jobs seeking men; given the erection of huge buildings; the development of suburban areas; docks and warehouses; tens of thousands of factories, steamers coming, going, loading and unloading; work shifting, now here, now there—does it require more than the most ordinary intelligence to know that the only way to do away with the heartrending and fruitless search for work is to have a systematic network of labor centres, where the job can seek the man and where all men out of work can register for the job?

In Mr. Pink's opinion:

"Each centre should be in communication with every other, under a central control, so that if the demand for carpenters in one section is greater than the supply, men can be sent from another neighborhood where there are more carpenters than jobs. Such a system must, of course, be under national or state control. No fee should be paid by the men, and only a small charge should be made the employer. It would be almost self-supporting—and might be made entirely so. The city agencies should be in touch with similar employment centres throughout the state and nation. The farmers of the West, praying in vain for men to harvest the crops, could then be supplied from the overflow of the cities. The great railroads, stretching the bands of steel across the Western mountains and prairies, could get their help from the East and would not have to import Chinese and Mexicans."

A "MOTHERCRAFT" SCHOOL

There is soon to be opened the New York School of Mothercraft. Practical instruction at moderate tuition will be provided in the home care and training of children. There will also be classes in biology, hygiene, eugenics, child psychology, kindergarten principles and practices, the sociology and psychology of the family life, all given in a non-technical and vital way, bringing to parents and others the fundamental principles of all these sciences so that the problems of the family and of child development can be dealt with more intelligently and competently by parents themselves. Provision is to be made for prenatal and postnatal instruction of mothers in their own homes. There will be a selected library and public reading-room, and a public information bureau for problems relating to the family, marriage, and eugenics, as well as to the care and training of children in the home. A permanent exhibit is to be established of children's furniture, clothing, toys, books, and pictures, selected for their fitness, beauty, and economy. There will be an out-of-door kindergarten, and a certain number of children living at the school who will furnish the students opportunities for practical work in bathing, dressing, feeding, and general care, and practice in telling stories, playing games, and similar activities.

WOMEN'S CO-OPERATIVE FARMS

The desirability of establishing women's coöperative farms in the United Kingdom is being seriously considered, according to Consul General John L. Griffiths of London, and should the

present plans mature, the first experimental colony will be located on a farm of 223 acres in Sussex. It is believed that a ready home market will be found for the products of such a farm, as statistics show that about \$70,000,000 is annually paid in the United Kingdom for butter consigned from Denmark, while the value of imported bacon and pork approximates \$40,000,000 annually.

The movement has this two-fold purpose—to provide young women who are desirous of emigrating to any of the English over-sea possessions with thorough training in all branches of farming, and also with an adequate knowledge of domestic economy, and to furnish congenial employment in the United Kingdom to members of that increasing body of women who feel a desire to cultivate the land, but lack the experience and the facilities for doing so. It is likely, if carried out, to prove to be one of the interesting experiments which are being made to induce a greater number of the English people to turn away from the crowded employments of the cities to the practice of agriculture.

DIRECTED PLAY

A "Department of Directed Play" has been opened in Lynn, Mass. This is in keeping with the demands of modern education. Early in the history of the movement for playgrounds and vacation schools it was discovered that the children, when left to their own devices, played listlessly, and without that animation and enthusiasm which have made games so important an adjunct to modern education. They did not get nearly as much fun and benefit out of their play as could be derived under skilled direction.

At one time Col. Roosevelt was an advocate of unregulated play, but there has come into being a body of magnetic, enthusiastic, and energetic young women who have taken as their vocation the direction of children's play and games. This is a vocation which demands brightness, strong interest and the power to communicate enthusiasm. Since the idea was first tried as an experiment there has been no doubt as to its success. Incidentally other things besides the game, how to play it and how to get the most fun out of it, will be taught: the children will learn courtesy, forbearance, chivalry, patience, and the spirit of loyalty and comradeship.

CONSUMPTIVES IN THE SOUTH-WEST

While it is impossible to tell accurately how many tubercular patients there are at present living in the states of Colorado, New Mexico, Arizona, Southern California, and Western Texas, it is probable that no less than 10 per cent. of the 6,000,000 people in this territory have tuberculosis themselves or have come to the West because some member of their family had had it. Every year, the health authorities estimate, not less than 10,000 consumptives hopelessly diseased come West to die. For these cases, the climate of this section of the country can do nothing and they are compelled to die in strange surroundings and thousands of miles from home and friends.

ARIZONA at the November election will vote on the question of woman's suffrage. It will be the first state in which the initiative will be utilized for that purpose. The new constitution of Arizona provides that "any amendments to this constitution may be proposed in either house of the legislature or by initiative petition signed by a number of qualified electors equal to 15 per cent. of the total number of votes for all candidates for governor at the last preceding general election." The Arizona petition was signed by 25 per cent. more than the necessary number of electors. The petition having been filed, the Arizona women are making plans for a vigorous campaign.

THE GOSPEL OF THE KINGDOM for October deals with the question of Crime and the Criminal. It is published by the American Institute of Social Service, New York, and edited by the Rev. W. D. P. Bliss.

BRADLEY HULL, JR., secretary of the Social Service Commission of Ohio, is assistant general agent of the Cleveland Humane Society. Dean Du Moulin is chairman of this commission.

IOWA, within the last six years, has built several thousand miles of roads, and almost revolutionized its entire Road System with the "King Drag" log.

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.

CLERGY PENSION FUND THROUGH WOMAN'S AUXILIARY

To the Editor of *The Living Church*:

MAY I ask the insertion of the enclosed letter in your columns? The suggestion made by the Shrewsbury branch of the Woman's Auxiliary of the diocese of Easton should, and I am sure will, meet with the approval of many, if not all, the members of the Woman's Auxiliary in the American Catholic Church. I should like to add a suggestion of my own and that is that each branch of the St. Andrew's Brotherhood be asked to make a like contribution.

With this combined effort perhaps our aged and infirm clergy may not be much longer left in a starving condition. And the faithful secretary of the fund feels that his efforts have not been in vain in rousing a part of the Church, at least, to a sense of their duty toward them. Shrewsbury branch of the Woman's Auxiliary has always made a splendid record since their organization and has been an inspiration to the whole diocese in missionary work. Whatever they have done or suggested has succeeded. I sincerely hope this proposition may not prove an exception.

ANNA ELLIS PHYSICK,
Honorary President Woman's Auxiliary,
Chestertown, Md. Diocese of Easton.

[The following, from the *Southern Churchman*, is the letter referred to above:]

THE WOMAN'S AUXILIARY AND CLERGY RELIEF

MR. EDITOR:—Last Sunday morning at old Shrewsbury church, Kent county, Md., I listened to a soul-stirring sermon by the rector, on the subject of "The Forgotten Man"—the aged and infirm clergyman of the Protestant Episcopal Church in these United States. As I listened to the pitiful story I could not help thinking of how quickly the conditions of these faithful old servants might be improved, and the zealous and untiring secretary of the Clergy Relief Fund relieved of a burden of anxious thought and care.

It has always been said that "when the women take hold of a thing it is bound to succeed"; and it seems to me that if the Woman's Auxiliary lent their aid the "Five Million Fund" would be in hand in a very short time. May I suggest that every branch of the Woman's Auxiliary in the American Church pledge to give every year not less than five dollars—and as much more as they can—till the Five Million Fund is completed?

Our branch of the Woman's Auxiliary numbers thirteen; but they are thirteen earnest, hard-working women. Every year they raise over two hundred dollars for missions, and over half of this sum goes as "specials"; and the president of the Shrewsbury Branch of the Woman's Auxiliary instructs me to say that if any suggestion is accepted, our branch stands ready to make the first pledge for the Clergy Relief Fund, even if we have to come a little short on our "specials." Surely, then, with the work the men are doing and the Church League of the Baptized, this great and good work will be accomplished.

Kennedyville, Md. A. E. ROBINSON.

PRAYER BOOK OF 1835

To the Editor of *The Living Church*:

IPICKED up in a second-hand bookstore this week a Prayer Book, published by E. L. Carey and A. Hart, Philadelphia, 1836, bearing the imprimatur of Bishop White, dated November 2, 1835. As the change was finally adopted by the convention of 1835, I take it this must be one of the earliest copies containing "right side" in place of "north side" in the rubric at the beginning of the Communion Office.

There is inserted immediately before the printed title-page proper, an additional title-page (engraved) as follows:

THE BOOK OF
COMMON PRAYER
ACCORDING TO THE USE OF THE
PROTESTANT EPISCOPAL CHURCH
IN THE
UNITED STATES

Below this title is a vignette head of our Lord crowned with thorns, apparently from some (to me unknown) "Ecce Homo," and the publisher's imprint and engraver's signature.

An oddity in the book itself is the printing of "Amen" at the end of the Epistles for Sunday after Ascension, Third, Fifteenth, and Six-

teenth Sundays after Trinity, and All Saints' Day, in italics. McGarvey's *Liturgiae Americanae* does not mention these italics. Can any of your readers say whether they appear in the Standard of 1832 as amended in 1835, or are merely typographical errors of this particular edition?

JAMES R. SHARP.

Nashville, Tenn., October 2, 1912.

BIBLIOGRAPHY ON EASTERN ORTHODOX CHURCH

To the Editor of *The Living Church*:

ALL our American clergy ought by this time to have received through the mail a Descriptive Bibliography, which has been in the process of preparation for the past year by a special committee of the Anglican and Eastern Orthodox Churches Union, under the chairmanship of the Bishop Coadjutor of New Hampshire. It contains a carefully arranged list of the best available books and pamphlets on a subject very important to Americans at the present time, the Eastern Orthodox Church. These books—most of them imported—have been placed in the stock of The Young Churchman Company, who have kindly consented to act as agents for the Union, and are sending out the lists. In this way these books are made easily available through any book store to American readers and libraries, and an adequate guide to selection is furnished by specialists. This bibliography should have been published last May; but, as was reported in June, some of the final information and books for its make-up went down with the *Titanic* and thus the publication was delayed.

THOMAS BURGESS,

Secretary of the Committee.

Trinity Rectory, Saco, Maine, September 30, 1912.

WHY PUBLISH ACTION OF STANDING COMMITTEE?

To the Editor of *The Living Church*:

WILL the Standing Committee of the diocese of Easton kindly explain what their object was in publishing their action regarding the Rev. Mr. Silver?

This standing committee furnishes no new facts, and yet three months after the election it publishes its action on grounds that were already well known to the entire Church.

They were well known to the diocese of Kansas when it elected Mr. Silver.

They were well known to the Standing Committees of those dioceses in Minnesota, Nebraska, Missouri, Colorado, and Texas, which have already confirmed Mr. Silver's election.

Now comes the remote diocese of Easton and prints the fact of its refusal and the grounds thereof. Has the Standing Committee of the diocese of Easton any new facts to contribute, or if not, will it kindly explain why the fact that a man has been divorced should, if he were the innocent party, be a sufficient reason for publishing the refusal of the Standing Committee of the diocese of Easton to his confirmation.

Faithfully yours,

October 6, 1912.

IRVING P. JOHNSON.

"CATHOLIC" OR "APOSTOLIC" AS A TITLE

To the Editor of *The Living Church*:

MY objection to the name "The American Catholic Church" is the use of the definite article "the" implying that the Protestant Episcopal Church in America is the only Catholic Church in these United States. Is that in any sense a fact? On the other hand is it not true that Churchmen generally claim that our Church is not only Apostolic in its origin but also tested by its formularies, the most Apostolic form of Christianity in the Land.

A member of "The Apostolic Church of America" would not cease to be either a "Churchman," "a Catholic" or an "Episcopalian" because of such a name. Again, therefore, I ask, why not, if our name is to be changed, call ourselves "The Apostolic Church of America"?

JOSEPH V. JOHNSON.

Los Angeles, September 30, 1912.

[Is it a fact that there is any other *American* Catholic Church? There are in America, missions of the Catholic Church governed from Italy, from Russia, and from Greece. No one of these is autonomous or self governing. They are foreign bodies. Just as there are other Churches in England but only one Church of England, so there are other Catholic Churches in America but only one *American* (in autonomy, in government, in rite, in national organization) Catholic Church. And would not the definite article used with reference to "Apostolic" be subject to precisely the same criticism?—EDITOR L. C.]

STRONG, complete Christian character cannot be formed and maintained without humility. The central controlling virtue of Christianity is love. Love proves itself in unselfishness and sacrifice. This requires humility, the forgetting one's self in thinking of others and serving others. Without humility one is selfish and usually so conceited that one is blinded to one's own faults as well as being a disagreeable companion for others.—*Selected.*

LITERARY

RELIGIOUS

The Gospels. By the Rev. Leighton Pullan. (Oxford Library of Practical Theology.) Longmans, Green & Co. Price, \$1.40. By mail \$1.50.

This latest volume of the Oxford Library of Practical Theology, a series, by the way, of very unequal merit, is by the former Librarian of Pusey House, Oxford, who has turned his attention, like M. Battifol, from liturgics to New Testament criticism. It is not so much an introduction to the Gospels, as the title suggests, as a survey of modern criticism in this field, accompanied by the statement and support of a well-defined conservative position. The book is designed for serious and advanced students of the Bible who are not necessarily acquainted with Greek, and who, therefore, are unable or indisposed to follow the intricate discussions in more technical works, to which it were desirable that Mr. Pullan had more often definitely referred. Aside from this it is a successful attempt to establish a conservative criticism of the Gospels as a basis for more detailed study of their content by untechnical students. It is thorough, frank, systematic, and clear.

Mr. Pullan accepts St. Mark as the basis of St. Matthew and St. Luke, plus, in the case of the first Gospel, Q (i. e. The Sayings of our Lord), and, in the case of the third, several independent sources for which the critical symbols are not adopted. Mark and Matthew are dated a little before the year 70, Luke a little after. The Johannine authorship and Ephesian tradition of the fourth Gospel are accepted and defended.

If there is a decided criticism of what on the whole is an excellent book, it is that too little consideration is given to the criticism of the Gospels by the somewhat recent Eschatological school, popularized by Schweitzer, Loisy, and Tyrrell, which is the principal theme of discussion among German critics. We believe that Mr. Pullan's general conclusions (pp. 200-205) are correct, but we do not feel that he has stated them very persuasively or done much to convince the gainsayer. It is along this line that attack on the divine authority of the Gospels is concentrating, and it demands therefore more consideration even in an untechnical and popular survey. Otherwise the book leaves little to be desired, granted its aim and method.

L. G.

MISCELLANEOUS

St. Francis of Assisi. A Biography. By Johannes Jorgenson. Translated from the Danish by T. O'Connor Sloane, Ph.D. New York: Longmans, Green & Co. Price, \$3.00.

Another life of St. Francis! The devotion to the memory of St. Francis that inspires much that is written about him seems sometimes to be almost hysterical. One took up this *Life* in the hope that it might be one which would add to the knowledge of Francis and his times, but it is an uncritical work that follows the traditional lines. It is indeed charmingly written, and its arrangement is admirable. One who had never read a life of the saint could hardly find a better *Life* to begin with, but the book adds nothing to the store of the student of "Franciscanism."

A. P. C.

The Delinquent Child and the Home is a needed contribution to the discussion of modern social problems. It is the outgrowth of the work of its authors (Miss Sophonisba P. Breckinridge and Miss Edith Abbott) in the Chicago Juvenile Court in connection with the Department of Social Investigation of the Chicago School of Civics and Philanthropy. The significance of the study of the child through the Juvenile Court is pointed out in Miss Julia C. Lathrop's introduction:

"Important as are the immediate services of a juvenile court to the children who are daily brought before it for protection and guidance, because the family protection has broken down and there is no family guidance; painstaking as are the court's methods of ascertaining the facts which account for the child's trouble, his family history, his own physical and mental state; hopeful as are the results of probation; yet the great primary service of the court is that it lifts up the truth and compels us to see that wastage of human life whose sign is the child in court. . . . For the first time in history a so-called juvenile court reveals a great social situation and thereby bestows the greatest aid toward public justice which this generation comprehends—the truth made public."

This volume supplements Dr. H. H. Hart's volumes, *Preventive Treatment of Neglected Children* and *Juvenile Court Laws in the United States; Summarized*, published, as is the present volume, by the Charities Publication Committee, New York (360 pages, \$2.00).

FOR EVERY suffering heart there is at hand, or can be found, some noble task into the energy necessary for the doing of which it can transmute the energy of its grief and pain.—John W. Chadwick

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

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

THE question of recruiting scholars and so increasing the enrolment of the Sunday school is one that is probably before many of us at present. The schools have opened. In some cases this has been within a satisfactory increase over last year. In others it has not been so. Whether their school be of one class or another, superintendents are waiting to gain more scholars. How shall it be accomplished?

One way that seems especially associated with the Sunday school is the way of bribe. It is distressing to open the catalogues of many Sunday school supply houses and see the pages of advertisements of what may quite properly be called "bait." Schemes upon schemes are presented to us for bribing scholars to attend the school, and for bribing those who do attend to be regular. Sometimes this proposal is one that urges the children to come to Sunday school; at other times it urges them to attend, in addition, the Church services.

It is quite clear that any such policy is doomed to condemnation the moment the real importance of the question of religious training is set before us. It is a policy that is unworthy the name of Him for whom we are working and to the loving service of whom we are drawing our children. Think of asking the secular schools to bribe the children to attend them because of pins, or stamps, or merit cards, or prizes, or treats. The mere suggestion brings a smile to our faces. And shall we put our schools of religious training on a lower level?

But it may be urged on the other hand that we in Sunday schools have not the leverage that the secular schools have through compulsory education laws. This is of course quite true. But what value will religious education have, based as it must be, if it be worth while, on the love for Jesus Christ, if it has a bribe at the beginning of it? And is it true that there is no compulsion in the matter of religious education? Are parents so utterly without authority over their children that they cannot require them to attend to their religious education as well as to their secular education? Is not the real crux of this matter of attendance at Sunday school a question of parental indifference? Parents do not measure it as worth while, and the children measure it at their parents' estimate. Or, parents do not think it makes any difference where the child goes so long as he goes to some Sunday school. Test this theory by the actual facts and it will quite promptly appear that this is true only within reservations. Broadly speaking there are Catholic and Protestant and Jewish and, in some places, anti-Christian Sunday schools. It is not a matter of indifference to the Christian whether his child be sent to a Christian or a Jewish school. It is not a question of indifference to a Protestant whether his child be sent to a Protestant or Catholic school. We see that after all the teaching is important. But to many American—one was tempted to write to most American—people who are neither Roman Catholic or Jewish in their faith, it is a matter of indifference whether the child be sent to a Methodist, or Presbyterian, or Baptist, or any Protestant school. The one thing that seems to appeal is that they are taught the Bible. The question then comes back to the parents.

The various Institutes both in England and America have urged that the third Sunday in October and the Monday following, be observed as a day of intercessions and of exhortation for Sunday schools. Could not at least one of the points for emphasis on this coming Sunday, October 20th, be that parental obligation in the matter of attendance, and on that day parents be urged to consider the vital importance of their children being in the Church's teaching?

THERE ARE OTHER ways of increasing the Sunday school attendance. The most natural is to make the school interesting, so thoroughly attractive and worth while that the scholars

themselves will tell of it to other children and bring them in in spite of any home indifference. Well taught classes, subjects well adapted to the needs of the different scholars, activities that reach out into the community life of the children, regularity on the part of every teacher with preparedness, these things make more for increased attendance than is commonly recognized. Sometimes the very stress of the work expected of the pupils acts as a deterrent. But probably the reason for this again is either parental antagonism (we have known this more than once to be a real hindrance) or lack of suitable outlet for pupils' religious interests. Just so soon as the children are made to realize—not by mere precept but by actual living—that the Gospel of Jesus Christ is a Gospel of unselfishness, then they will not complain about the time that Sunday school takes, nor the effort it requires.

ALONG with this will go the spirit of interest and loyalty in the children toward their own school. The splendid enthusiasm of graduates and undergraduates, which is no mean asset in many of our great colleges and universities, must become an asset of our Sunday school, and when it does, then the school will have the strongest kind of assistance in increasing numbers.

Again, we must not fail to emphasize the importance of personal work. That which a month ago was needed as part of the preparation for opening the Sunday school must be a part of the work through the whole school year. There is no one who has done careful Sunday school visiting that cannot bear witness to its value as a builder up of the school. Would it be too much to expect that every new scholar should be looked up by teacher or visitor before the next Sunday? The obligation to search after the missing ones is too familiar to need comment. Closely akin to this is the suggestion that has been made more than once in different places, of appointing certain children as scouts for the school in special neighborhoods. For instance let a certain boy be made responsible for the boys on a certain block who do not go to Sunday school, a girl for the girls in the same district. Personal invitation by the children, reports to the superintendent, and personal calls upon them and their parents by superintendent, or teachers, or visitors—such methods will, provided they are followed up, win new scholars.

ONE LAST vital suggestion. When new scholars come to the school, have some one ready to welcome them and to make them think that the school authorities want them. Many a boy or girl at their first coming has been frightened away, or perhaps discouraged or frozen away, by a seeming, alas too often a most exceedingly well counterfeited, indifference. A bright, cheery welcome, prompt grading and quick assignment to the proper class, not only give a feeling of welcome but of business-like activity in the school that attracts most children.

BUT IF BRIBES and rewards for attendance and purchase of scholars are utterly harmful rather than helpful in the ultimate training of the scholars, is there any place for honors, or for social pleasures, parties and picnics and the like? Assuredly yes, provided they are not used as bait. To give honor to whom honor is due is as fitting in Sunday school as anywhere. The successful accomplishment of work, the commendation, or reward (provided it be in itself inexpensive) for exemplary behaviour, are perfectly suitable in Sunday schools and can do no injury. In like manner the marking out as preëminent the class that is most regular and most prompt in its attendance by some class emblem, banner, or such mark, if it be awarded with absolute justice and be a class reward for a temporary time, will serve as a wholesome incentive. Social treats, whether of the school as a whole, of departments, or of classes, are in entire accord with the principles of the Sunday school; and, provided they be not ways of making invidious distinctions or quickening partisan or uncharitable feelings, will do much to deepen interest.

IT IS A MATTER of more than passing interest to read among the list of required reading for the entrance examinations to the colleges in the United States the following under Group I. for 1913-1915: "Old Testament—at least the chief narrative episodes in Genesis, Exodus, Joshua, Judges, Samuel, Kings, Daniel, Ruth, and Esther." It may not be too much to hope

that this is the entering-wedge of a restoration of the Scriptures as a part at least of the knowledge that every person must have. There is a long distance between familiarity with the narrative episodes, and the truths lying under them, but the step suggests that our leaders are waking up to the need of at least some knowledge of such things.

Along with this, as a second matter for congratulation and as marking a tendency and as a clear statement of a vital truth, we would call attention to the words of Governor Marshall of Indiana, spoken at the laying of the cornerstone of a new Roman Catholic parochial school early in September:

"In old Roman days, no man was thought fit to be a *liber*, that is, a citizen who had the right to vote, until he was educated in his duty to God, his duty to the State, and his duty to the family. And I am here to say that in my opinion a religious training is absolutely necessary to rear girls and boys to be good citizens and useful members of the family and the community. Our forefathers felt the necessity of an education, and did all in their power to provide for the proper schooling of their children, and it is the duty of every citizen to carry on that work.

"Good citizenship does not depend on laws passed by a legislative body, nor on the judgments of the courts, that may or may not make things right, but good citizenship depends on the training of the individual. It is necessary to have the statutes and the laws, but the most important thing for the welfare of this commonwealth of Indiana is to have its citizens impressed with a respectful and loyal obedience to the decrees and orders of the Almighty God.

"I want to congratulate this Church on this effort to start its children in the right path and train them toward loyalty to God, loyalty to the State, and loyalty to the family, for I am more and more impressed with the necessity of beginning the training of the man in his early boyhood days. I feel that this school will prove a blessing to the community, and I congratulate the commonwealth of Indiana on its good fortune to have such an opportunity for its young people."

MEMORIZING GOD'S WORD

BY ZOAR

WHY do we not make a better use of God's precious gift of memory? Why do we not carefully train and store it for the years to come when we no longer shall be able to learn so easily as when we were children? How well the writer remembers the ease with which the longest poems were learned, often without any conscious effort on her part, and yet, so well were they learned, that even weeks of delirium, months of agony, were not able to erase them from her memory.

What a wonderful power then, and why is it so sadly neglected in our Sunday schools? Now, when all over the country we are starting on our winter's work, the question comes with an irresistible force, Why not use that precious gift in teaching our children things of eternal import? Why not, while their mind and their memory are still clear and pure, store them with the knowledge of the word of God?

During the long, weary days of helplessness and of pain, the writer used to try to forget, and pass away the time by reciting long poems learned during her school days. In spite of chloroform, morphine, and other drugs, the memory remained unclouded for things of the past, though for a while, it was dimmed in things that concerned the life in the sickroom. Not a line of the long poem was forgotten, but, how much better it would have been, how much more helpful if instead of these poems, or at least, with them, the words of our Lord had been in the desolate heart, trying to solace its misery with man's wisdom and wit, which I need not add were found wanting.

Why then, not train and store the children's memory with the only knowledge really worth having, the words of Life? Once a week, in Sunday school, we meet the children to give them religious teaching. Shall we not make the most of the short time, and teach them to study God's word in the easiest way for them, with their God-given gift of memory? Later in life, the deeper meaning of the words of life will dawn on them; later they shall learn, even as we are doing, the breadth and the length, the depths and the heights of the love of God; later also, they shall lose the power of memorizing, but what of it, if now while they are young, they prepare for these days by storing their memory, so that they shall truly be able to say in later years, "Thy Word is a Lamp unto my feet and a Lantern unto my Path."

NOR DOETH IT FOLLOW that he hath the best in right who hath the best in fight, for he that reads the lawfulness of actions by their events holds the wrong end of the book upwards.—*Thomas Fuller.*

THE NINETEENTH SUNDAY AFTER TRINITY

As reckless outlaws—sallying forth by night
To range and ravage over plain and hill,
Their sole intent their own lust to fulfil
By covert fraud, base theft, or murderous fight—
Are, choosing darkness, alienate from light,
From all things honest, peaceful, pure, and still,
With heart corrupted, and perverted will
Work wickedness with unrestrained delight:

So walk uncovenanted men: not so
Those who have learned of Christ, and know
Truth as it is in Him revealed; but they,
Renewed in mind and spirit, put away
The things of darkness and dishonesty,
Walk in sweet love, and serve Him loyally.
JOHN POWER.

Church Calendar



- Oct. 6—Eighteenth Sunday after Trinity.
- " 13—Nineteenth Sunday after Trinity.
- " 18—Friday. St. Luke the Evangelist.
- " 20—Twentieth Sunday after Trinity.
- " 27—Twenty-first Sunday after Trinity.
- " 28—Monday. SS. Simon and Jude.
- " 31—Eve of All Saints. (Hallow-E'en.)

CALENDAR OF COMING EVENTS

- Oct. 18—Sixth Dept. Miss. Council, Grand Junction, Colo.
- " 22—First Dept. Miss. Council, Providence.
- " 22—Second Dept. Miss. Council, Buffalo.
- " 29, 30, 31—Fourth Dept. Miss. Council, Charlotte, N. C.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

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

- BRAZIL**
The Rev. John G. Meem.
- CHINA**
HANKOW: Miss M. E. Wood of Wuchang.
SHANGHAI: The Rev. B. L. Ancell of Yankchow.
Miss A. B. Richmond of Shanghai.
- CUBA**
The Ven. W. W. Steel, Archdeacon of Havana.
- JAPAN**
KYOTO: The Rev. J. J. Chapman of Nara.
- MEXICO**
The Rt. Rev. H. D. Aves, D.D.

Personal Mention

THE address of the Rev. FRANK ERNEST ATKINS is changed from 75 Pinckney street, Boston, Mass., to 477 Hudson street, New York City.

THE Rev. WILLIAM S. BISHOP, D.D., Professor of Theology in the University of the South, Sewanee, Tenn., having been granted a year's leave of absence, expects to spend several months in travel and study abroad. His address, after October 17th, will be in care of Brown, Shipley and Co., 123 Pall Mall, London, England.

THE address of Rev. E. V. COLLINS is changed from 1702 Cloud avenue, Flatbush, N. Y., to 383 East 17th street, in the same city.

THE Rev. C. C. DURKEE, rector of Christ Church, Goresville, Va., has accepted a call to Trinity Church, Martinsburg, West Virginia.

THE address of the Rev. Dr. ANDREW GRAY has been changed from Pekin, Ill., to 818 Vermillion street, Danville, Ill.

THE address of the Rev. JOHN GRAINGER is changed from McAlester, Okla., to Montclair, Denver, Colo.

THE Rev. STEPHEN H. GREEN will act as *locum tenens* at St. Margaret's church, Brighton, Mass., during the rector's absence in Europe. Address after October 25th, St. Margaret's rectory, 434 Washington street, Brighton, Mass.

THE Rev. JOHN SYLVANUS HAIGHT, rector of Church of Our Saviour, Salem, Ohio, and priest in charge of Trinity mission, Lisbon, Ohio, has been called to become the curate at St. Paul's, Cleveland (the Rev. Walter R. Breed, D.D., rector), and will enter upon his new work the middle of October.

THE Rev. J. EDWARD HAND, for three years the rector of Christ Church, Lima, Ohio, has resigned to accept appointment under the Bishop of Frederickton, to All Saints' parish, Grand Falls, N. B.

THE address of the Rev. S. J. HEDELUND has been changed from 319 East Robert street, to Fournet Block, Crookston, Minn.

THE Rev. HERMAN J. KEYSER is now assistant at St. Luke's Church, Baltimore, Md. His address in that city is 222 North Carrollton avenue.

THE Rev. R. S. LITSINGER, assistant at St. George's church, Fredericksburg, Va., has accepted a call to St. John's Church, Wassard, in the same diocese.

THE Rev. FREDERIC O. MUSSER, curate of St. Stephen's Church, Wilkes-Barre, Pa., has accepted a call to become rector of St. Paul's Church, Bloomsburg, Pa. (diocese of Harrisburg), and expects to enter upon his duties there on November 1st.

THE Rev. C. E. MACKENZIE, D.D., rector of St. Peter's Church, Gallipolis, Ohio, has returned from an extended vacation, which he spent as *locum tenens* of St. Matthew's church, Brandon, Canada.

THE Rev. EDMUND G. MAPES, rector of St. Alban's, Cleveland, Ohio, has accepted his election to the rectorship of Grace parish, Sandusky, Ohio.

THE Rev. FREDERIC CHARLES MEREDITH has declined his election to the rectorship of the American Cathedral at Manila, Philippine Islands, and has taken up work under Bishop McKim at Tokyo, Japan.

THE Rev. W. HOWARD MILLS, formerly of Wellsville, diocese of Western New York, is now rector of St. Paul's Church, Huntington, Conn., also having charge of Trinity Church, Nichols, Conn.

THE Rev. WILLIAM E. MORGAN, Ph.D., formerly rector of Trinity Church, Granville, N. Y. (diocese of Albany), is now rector of St. Andrew's Church, New Haven, Conn.

THE Rev. J. ALEXANDER O'MEARA, D.D., who has been taking duty for some months at the English Church in St. Petersburg, Russia, has returned to his home at White Lodge, Headington, Oxford, Eng.

THE Rev. WILLIAM A. PEARMAN of Warrensburg, Mo., has accepted a call to be assistant at St. Paul's church, Richmond, Va.

THE address of the Rev. EDMOND PHARES is changed from Washington, C. H., Ohio, to Wilmington, Ohio.

THE Rev. FRANK H. SIMMONDS has accepted a call to become curate of Bethesda church, Saratoga Springs, N. Y.

ORDINATIONS

DEACONS

SOUTHERN VIRGINIA.—On September 25th in the chapel of the Bishop Payne Divinity School at Petersburg, Va., Mr. BASIL KENT, a former student of the institution, was ordained deacon by the Rt. Rev. Beverly D. Tucker, D.D., Bishop Coadjutor of Southern Virginia. The sermon was preached by the Rev. Emmett E. Miller, rector of St. Stephen's church, Petersburg, and the candidate was presented by the Rev. C. Braxton Bryan, D.D.

MARRIED

SYMINGTON-LOYD.—On Tuesday, October 1st, at Madison, Connecticut, by the bride's father, assisted by the Rev. W. H. H. Powers, D.D., of Towson, Md., CHARLES JUNIOR SYMINGTON of New York and ELIZABETH BLACKFORD, daughter of Arthur Selden and Lizzie Robertson Blackford LLOYD.

DIED

COPLAND.—Entered into his rest at Harper, Cal., suddenly, on September 27, 1912, in the 57th year of his age, JAMES BARROWS COPLAND, son of the late James Copland, Jr., and grandson of the late Rev. Liberty A. Barrows.

LOYD.—Of your charity pray for the soul of ADA ANNA, wife of Frederic E. J. LLOYD, D.D., superintendent of Grace Church parish house, Chicago, who departed this life on September 20, 1912.

"Faithful unto death."

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

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RETREATS

AT ST. JOHN BAPTIST HOUSE, New York, a three days' retreat for women will be given, beginning Thursday evening, November 7th, and closing Monday morning, November 11th. Conductor, the Rev. H. P. Bull, Superior S. S. J. E. in America. Apply to the ASSISTANT SUPERIOR, Sisters of St. John Baptist, 233 East Seventeenth street, New York City.

WANTED

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POSITIONS OFFERED—MISCELLANEOUS

IN PHILADELPHIA in December a companion and secretary wanted for a young girl, semi-invalid. Must be fond of sewing, and able to read aloud. Catholic Churchwoman preferred. Address "CATHOLIC," care LIVING CHURCH, Milwaukee, Wis.

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ACCOUNTANT, Churchman, graduate of two Colleges, twelve years' experience with commercial and bank accounts, is open for engagement. Would take charge of the business of an established school. Address "J. M. L.," care LIVING CHURCH, Milwaukee, Wis.

WOMAN of culture and refinement, graduate nurse, excellent housekeeper, cook, and seamstress, with deaconess training, desires work in parish or home. Best references from present position. Address "DEACONESS H.," care LIVING CHURCH, Milwaukee, Wis.

YOUNG WOMAN of refinement wanted as a companion and helper to an elderly lady. Must be a good reader. Please reply to "F. R. M.," care LIVING CHURCH, Milwaukee, Wis. Arrangements can be made by correspondence.

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CENTRAL COUNCIL G. F. S. A.

The twenty-sixth annual meeting of the Central Council of the Girls' Friendly Society in America will be held in the parish house of St. John's Church, Detroit, Mich., from October 21st to October 25, 1912. The Rev. George Craig Stewart of Evanston, Ill., will conduct the Quiet Hours in Christ church, on Monday evening at 8 o'clock. The Corporate Communion of the Society will be administered in Christ church on Tuesday morning at 8 o'clock. Celebrant, the Bishop of the diocese. The annual service for associates and members will be held in St. Paul's Cathedral on Thursday evening at 8 o'clock. Bishop Williams of Michigan will preach the sermon.
JULIA L. SCHULTE,
Secretary G. F. S. A.

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THE CHURCH AT WORK

ONE HUNDREDTH ANNIVERSARY OF ST. JAMES', GREENFIELD, MASS.

THE CELEBRATION of the one hundredth anniversary of St. James' Church, Greenfield, Mass. (the Rev. John B. Whiteman, rector), was opened on Sunday, September 22nd, with a celebration of the Holy Communion at 8 A. M., the Rev. Howard C. Robbins, rector of the Church of the Incarnation, New York City, being the celebrant. A memorial service was held on this same day at 10:30 A. M., at which the Rt. Rev. Edward M. Parker, Bishop Coadjutor of New Hampshire, preached the sermon on "The Glory of a Noble Ancestry." In the Bidding Prayer, read by the rector, mention was made by name of the Bishops of the diocese, the five founders of the parish, and the wardens, and the benefactors of the parish. The thank offering, taken at this service, amounted to \$3,000.

On Monday evening, September 23rd, there was held an old-fashioned "Parish Party," in imitation of the old parties held in the early days of the parish. Many of the ladies present wore quaint old costumes, most of them treasured heirlooms. In a brief address the rector explained the significance of the occasion.

On Tuesday, September 24th, was held the actual anniversary service at 10:45 A. M. At the Communion service the Bishop of the diocese officiated, assisted by the rector and the Rev. Robert Keating Smith, rector of the Church of the Atonement, Westfield, Mass., who acted as chaplain to the Bishop. Bishop Davies' sermon dealt in detail with the history of the parish. The service closed with a

festal *Te Deum*. After luncheon, which was served at 1 P. M., the following speakers were heard: the Bishop of the diocese; the Rev. Dr. Goodwin, rector of Christ Church, Hartford, Conn.; the Rev. Donald Alexander, curate of Christ Church, Springfield, Mass.; Captain George Pierce of Greenfield; Mr. Charles E. Field, of Chicago, and Mr. Samuel D. Conant.

St. James' parish has had a most interesting history. The first service by a Church clergyman in Greenfield was the baptism of the daughter of Thomas and Charlotte Chapman by the Rev. Menzies Rayner, of Hartford, Conn., in 1803. Six years later Mr. Rayner returned and baptized several persons. On September 24, 1812, the original agreement for the establishment of St. James' parish was signed by Thomas Chapman, Oliver Sage, John E. Hall, Alpheus F. Stone, and William Grennell. The services were held at first in a room of John E. Hall's house, which he had fitted up with reading desk, pulpit, and seats. The cornerstone of the first church building was laid in 1813 by the Rev. Philander Chase, then rector of Christ Church, Hartford. On April 7, 1814, the Rev. Titus Strong became rector of the parish, on a salary of \$400 a year. In 1820 a rectory was provided. Mr. Strong served the parish until his death, on June 11, 1855. The cornerstone of a new church building was laid on May 6, 1847, and the building was erected at a cost of \$11,000, of which \$8,000 was the gift of H. W. Clapp. The service of consecration was held May 10, 1849. After a period of unimportant rectorates, the Church called the Rev. Peter Voor-

hees Finch in 1864; he left in 1871, to go to Pittsburgh, Pa., whence he returned in 1879 to remain until his death in 1901. Other rectors have been the Rev. J. H. Waterbury, 1871-1874, the Rev. Samuel Hollingsworth, 1874-1879. Since 1901 the Rev. Sidney Hubbell Treat and the Rev. Henry R. Wadleigh each held the rectorate for a brief period. Since 1907 the Rev. John B. Whiteman has been rector of this historic parish.

One of the interesting features of the anniversary was a museum arranged in the room of the old rectory, in which the parish parties used to be held.

DIOCESAN GIRLS' FRIENDLY SOCIETY ORGANIZATION IN MILWAUKEE

THE VARIOUS BRANCHES of the Girls' Friendly Society in the diocese of Milwaukee gathered at Bosworth Hall of All Saints' Cathedral on Monday evening of this week and effected a diocesan organization, choosing officers as follows:

President, Miss Satterthwaite; Vice-president, Mrs. T. T. Lyman; Secretary, Miss Marian Gray; Members of Council, in addition to officers and branch secretaries, Mrs. Clarence Snyder (Racine), Mrs. J. B. Oliver, and Miss May Lakin. On exchange of views it was found that the various branches were doing excellent work and that the holiday house maintained during the summer by the Cathedral branch had been very successful and closed with no arrears. It is hoped that a similar plan may be carried out next year by the diocesan branch.

UNIQUE TABERNACLE IN PITTSBURGH CHURCH

A TABERNACLE, possessing extraordinary richness of historical association, has recently been placed upon the altar of the Church of the Good Shepherd, Pittsburgh, Pa., by the rector, the Rev. A. Alexander, to the glory of God, and in memory of his parents and

That tile most probably heard the sentence, and perhaps witnessed the martyrdom of St. Alban, the proto-martyr of the British Church. It was presented to Father Alexander while the guest of one of the clergy of St. Alban's Abbey, twenty-three years ago, having been taken from beneath the box which is supposed to contain the dust of the martyr's bones lying under the celebrated shrine

ed by frames on either side of the Glastonbury stone, are from the foundation of the original tower of the church built at Jamestown, Va., three hundred years ago. The official records of the diocese of Virginia state in connection with this spot: "The picturesque ruin at Jamestown marks the site of the first fort, the first town, the first church, and the scene of the first legislature, the first baptism, the first Holy Communion, and the first marriage in the first colony permanently planted by the Englishmen on the continent of America. These portions of brick were donated through the good offices of the Rev. E. Ruffin Jones, rector of the historical Bruton parish church, Williamsburg, diocese of Southern Virginia.

The tabernacle door and mouldings are of fine brass made by Mr. Oscar Luetke of New York, and the stonework of the tabernacle, combining the relics above described into the general design, is the work of Mr. Anthony Poli, sculptor, of Pittsburgh, Pa. The design is by the Rev. A. Alexander.

In this tabernacle there is perhaps as rare a combination as will be found in any church in the United States; "sermons in stones," veritable landmarks bearing testimony that this, or any one of our churches, is the same in unbroken succession, as planted three hundred years ago at Jamestown, Va., and more than eighteen hundred years ago in the British Isles.

"Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."

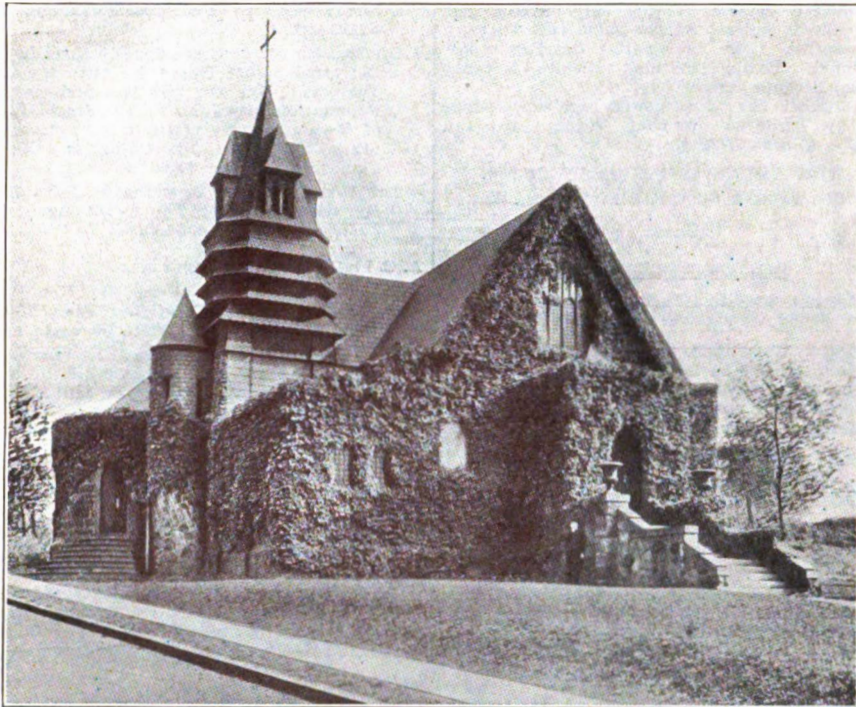
OPENING OF ST. STEPHEN'S CHURCH, ROCHESTER, N. Y.

ST. STEPHEN'S CHURCH, Rochester, N. Y., built with gifts of money from some of the larger parishes of the city, together with generous subscriptions from its own congregation, was formally opened by the Bishop of Western New York on Sunday morning, the Feast of St. Michael and All Angels. The new building, costing \$20,000, is deemed by its parishioners a monument to the perseverance and determination of the rector, the Rev. T. J. Shannon, who was called to Rochester from Winnipeg, five years ago. The structure is of cement faced off to resemble marble and is of attractive architecture. There is also a commodious parish house of which an account appeared in these columns some months ago.

Bishop Walker was assisted in the service by the rector and the Rev. Dr. Thomas Parnell. The Bishop spoke highly of the achievement of St. Stephen's and of the spirit that prompted Christ Church, St. Luke's, and St. Paul's to contribute to the building fund. Five children were baptized by Mr. Shannon at the special children's service held in the afternoon which was in charge of the Rev. E. P. Hart of St. Mark's. The Rev. E. H. Martin, rector of St. Thomas' Church, and formerly in charge of St. Stephen's, made an historical address in the evening, the Rev. George A. Harbey, rector of St. John's, Mt. Morris, preaching the sermon.

Gifts for the furnishing of the church were numerous; the altar and reredos were presented by the senior warden and his wife, Mr. and Mrs. A. Collins; Miss Flora Attridge's class of girls gave the altar-rail, and Miss Celeste Loomis' boys' Bible class provided the pulpit and parapet wall; the choir stalls were purchased from Mrs. Collins' "mile-of-pennies" fund. The brass receiving basin is a memorial to his wife, given by Mr. George Wright; the altar service book was given by Mr. William W. Consdale; the brass book-rest was the gift of the junior girls' and boys' Sunday school classes; the infant class gave the font cover.

A square piano for the parish house was given by the Junior Auxiliary and the entire Sunday school presented 200 folding chairs.



CHURCH OF THE GOOD SHEPHERD, PITTSBURGH, PA.

sister. At a meeting of the vestry held on September 1st, on motion of Mr. George C. Burgwin, the senior warden, it was, "Resolved, To accept the gift with appreciation of its rare associations and objective witness to the Catholic and Apostolic lineage of our branch of the Holy Catholic Church, and that this resolution be spread upon the records of the parish with a written description, by the donor, of its history and testimony."

The tile which, in the illustration, will be noted at the base of the tabernacle, is made of Roman terra cotta, and although similar

in the chapel behind the high altar of the Abbey.

The perpendicular section of a stone cluster pillar, which is just above the centre of the door of the tabernacle, was taken by Father Alexander fifteen years ago from the partly ruined reredos of the altar of St. Joseph's Chapel, Glastonbury Abbey, in the west of England, near the border of Wales; the spot where it is generally conceded the Holy Catholic Faith was introduced into Britain in Apostolic times, most probably by St. Paul, as believed by many conservative authorities, and the seed of the church then planted, many claim there is good reason to



ALTAR, SHOWING NEW TABERNACLE, Church of the Good Shepherd, Pittsburgh, Pa.



UNIQUE TABERNACLE, Church of the Good Shepherd, Pittsburgh, Pa.

to what is now being used in our modern fireproof buildings, was made during the Roman occupation of ancient Britain, more than 1800 years ago, being part of the basilica built about that time at Verulam (now called St. Albans) twenty-seven miles from London.

accept the tradition, was afterward cared for by Joseph of Arimathea, after whom the original Christian temple, and later, the famous Abbey, has always been called—St. Joseph's.

The two small sections of brick, surround-

The Sunday school numbers only 100 members and yet their gifts to the parish on this occasion amount to the value of \$452. The Woman's Auxiliary gave all the windows, both for the church and for the parish hall; and in addition, the full equipment of the latter, as well as \$250 to the building fund. The pews are the gift of some members of the congregation and some friends of the parish, and cost \$1,000. With the aid of some of the other parishes in the city it is hoped the church will be free of debt in a few months' time.

LECTURES AT SEABURY ON WORK AMONG BOYS

SEABURY DIVINITY SCHOOL opened on September 21st with the usual number of students and with excellent prospects for the year. During the first week a series of six lectures was given by Professor Allan Hoben, Ph.D., of the University of Chicago, his subjects being "Different Phases of Boy Life and Work for Boys." Dr. Hoben is field secretary of the Chicago Juvenile Protective Association, and has had wide experience there and elsewhere in practical ways. The titles of his six lectures were: "Biology and Boy Nature," "The Modern City and the Normal Boy," "The Problem of Vocational Choice," "The Boy's Religious Life," "Some Causes of Juvenile Delinquency," and "The Treatment of Juvenile Delinquency." Dr. Hoben's treatment of these subjects was most interesting and full of practical suggestions for all who have to do with boys. From his own experience he drew illuminating incidents, showing the response of difficult cases to sensible and kindly influence. While much was said of boys under abnormal conditions, as in our great cities, there was much interpretation of boy nature as found in any parish or community, with the suggestion of helpful methods and spirit. Dr. Hoben regards the work of boys' clubs in any parish as of great importance, if properly carried on, as teaching a manly religion, and the desire to be useful, and giving boys a natural attachment to the Church. Many teachers from the state schools in Faribault, and from Shattuck, and elsewhere, followed the lectures with great interest. The divinity students found the course full of practical suggestions for parish work and for service in any community.

DEATH OF REV. LOUIS FRENCH

THE REV. LOUIS FRENCH, for nearly forty-nine years rector of St. Luke's Church, Noroton (Darien), Conn., and in the 81st year of his age, died suddenly on Sunday, September 29th, after having officiated in his church at the morning service. He was a native of Milford and a graduate of Trinity College in 1853 and of the General Theological Seminary in New York in 1855. He was ordained deacon by Bishop Williams, June 30, 1855, and began his ministry in St. Luke's Church, Rossville, Staten Island. Returning to Connecticut, he was ordained priest on March 30, 1856, and was for one year rector of Christ Church, Sharon, and for six years rector of Christ Church, Ansonia. On August 2, 1863, he entered upon his rectorship in the newly organized parish at Darien, in which he served with great faithfulness for nearly half a century, never taking a vacation and never kept from duties by sickness until within the past year. From 1872 to 1880 he was secretary of the association of the alumni of Trinity College (then called convocation), and from 1878 to 1886 he was secretary of the Fairfield archdeaconry.

At the time of Mr. French's death his name stood second on the roll of clergy of the diocese of Connecticut in the order of canonical residence, and first on the roll of rectors in the diocese. The Rev. Peter L. Shepard, of Clinton, now without parochial

charge, was ordained less than a month before him. The senior rector in the diocese is now the Rev. Dr. John J. McCook, who has been in charge of St. John's Church, East Hartford, since 1869, though his name stands thirteenth on the roll of the diocesan clergy.

The length of Mr. French's rectorship of one parish has been exceeded in the Church in Connecticut, as it appears, only by the Rev. John Beach, who was rector of Trinity Church, Newtown, for fifty years, from 1732 to 1782, the Rev. John Tyler, who was rector of Christ Church, Norwich, for fifty-four years, from 1769 to 1823, and the Rev. Dr. Richard Mansfield, who was rector at Derby for seventy-two years, from 1748 to 1820.

The funeral of Mr. French was held in St. Luke's church, Noroton, on Wednesday, October 2nd, at 2:30 o'clock.

THE AMERICAN BUILDING FUND COMMISSION

THE THIRTY-SECOND annual report of the American Church Building Fund Commission covers business transacted from September 1, 1911, to September 1, 1912. It shows that twenty-five applications for loans (to build twelve churches, three rectories and ten parish houses) had been considered. Nineteen loans were negotiated, to the aggregate amount of \$52,000; making an average of \$2,736 to each applicant.

In the matter of gifts (which are made to build churches only), forty-three applications were received, of which forty-one were granted. Last year fifty-three gifts, aggregating \$19,330, were paid. The treasurer's report shows that during the year thirty-five gifts have been paid, aggregating \$10,230; making an average of \$292.30 for each church.

The Permanent Fund was increased the past year by \$10,558.62, making the total amount of this fund at the present time \$522,509.42.

A legacy of \$4,750 was received from the estate of Mrs. J. J. Broome of East Orange, New Jersey; and also an anonymous gift of \$1,700, to create the "All Saints" Memorial Fund.

NEW JERSEY CHURCH CELEBRATES TWENTY-FIFTH ANNIVERSARY

CHRIST CHURCH, Trenton, N. J. (the Rev. Robert W. Trenbath, rector), celebrated its twenty-fifth anniversary on St. Michael and All Angels' Day. At the late celebration the Bishop of the diocese was the celebrant, and also preached the sermon. An elaborate musical programme was rendered by the fine vested choir of men and boys. At the children's service in the afternoon the church was crowded and again in the evening, when the Rev. Dr. Fenton of Metuchen was the preacher.

Mr. Trenbath has been rector about five years, having succeeded the Rt. Rev. E. J. Knight, D.D., late Bishop of Western Colorado. During the present rectorship a large memorial chancel, 30 x 47 feet, has been built, and richly furnished, including a large white marble altar and reredos, fine oak choir-stalls, altar rail, bishop's chair, credence table, and sedilia. The parish hall has been enlarged and a new heating plant for the entire group of buildings put in, and the organ completely rebuilt and added to, six costly memorial windows erected in the nave, and the large rich window of "The Ascension" over the altar, kneeling benches throughout the church, and a new choir-room, sacristy, and vestry-room all separate. Among other gifts is a large processional cross.

These improvements have aggregated \$22,000, of which there is less than \$3,000 owing. In addition the parish has secured a fine corner in a growing part of the city upon which a substantial brick chapel has been erected, fully furnished and equipped for

parish work. Here regular services are maintained by the Rev. S. M. Craven, vicar of the chapel.

Besides these material improvements, the parish has now a large male choir, an early celebration every Sunday, monthly corporate Communion of every guild, a graded Sunday school, and a service for children every Sunday in the church. A large font roll, a chapter of the Woman's Auxiliary, a Junior Girls' Friendly and a Men's Association are also among the achievements of the past five years.

The Duplex system is in vogue throughout the parish and the diocesan and general apportionment has been fully met. The actual attendance at the Holy Communion has increased the past five years from 51 per cent. to 86 per cent.

NEW JERSEY CHURCH REBUILT

THE INTERIOR of St. James' church, Atlantic City, N. J., was entirely destroyed by fire on March 15th of this year. The stonework of the outer walls, however, was practically uninjured. Restoration was immediately begun and progressed so rapidly that on the first Sunday in June the nave was used for purposes of worship, and on the first Sunday in September the chancel and transepts were used.

The new interior is of hardwood. All the aisles are tiled. It is intended that the dormer windows shall be memorials of children whose names shall be inscribed on a brass plate to be located in the wall near the main entrance door. An order has been placed for the east window, the subject of which is "The Transfiguration." Orders have also been placed for four other windows.

The church is brilliantly lighted by electricity, the lights in the nave being located in such a way as not to obstruct the line of vision. One of the greatest losses sustained by the fire was that of the organ, which is now one of the greatest needs.

The rectory which adjoins the church was of wood at the time of the fire, but was little injured. Since that time it has been entirely encased in brown stone. One gentleman has made himself responsible for the expense.

The present rector of St. James', the Rev. W. W. Blatchford, has been in residence here about sixteen years.

HOME FOR GIRLS OPENED IN INDIANAPOLIS

ON THURSDAY EVENING, October 2nd, the diocesan Home for Working Girls, Central avenue and Fifteenth street, Indianapolis, Ind., was formally opened. The Bishop of Indianapolis, the city clergy, many representative Church people, and a number of friends not connected with the Church were present. The buildings were given a thorough inspection, and great delight was evidenced by the visitors over the splendid accommodations afforded. The plant is admirably equipped for the purpose to which it will be put. The Bishop's plan is to offer at Knickerbacker Hall a home for working girls, who do not earn over \$10 per week, where they can have comfortable quarters, wholesome, abundant food, pleasant home life, and the friendship of other girls, and of a woman who knows their life and is in warm sympathy with them. The two upper floors of the main building will be used for the rooms where the girls will sleep. Some of these rooms will be single rooms, many of them double rooms, and one will be a dormitory where five girls can be accommodated. All these rooms are being furnished alike: single, white enamel beds with wire springs, comfortable mattresses, and warm bedding; and adequate room for each girl to keep her own clothing by itself. On each floor there are lavatories and bath rooms, and in the rear of the third floor is a separate suite that, if

occasion arises, will be used as an infirmary where any girl who is sick but not needing to be taken to the hospital, can have a comfortable, quiet place apart from the rest of the house.

One room, opposite the matron's, is reserved for transients—girls who may come to Indianapolis from the country, or from other towns—who can find here a safe lodging while they look for work.

The main floor is set apart for the living rooms. Opposite the entrance door is the big parlor, where the girls can congregate in the evening. To the right is the office and to the left the library where, through the kindness of friends, already a good number of books will be placed in time for the opening of the Hall.

In the basement of the main building there will be the laundry, where the girls will have the use of the stationary wash tubs and the other fixtures, and thus be enabled to do their own washing for a nominal fee, sufficient to cover, in part, the cost.

The big school room, the dining room and the gymnasium, while reserved for general diocesan purposes, will be open to the Hall when they may be needed for lectures, or stereopticon pictures, for dances, or for classes in gymnastics.

The refectory will be in the basement of the southern building, with which the main hall is connected by a warm cloister. Here in a large sunny dining room the girls will gather for breakfast and dinner.

The head of the Hall is Mrs. William N. Drumm, who has come to take up the work after four years' successful work with girls in St. George's parish, New York City. Her experience, her love for this sort of work, her evident understanding of what is needed, give great confidence to the belief that the Bishop not only acted wisely in selecting her, but was most fortunate in being able to secure her.

Such is the work upon which the diocese of Indianapolis has embarked, doing for the working girls of the capital of the state a work which is greatly needed and promises great results.

DEATH OF REV. DR. MONCURE

THE SHOCKING intelligence is received of the death by drowning of the Rev. John Moncure, D.D., city missionary of Richmond, Va. He was also on the staff of the *Southern Churchman* and was Virginia correspondent for THE LIVING CHURCH. Dr. Moncure, with his colored servant who was also drowned, was fishing in Chappawamsic Creek, between Widewater, Stafford county, and Quantico, on Thursday afternoon, October 3rd. He had been out for half an hour and when only fifty yards from the shore the boat was suddenly upset. The servant sank immediately and Dr. Moncure made an effort to save him. Finding, apparently, that this was impossible, he at length commenced swimming for shore, and had covered half the distance when he reached shallow water and stood up, calling for help. While exhausted he was seized with a sudden attack of heart trouble and fell into the water. A number of persons from Fredericksburg, who were near at the time, heard the cries and made desperate efforts to rescue him, but they could do nothing. They went to work, with others, and recovered the bodies.

Dr. Moncure, who was 55 years old and rather stout, had been in the habit of fishing every summer near his old home in Stafford. He went there every year with his wife and daughter, Miss Elize Moncure, the same servant who was drowned having been with him for many years.

The funeral services were held in Stafford on Friday, and the interment made in the family burying ground near Somerset.

Dr. Moncure was born at the old Moncure

home in Stafford, fifty-five years ago. He was educated in private schools and later attended the Virginia Theological Seminary, from which he was graduated in 1881, and in the same year was ordained deacon and in the year following priest, both by Bishop Whittle. His earlier work in the ministry had been spent at Heathsville, Va., Gallipolis, Ohio, Madison, Ind., and Union, W. Va., and from 1891 to 1901 he was rector of the Church of St. John the Evangelist, Philadelphia. In the latter year he returned to Virginia as city missionary and archdeacon for colored work, in which he proved to be very successful. Dr. Moncure is survived by his widow, a daughter, three sisters, and three brothers. The *Richmond Times-Dispatch* says of him that "he was the most popular minister in the diocese and the popular estimate takes most into account the goodness and the genuine service of the man. Perhaps he will be missed most of all in the prisons and the reformatories, where the light of hope seems barred out to the unfortunate, but where the consoling missioner who died Thursday went about pointing the imprisoned to the way of peace and salvation. Who can measure in finite terms the reclamation of souls wrought through his work? It was characteristic of his whole life that its last act should be an attempt to save the life of another, an humble and almost unknown colored man. 'For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it.'"

ST. PAUL'S CHURCH, BRUNSWICK, ME., REOPENED

ST. PAUL'S CHURCH, Brunswick, Me. (the Rev. Edward D. Johnson, rector), has been undergoing extensive repairs, especially interiorly, necessitated by the fire of several months ago, and now presents a more attractive appearance than ever. Various alterations and improvements have been made in accordance with plans drawn by Mr. Herbert Upjohn of New York, grandson of the original architect, Richard Upjohn. The chancel has been enlarged, and the interior decorations, following designs by Pennell, Gibbs & Quiring of Boston, are very artistic. New clergy seats and prayer desks have been installed. The church was reopened for divine service on the Sixteenth Sunday after Trinity, Bishop Codman being present. The Bishop used a few sentences from the Consecration Office, preached from the text, "Surely God is in this place," and celebrated, the rector assisting. St. Paul's is now again ready for the work that Mr. Johnson reassumed last winter, when he returned to Brunswick for his second rectorship there, and a work that is the more important from the fact that many of the students of Bowdoin College make it their religious home.

LECTURES AT THE UNIVERSITY OF ALABAMA

THE REV. WYATT BROWN of Mobile, Ala., recently delivered two lectures at the University of Alabama, in Tuscaloosa. The topics were "The Bible in Literature" and "The Heart of Politics." The latter was given by request and was not religious in treatment. Both lectures were largely attended by members of the student body.

REQUIEM EUCHARIST FOR THE LATE BISHOP GRAFTON

A REQUIEM EUCHARIST was celebrated at St. Stephen's church, Providence, R. I., on Monday, September 30th, at 10:45 A. M., in memory of Bishop Grafton of Fond du Lac. The service was choral with incense, the Rev. Charles E. McCoy being celebrant, the Rev. George McC. Fiske, D.D., reading the Epistle, and the Rev. E. R. Sweetland, the Gospel.

Jeffries Communion Service was sung by a selected choir of boys, hymns 175, 178, 180, 227, and 453, being sung also during the service. The sermon, preached by the Rev. Dr. Fiske, rector of the church, was prompted by the friendship, extending over many years, existing between the rector and Bishop Grafton, and was a splendid and loving tribute to the great prelate. Without going into the details of his life, Dr. Fiske brought out the many excellent qualities of mind and heart which distinguished Bishop Grafton, which made him a saint, a scholar, a wise administrator of a difficult diocese, and a notable figure in the Church.

MARRIAGES OF THE CLERGY

TRINITY CHURCH, Geneva, N. Y., was the scene of a beautiful wedding on Tuesday, October 1st, when Miss Ethelred Stacey Slosson was united in Holy Matrimony to the Rev. Irving A. McGrew, rector of St. Mark's Church, Newark, N. Y., by the rector of the parish, the Rev. C. M. Sills, D.D.

MEDICAL MISSIONARY CONFERENCE TO BE HELD

THE FIFTH annual meeting of the Medical Missionary Conference will be held at the Sanitarium, Battle Creek, Michigan, beginning December 31st, and holding over January 3rd. These conferences occupy a field by themselves, having for their chief object the encouragement of the medical branch of missionary work. A very cordial invitation is extended to all Christian missionaries to attend this Conference. All members are to be entertained free for one week by the institution. Inquiries may be addressed to *The Medical Missionary*, Battle Creek, Mich.

NOTABLE SUCCESS OF THE DUPLEX SYSTEM

THE DUPLEX SYSTEM is proving very successful in St. Paul's parish, Camden, N. J. (the Rev. R. E. Brestell, rector). Since its introduction in January last, the income of the parish has increased by \$700 over the corresponding growth of the year previous, and the apportionments, general and diocesan, have been fully met. The rector has been spared the necessity of asking for money, and the people are being trained to systematic giving. There are over 500 subscribers. The amounts given weekly range from five cents to ten dollars for parish expenses, and from two cents to two dollars for missions.

CORNERSTONE LAID AT GARWOOD, NEW JERSEY

ON SATURDAY, September 28th, the Archdeacon of New Jersey laid the cornerstone for a parish house, which at present is to be used as a chapel for the mission at Garwood. The Rev. R. W. Elliott, missionary in charge, and the Rev. Messrs Gifford of Elizabeth, Edgecumbe of Crawford, and Dixon of South River, were present and assisted in the services.

This is the first mission organized under the new Canon on Organized Missions. The proposed building will have a good basement and a main room 24 by 42 in dimension, with a recess chancel that can be screened from the room when occasion requires. The ground is paid for, and the building will be finished and furnished at a cost of \$1,600 without debt.

PRIEST DISCUSSES RELATIONS OF CHURCH AND SOCIALISM

AT ST. ANDREW'S CHURCH, Valparaiso, Ind., on the evening of St. Michael's Day, September 29th, there was held a remarkable meeting, under the auspices of the Church

Socialist League. The church was crowded with people, both of the congregation and of interested outsiders, and the subject of the evening was, "The Episcopal Church and Socialism." The entire local Socialist party attended in a body, many of them entering an Episcopal church for the first time in their lives; many of them entering a church of any kind for the first time in years. The congregation was largely made up of earnest-minded workingmen. They were profoundly attentive and deeply reverent throughout the service, and at the end of the meeting many stayed to ask questions and express interest in the Church and its possibilities in social service.

The speaker was the Rev. Bernard Iddings Bell of St. Christopher's Church, Oak Park, Ill. For nearly an hour he showed the great need of social reconstruction on radical lines for the progress of Christian soul-culture, and the necessity of early action on the part of Christians that the coming revolution might be peaceful, just, and godly, instead of bloody, riotous, and pagan, as it now seems in imminent danger of becoming. The speaker was afterwards asked to address the Socialists themselves at a later date, and further show them the religious possibilities of their movement in connection with the Church.

The Church Socialist League stands ready to furnish speakers in the east and middle west for similar meetings. Communications should be sent to E. M. Parker, secretary, Valparaiso, Ind.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Fall Session of Reading Archdeaconry—Many Parishes and Missions Complete Apportionments—Notes

THE FALL SESSION of the Archdeaconry of Reading will be held on Monday and Tuesday, October 14th and 15th, at Trinity church, Bethlehem (the Rev. Robert Johnston, rector). On Monday evening, at the opening service in the church, the Rev. D. A. Rocca, missionary of the diocese of Bethlehem to Italians, will make an address, "Our Mission to the Alien," and the Rev. Howard W. Diller, rector of Trinity Church, Pottsville, will speak on "The Place of Missions in Religious Education." At 7:30 A. M. Tuesday, there will be a celebration of the Holy Communion; at 9:30 A. M., the business session, with the formal report of the Archdeacon; at 11 A. M., a book-review, "Steps Toward Reunion, by Rev. J. Duggan," by the Rev. H. E. A. Durell, rector of St. John's Church, East Mauch Chunk, Pa. At noon there will be a Quiet Hour, conducted by the Rev. Harry Peirce Nichols, D.D., rector of Holy Trinity Church, New York. After luncheon the Rev. J. J. Neighbour, vicar of St. Luke's Chapel, Reading, will make an address on "The Attraction of the Anglican Communion to an Outsider."

THIRTY-FIVE parishes or missions this year completed their apportionments for general missions by September 1st, there being 108 parishes or missions named on the list sent out by the Board of Missions. Last year twenty-one out of 106 had met their apportionments by September 1st. Last year the diocese gave \$5,711.27, toward an apportionment of \$10,200. This year the diocese gave \$13,804.14, toward the apportionment of \$16,280. At the close of the previous fiscal year the diocesan contributions were \$4,488.73 below the apportionment, while during the past year the shortage has been only \$2,475.86. The contributions toward the apportionment this year were \$2,863.60 greater than the amount contributed last year by parishes, Woman's Auxiliary, and Sunday schools.

DURING a suspension of operations at the coal mines, work was found for some of the men at Ashland by making some much-needed

improvements on the property of St. John's Church (the Rev. John Warnock, rector). A concrete walk was laid and a new roof was put on the rectory. After the resumption of operations at the collieries the men went to the church after working hours and completed the concrete steps to the rectory, a task of exceeding difficulty, owing to the hill on which the rectory is situated.

AS A RESULT of the success of the missionary institute held at Christ church, Reading, last winter, it has been decided to hold a similar one at St. Stephen's church, Wilkes-Barre, November 12th to 15th, inclusive. There will be normal classes in mission study for the Woman's Auxiliary, the Junior Auxiliary and the Sunday schools. An effort will be made to have present Bishop Lloyd, the President of the Board of Missions, and other interesting speakers.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Improvements on Parsh House of St. George's, Indianapolis

ST. GEORGE'S CHURCH, Indianapolis (the Rev. George G. Burbank, vicar), is rejoicing in what is practically a new parish house. The interior has been thoroughly cleaned and painted, a new entrance has been cut through the east end, and cement steps built. Several minor repairs and alterations complete the list. Through the generosity of a local Churchwoman, showerbaths and lockers have been installed for the use of the gymnasium classes.

KENTUCKY

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

Woman's Auxiliary Institute Held in Louisville—The Work of the G. F. S. Inn—Improvements at Grace Church, Hopkinsville

A VERY SUCCESSFUL Woman's Auxiliary Institute was held in Louisville during the week of October 1st. The daily programme consisted of a celebration of the Holy Communion with meditation followed by a morning study class on "Journeys Through Japan," conducted by Miss Tillotson, educational secretary of the diocese of Southern Ohio. The morning session closed with noon-day prayers. The afternoon study on "Girls and Women of Japan" was led by Miss Mildred Buchanan, one of the Junior directors of Christ Church Cathedral, which was followed by a round table of open discussion, and a social hour. In addition, there were two evening sessions, one Tuesday evening at Advent parish house, when an interesting lecture on Japan was delivered by the rector of the parish, the Rev. Harry S. Musson, illustrated by stereopticon slides furnished by the Board of Missions. The second was at Calvary church on Thursday evening, when the Rev. David Cady Wright was the speaker, his topic being "An Introduction to the Fourth Missionary Department." All of the sessions of the Institute were well attended and it is hoped to make it an annual affair.

A SPECIAL MEETING of the diocesan council of the G. F. S. and of the Executive Board of the G. F. S. Inn was held to discuss various matters in connection with this unique and important charity. Bishop Woodcock was present and made a brief address expressing appreciation of the excellent work done in connection with this Society in the past and giving valued counsel for the future. It was decided to invite the National Council of the G. F. S. to meet in Louisville in 1914. Excellent and most encouraging reports were received in connection with the Inn, which is entirely self-supporting, and as a mark of appreciation it was unanimously decided to increase the salary of the house-mother, Miss Josephine Kremm, who has proved most capa-

ble and efficient as well as most deservedly popular. The feature of the meeting was the announcement by the President, Miss L. L. Robinson, that a friend of the Inn, who prefers to be anonymous, has promised a gift of \$1,000 toward the enlargement of the scope of the work, which not only will increase its efficiency, but will enable the managers to carry it on on a more economical basis. The Child Welfare Exhibit to be held in Louisville in November was also discussed and it was decided that the G. F. S. would take an active part in it.

THE REV. GEORGE C. ABBITT, rector of Grace Church, Hopkinsville, has returned to his parish after having had charge of St. Andrew's, Louisville, during the summer. Extensive repairs and improvements have been made at Grace Church rectory during the summer, making it one of the most complete and convenient in the diocese. At Madisonville, a mission in charge of the rector of Grace Church, where there is no church building, the manager of the local opera house has kindly offered the use of it for evening services on Sundays.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Baltimore Church Observes Patronal Festival—New Superintendent for Church Infirmary—Rev. P. F. Hall Seriously Ill.

INTERESTING and inspiring services, commemorating their parochial name-day, were held by the clergy and congregation of the Church of St. Michael and All Angels, Baltimore (the Rev. Charles Fiske, D.D., rector) on Michaelmas, Sunday, September 29th. The Bishop of the diocese, who was formerly rector of the parish, was present as its guest and preached the sermon in the morning. The rector announced that \$8,000 had been paid during the year on pledges of \$12,000 toward the church debt. It was also announced that Mr. Francis M. Jenks, as the result of his investigation of the valuable work being done there, had presented to the authorities of St. Michael's a fine lot adjoining the mission chapel of the Guardian Angel, the possession of which will provide for any future expansion of the work. As illustrating the varied extent of work in which the clergy of the parish are interested and actively engaged, the rector recently presented to the Bishop seventeen candidates for confirmation at the Maryland Industrial School for girls in Baltimore, and that the Rev. G. J. Krömer, one of the curates, has presented sixteen candidates at the School for Colored Girls at Melvale, and that another class is in preparation by him at the John Hopkins Orphan Asylum, now under his care.

ON OCTOBER 1st Miss Nash, a graduate of the Bellevue Training School of New York City, assumed her duties of superintendent of the Church Home and Infirmary, this being the first hospital in Baltimore to have a woman superintendent. While this change is in the nature of an experiment, the Board of Directors composed entirely of Churchmen, judging from the experiments made by a number of New York medical institutions, are confident that the change will be a great success.

THE REV. PERCY F. HALL, for nearly twenty years rector of St. Timothy's Church, Catonsville, Baltimore County, and one of the best-known clergymen in the diocese, has been very ill, and on September 28th was taken to the Church Home and Infirmary, Baltimore, where at present writing his condition is considered serious.

NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop

Meeting of the Convocation of Burlington

THE REGULAR MEETING of the Convocation of Burlington was held in St. Peter's church,

Clarksboro (the Rev. Louis R. F. Davis, rector), on September 30th and October 1st. At the missionary service on Monday evening the rector officiated and addresses were made by the Bishop, the Archdeacon, and the Rev. Messrs. Butler of Haddon Heights, and Morse of Merchantville. The addresses dealt specifically with missionary progress in the convocation and plans for the immediate future. On Tuesday morning the Bishop celebrated the Holy Communion, assisted by the Archdeacon and others. The preacher was the Rev. Elliston J. Perot of Salem. The Bishop was present throughout the day; and the Archdeacon presided at the business sessions. The Rev. James Nelson Deaver, rector of St. Augustine's parish, Atlantic City, for colored people, delivered an essay on "Self Help in the Work for the Colored Race." The Archdeacon's report showed much activity on his part, and substantial readjustment and renewal of some of the missionary work. The treasurer reported a good balance on hand, and appropriations were made for further aggressive work. A committee was appointed to submit a plan for confirming the Convocation meetings to one day sessions, and supplementing them with particular missionary rallies at central points. The next meeting will be held at St. John's church, Maple Shade, by invitation of the Rev. Harold Morse.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

New Chancel Built at Dunlap—Bishop Institutes Seattle Rector—Notes of Interest

DURING the summer a new chancel has been built for All Saints' Church, Dunlap (the Rev. Sidney James, rector). This increases the seating capacity of the church fully one-third and is necessary to meet the steady growth of the parish. The rector's salary has been increased, and plans are now made for the construction of a parish house three stories in height.

THE BISHOP of the diocese instituted the Rev. Wood Stewart as rector of Epiphany Church, Seattle, on Sunday, September 29th. Three years ago the rector assumed charge of a small mission, since which a beautiful church has been built; the mission was admitted as a parish, and now the rector has been instituted.

THE REV. M. J. BYWATER of St. John's, West Seattle, has established a kindergarten in connection with the parish. At considerable cost the rectory has been increased so as to admit of a parish hall being constructed in the basement. The payment of old indebtedness and for this new work has been made.

THE CONGREGATION of Trinity Church, Everett (the Rev. E. M. Rogers, rector), has built a large and complete parish house which is now being used as a place of worship. So enthusiastic has the congregation become that they are now raising the funds for a new church.

OREGON

CHARLES SCADDING, D.D., Bishop

Meeting of the Northern Convocation—St. Matthew's, Portland, Builds Parish House—The Bishop Visits the Coos County Missions

THE FIRST MEETING of the Northern Convocation of the diocese was held in Grace church, Astoria (the Rev. G. F. Rosenmueller, rector and dean), on September 25th and 26th. As this is the largest convocation of the three newly created convocations, because it includes the city of Portland, it had been thought that it would be the best, and while the attendance of the clergy was not large the papers and discussions were up to the mark set by the meetings of the other convocations. For the first time two laymen

accepted places on the programme and gave the clergy something to think about. The subjects discussed being, "The Ministry," (a) "Its Vocation," (b) "Its Limitations," (c) "Its Rewards," "The Cure of Souls," "Religious Instruction," (a) "In the Sunday Schools," (b) "The Public Schools," (c) "Church Schools." The missionary meeting in the evening was well attended and the addresses stirring, the general subject being, "The Missionary Spirit," (a) "In the Individual," (b) "In the Parish," (c) "In the Church at Large." The speakers on the programme were the Bishop, Archdeacon Chambers, the Rev. Messrs. Ramsey, Clark, Talbot, and Johnson, and Mr. Frank Spittle, and Mr. E. R. Gray.

ST. MATTHEW'S MISSION, Portland, is building a parish house about one mile further south than its old location, as the beginning of its new work. The old location was sold on account of the fact that it was located in a part of the city settled by Russians and Italians.

THE BISHOP has returned from his annual visitation to the missions in Coos County. This is a section of the diocese where there are no railroads, and the visitations have to be made during the summer on account of the roads.

PITTSBURGH

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

Meeting of the Diocesan Historical Society—Laymen's Missionary League Holds Business Session

AT A LATE meeting of the diocesan Historical Society, held at the Church Rooms, the secretary, the Rev. Mr. Bingham, read a paper on "Church Work Among the Deaf-Mutes," which had been prepared by the Rev. Brewster Randall Allabough, of the mid-western mission to deaf-mutes. The will of Major William Lea, who gave the deed to the lot upon which St. Luke's church at Woodville is erected, was read by Mr. W. E. von

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Boonhorst, and some data given concerning him. The Rev. J. R. Wightman read some extracts from an old book by Cummins, who made journeys in that same section of country in 1807 and 1817.

ON THURSDAY EVENING, October 3rd, at St. Peter's church, Pittsburgh, after Evening Prayer, a business meeting of the Laymen's Missionary League took place. Reports of work done were presented, and prospects for the future outlined. A mission has been undertaken at Aspinwall, and it is hoped to begin work ere long at Woodlawn. A general discussion followed on "The Manner of Reading the Service."

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Improvements at Grace Church, Providence—Drexel-Biddle Bible Classes Organized—Notes of General Interest

GRACE CHURCH, Providence, had been closed during the summer to let the workmen have free use of the church while building the new chancel and parish house adjoining. Good progress has been made so that the church was used again on the first Sunday in October. Besides the beautiful new chancel in gray and white marble and dark oak, there has been some lightening up of the nave decorations so that the contrast between chancel and nave will not be so striking, and an alteration in the clerestory by which more light will be admitted to the upper part of the church. The electric lights have been changed from the top of the nave columns to a point lower down and are attached to fixtures of a design more in keeping with the altered decorations. The formal consecration of the chancel and blessing of the parish house will take place in November, when it is expected the Rt. Rev. David H. Greer, D.D. of New York, will preach.

A VERY LARGE meeting was held in St. James' church, Providence, on Wednesday evening, October 2nd, in the interest of the Drexel-Biddle Bible Class movement. Bishop Perry presided over the meeting, giving the movement his endorsement, and introducing the founder, Mr. Drexel-Biddle of Philadelphia. Mr. Biddle gave an interesting account of the beginning of the movement and its growth amongst all denominations throughout the country. The Rev. Mr. Forster, rector of St. James', spoke of the good work of the class in his own parish, started a year or two ago, and the Rev. Mr. Larned, curate of St. Michael's Church, Bristol, endorsed the movement highly and stated he was about to found a class in that parish. The Rev. Mr. Marsh, a Congregationalist, was also present and made a few remarks, in the course of which he made the assertion that he believed it to be a great moral and social uplift for men.

EXTENSIVE preparations are being made for the meetings to be held in Providence in the week of October 20th. Sunday and Monday will be observed as days of intercession for Sunday schools, and meetings of the Sunday school district associations will be held at some central parish in the several districts. On Tuesday and Wednesday will be held the meetings of the First Missionary Department, with the opening service in Grace church. Thursday will be devoted to the convention of the First Department General Board of Religious Education, opening with a corporate communion at St. Stephen's and ending with mass meeting at St. John's. On Friday there will be held a meeting of the A. E. O. C. U., ending with a service in the evening at St. Stephen's.

THE PEOPLE of Calvary Church, Providence, and the rector, the Rev. Arthur Washburn, have again taken up the matter of a new church building and are prepared

to make a vigorous campaign for funds this fall and winter. Since the consolidation with the Church of the Saviour which was effected last Easter, it is found the present edifice is much too small for the congregation. It is proposed to build a church costing about \$75,000, which will seat between 700 and 800 people.

SOUTH DAKOTA

GEORGE BILLER, JR., Miss. Bp.

Bishop Biller Spends Busy Day at Christ Church, Lead

WHILE the Bishop of a missionary district is ever a busy man, few could have experienced a busier day in one parish than Bishop Biller had on Sunday, September 29th. The chief service of the day was the consecration of Christ church, Lead. During the rectorship of the Rev. Marshall Montgomery, the debt on the property, amounting to \$9,000, has been raised, and many improvements installed. A full choral Communion service followed the consecration, with an adult choir of thirty voices, a combination of the choirs of Lead and Deadwood, both of which parishes are worked by the same rector. In the evening, Mr. Montgomery presented to the Bishop a class for Confirmation, and this order of service was followed by the institution of the incoming rector (made necessary by the resignation of Mr. Montgomery), the Rev. David C. Beatty, who for the past three years and more has had charge of the parish in Watertown.

CANADA

Diocese of Quebec

BISHOP'S COLLEGE, Lennoxville, had a distinguished visitor and speaker on October 2nd, when Viscount Milner made an address in the college. He pleaded for a high standard of manhood and womanhood. "Not only should they strive for a great Canada, but for great Canadians. To that end national life must rest on the golden tripod: education, patriotism, and religion."—THE NEW BOAT so urgently needed for the mission work on the coast of Labrador is completed. She is a small schooner with auxiliary engine and it is hoped that the engine will enable her to undertake a far greater work than was possible with the old sailing boat. The boat is named *The Faith*.

Diocese of Huron

MISSIONS and parochial finances were some of the subjects discussed at the autumn meeting of the rural deanery of Grey, which met in St. Paul's schoolhouse, Chatsworth, on September 24th.—A RECEPTION to welcome the new rector and his wife was held by the congregation of new St. Paul's, Woodstock on September 25th, in the Grey Memorial Hall.—BISHOP WILLIAMS preached to large

Society of the Faith.

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IT WAS BEFORE THE DAY OF

SAPOLIO

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

congregations on the occasion of the celebration of the fiftieth anniversary of St. George's, Clarksburg, on September 22nd. On the following evening at the public meeting, the Bishop was one of the speakers, and Archdeacon Cody, of Toronto, another. The Bishop in the course of his address expressed his regret that there was no Bible teaching in the public schools.—THE CONSECRATION of St. Paul's Church, Kirkton, took place on September 8th. The service was conducted by the Bishop. It is owing to the efforts of the parish Woman's Auxiliary that the debt has been paid off. The cornerstone of the building was laid by the late Bishop Baldwin, June 7, 1900. The Rev. G. W. Racey is the present rector.

Diocese of Toronto.

THE NEW RECTOR of St. Barnabas', the Rev. L. B. Vaughan, who succeeds the late Rev. W. H. Clarke, will be inducted to the parish on October 11th.—A FAREWELL RECEPTION was tendered to the Rev. L. A. Dixon, son of Canon Dixon of Trinity East, Toronto, by the congregation of his father's church, on September 30th. Mr. Dixon goes to southern India as one of the world's secretaries of the Y. M. C. A. An illuminated address and a purse of gold was presented to him from the congregation. A large number of prominent Churchmen were present, including both Bishop Sweeny and Assistant Bishop Reeve.

Diocese of Ontario

THERE WAS a very large and representative gathering in St. George's Cathedral, Kingston, on September 26th, on the occasion of the funeral of the late Sir Richard Cartwright. The service was conducted by the Very Rev. the Dean of Ontario, and the Rev. O. G. Dobbs, rector of St. Paul's Church, Brockville. The route was lined with people to view the mortal remains of the great statesman carried to his rest. The committal sentences at the grave were pronounced by the Rev. O. G. Dobbs, and the benediction by Dean Bidwell.

Diocese of Rupert's Land.

THE CHURCH of Holy Trinity, Winnipeg, was entirely filled and many had to be turned away from the doors on the occasion of the opening service of the Mission of Help. The preacher was the Bishop of Edinburgh, leader of the party of clergy who have come across the ocean to assist in the mission. Archbishop Matheson gave the address of welcome. In solemn service the missionaries were received and kneeling, two by two, accepted by the Archbishop of the province. Among those present was Bishop Ingham, Bishop Jocelyne, of Jamaica, and the Bishop of Qu'Appelle.

Diocese of Montreal

THE FIRST JOINT session of the four theological colleges opened in the Royal Victoria College, Montreal, on October 2nd. Bishop Farthing gave a brief address, introducing the Bishop of Ripon, the Right Rev. Boyd Carpenter. Bishop Farthing said in the course of his remarks that when the committee had met together they were surprised to find that sympathy with the general aims of the movement solved many problems, even if they found that a complete common curriculum was impossible. They had found that to be so; there must be no compromise or confusion. This was not union but a co-operation which might further the union of Christendom. Bishop Carpenter, who was for twenty years Bishop of Ripon, said in his address that he would suggest that this movement was of an economic character. It was a movement in which by grouping, they hoped to get more effective results. They had realized the importance of co-operation, but it was not union as yet. Each party still resolved to stand with sacred determination to protect their separate differences. It was of

no use pretending there were not very real differences. The Bishop went on to deal with the criticisms of the movement, and of the dangers feared which he warned his hearers must be met in an earnest and devout spirit.—THE OPENING of the Palestine Exhibition took place in the Arena, Montreal, on October 3rd. The opening ceremonies were conducted by Bishop Farthing. Many of the prominent Church workers in the city were present.

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