



The Living Church

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PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

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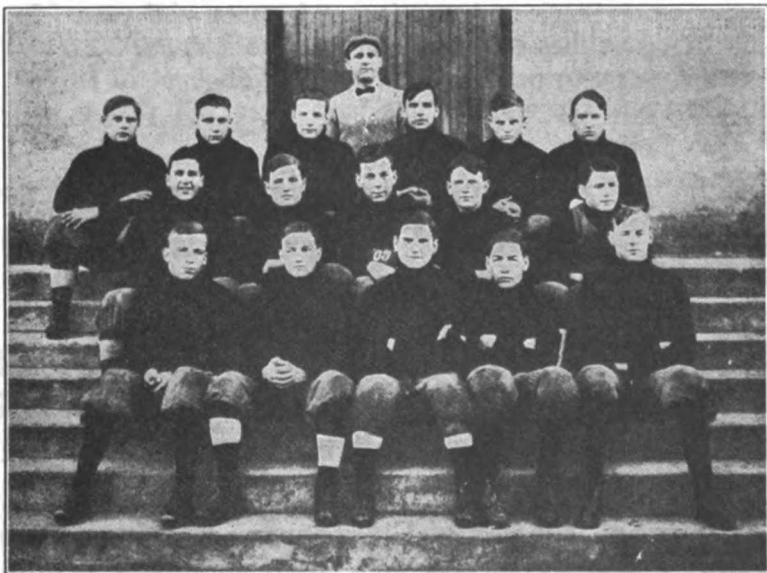
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For Illustrated Circular Address

REV. J. H. MCKENZIE, D.D., L.H.D.
RECTOR

ANNOUNCEMENT CONCERNING

The Young Churchman

From the first issue in October, a new step will be taken by THE YOUNG CHURCHMAN. For its weekly readers the first issue of every month will be a special Missionary Magazine, and for its monthly readers *all* issues will hereafter be thus designated.

These Missionary Magazines will be edited by the Editors of the *Spirit of Missions*, and will thus be under the direct inspiration of the missionary movement of the American Church. Sitting in their offices in the Church Missions House, and reading letters from far and near sections of the Church's great missionary field, or travelling about to tell the great missionary story, to encourage workers, and to inspect the fields, these Editors are constantly in touch with every phase of World Missions. As they have made the *Spirit of Missions* a household necessity for "grown-ups" in every intelligent Church family, so now, by editing and supervising this MISSIONARY MAGAZINE of THE YOUNG CHURCHMAN, they will, month by month, bring the young people of the Church into touch with God's work throughout the world. For their willingness to take this added burden upon their already overloaded shoulders, and for the expressed willingness of the Board of Missions to permit them to do so, the publishers of THE YOUNG CHURCHMAN express cordial thanks.

This new step will involve a slightly increased cost, particularly since the cost of publishing and printing has increased by leaps and bounds in recent years. The prices of both weekly and monthly editions must, from October 1st, be readjusted; though the small addition to the prices heretofore prevailing does not nearly equal the increase in cost within only a very few years. The prices fixed for the future, therefore, are as follows:

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Single subscriptions 25 cents per year. In quantities of ten or more to one address, 20 cents per copy per year, with a special discount of 10 per cent on subscriptions paid for a full year in advance.

In this monthly MISSIONARY MAGAZINE will appear a special missionary lesson, edited by the Rev. William E. Gardner, who has for two years been preparing the successful lessons in the *Spirit of Missions*. These lessons, by the generous kindness of the editors, will now be transferred to the MISSIONARY MAGAZINE OF THE YOUNG CHURCHMAN. They will also be written for the comprehension of the Child rather than for the instruction of the teacher. The latter need will be met by articles which will appear from month to month in the *Spirit of Missions*.

MISSIONARY LESSONS

The publishers ask for the continued interest and support of Churchmen. This new venture, whereby a well-edited and illustrated MISSIONARY MAGAZINE becomes each month a feature of THE YOUNG CHURCHMAN, should be largely instrumental in giving new ideas and ideals to the growing generation of Churchmen.

Very truly yours,

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Publishers.

Milwaukee, Wisconsin,
August, 1912.

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By RUTH NEELY

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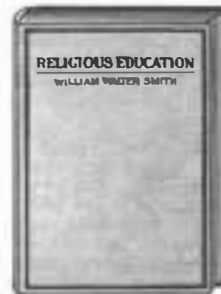
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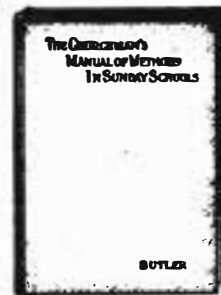
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[See announcement concerning *The Young Churchman*, page 602, for missionary lessons by the Rev. William E. Gardner.]

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Published by

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MILWAUKEE, WIS.

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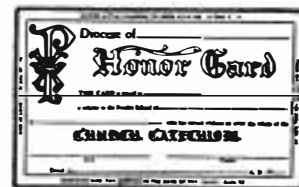
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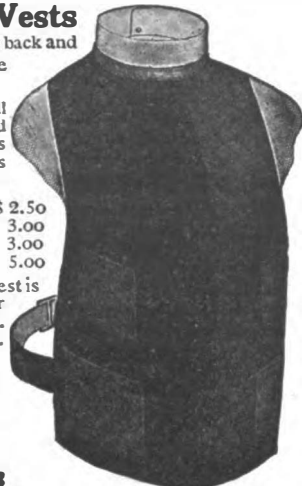
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ning of an endowment fund, in spite of the
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teachers under Miss Seabury's headship, in
spite of its lovable atmosphere and charm,
and the high quality of the pupils in the
school, income and outgo showed at each
year's end such a disparity that the trustees
felt that they could not re-engage the faculty,
and the great schoolroom doors seemed actu-
ally closing.

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crisis, when the excellent system of a genera-
tion ago is suddenly found to be inadequate
to modern requirements! If this were the
end of the story of St. Agnes' it would be
no uncommon one. But it is only the end
of a chapter. The old girls rallied. The citi-
zens of Albany, proud of its history, backed
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tion lent expert help in diagnosing the situa-
tion, and out of the ashes of seeming extinc-
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want was the question.

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household accounts, house decorating, hygiene,
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of the home, wherewith to solve the problems
confronting the young housewife. Active,
useful unmarried women wrote that they had
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in political economy and social service that
would have fitted them for the service to the
community that they wanted to give, yet felt
hampered in giving because of lack of sys-
tematic education. Educational experts
pointed out the great advantages of St.
Agnes' as a school in a city where all those
things could be studied from excellent work-
ing models, with the help of exceptionally
good lectures, Albany being a capital city, to
which, for political reasons, social workers
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the nearness of the mountains and real wild
country, as well as the large school grounds
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dry, clear climate, counteracted the usual
drawbacks to a city school.

In fact, Albany and the body of loyal old
girls woke up to the half undeveloped possi-
bilities of the old school.

Practically this resulted in the immediate
formation of an active board of women man-
agers with an advisory board of five of the
ablest business men and educators in the city;
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(Continued on page 636.)



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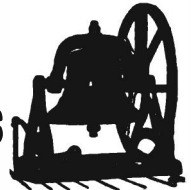
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VOL. XLVII.

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 31, 1912.

NO. 17

THE LIVING CHURCH

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THE GREAT TENDENCY among men everywhere is to follow the standards and ideals that are dominant in the particular society in which they happen to move. It is a great thing to have a standard that overtops my little circle and yours; that can be seen from community to community, from nation to nation, from age to age. Such a standard has the Christ-life come to be.—*J. T. Sunderland.*

THE LOVE OF GOD

FOR THE THIRTEENTH SUNDAY AFTER TRINITY

"And the lawyer answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And Jesus said unto him, Thou hast answered right: this do, and thou shalt live."—*St. Luke 10: 27, 28.*

THE inner life of our souls must be a life of love. Love is to be its motive power and its source of inspiration, as well as its fulfilment and reward.

Taught by the faith of Christ, we see in the material creation, in the strange and complex history of the world, and in our own experience, evidences that the unseen, which otherwise we might dread as terrible and unknown, is in reality kindly, personal, loving; that God is a Father in heaven. The Incarnation, the Atonement, the Church, the Sacraments, are evidences of God's good will to redeem men from the danger and evil of life; interpretations of His love for us that beget love for Him.

Then also the contrast of life that is lived consciously without God, as we cannot help seeing it here and there, quickens our affection. For one of the sharpest lessons of this world is that it has of itself no abiding satisfactions. Little as we may have learned the lesson, nothing is writ larger upon human life than that passion, ambition, self-seeking, have little permanent or great temporary happiness to bestow. Even quiet and tranquil lives, even sweet and gracious affections, if enjoyed without vision and faith, must endure the disillusion of decay and death. Our most gentle affections, in such case, tell us that here we have no permanent abiding place; that our life is as the breath upon the glass.

It is of this consciousness of the vanity of the world, of the evanescence of youth, dreams, the natural desires of the heart, of life itself, that the love of God is quickened and renewed. For the vision of God brings with it a vision of our destiny in union with Him; of our loved ones dwelling in our Father's house.

We are none of us without these thoughts at times; without their disquieting warnings or their soothing influence. It is part of the practice of the love of God to make such reflection a serious duty. We do not expect to cherish our earthly affections or friendships without performing their kindly offices or by being indifferent to their comradeship. As little may we neglect, and keep, the friendship of God. It too has its quiet times of talk; its kindly offices of service and devotion, its communions *apart* from the business of our daily task. And so it is a part of the life of love that we should learn devotion, walk with the well-known friends of God, and repeat with them the language of love that the centuries have hallowed and graced with the music and poetry of faith. It is he who sets seriously about to learn the rhythm and melody of devotion, so to speak, that finds in it its real zest and pleasure, its hints of peace that the world cannot give, its power to open vistas of such good things as pass our understanding.

In our hearts we know that these things are so; they are our best thoughts and our deepest ideals; we love and admire those who have the faith and courage to live them in our midst. Why then are our souls disquieted, and our hearts so often vexed within us? Ah! if we had the patience and sincerity to trace it, our falling short goes back to "the divided heart." We have never quite given our love, never wholly turned to God, but always deep within us there has been a reserve of something of our own, a deep fundamental unwillingness that God should altogether possess our lives.

There *must* come that surrender; we must give way to God; the heart must open itself unreservedly to His love; else the possibilities of the spiritual life will be but the unrealized dreams of our better selves.

L. G.

THE PROBLEM OF THE SUNDAY SCHOOL

WITH each recurring autumn arises anew the Problem of the Sunday School. Numerically, our Church Sunday schools do not hold their own. In 1911 the number of Sunday school children reported was 433,418, while ten years earlier it was 436,940—the *Living Church Annual* of 1912 and 1902 respectively being the authorities; yet in these ten years more has been done to make it possible to have really efficient Sunday schools than in, probably, the whole of the remaining years of the national existence of the American Church. Of course the constantly diminishing spiritual birth rate shown in our annual record of baptisms partially accounts for this decline in the number of children in our Sunday schools, but it does not do so wholly. Our Sunday schools have sometimes declined because they could not stand the competition of better Sunday schools maintained by Presbyterians and others near by. Curiously enough, though the historic Church has always laid the greatest stress upon the training of the young, in practice we have often been outstripped by the religious bodies around us. Our Bible classes have seldom been the best in any community, our rubrical system of catechising has almost died out, our children grow up with little knowledge of Church or Bible, and the ability to recite the Church Catechism through from memory, as a preparation for Confirmation, is becoming more and more rare.

Yet side by side with this decline both in numbers and in efficiency, there has been within the past decade repeated holding up of new ideals, there have been raised up a group of splendid Sunday school workers, there have been created really model Sunday schools, and the material for Sunday school use has been revolutionized. Whoever is willing to devote his energies to Sunday school work to-day can do so with much more material to aid him than could the workers of a decade ago. The campaign of education which the Sunday school workers of New York and Philadelphia have waged has borne its fruit, and the Rev. Dr. William Walter Smith and the Rev. Dr. H. L. Duhring of these two cities respectively, with others that might be named, have left a permanent impress upon the American Church by reason of their splendid efforts in this direction.

IF WE TAKE up the Sunday school problem as it appears in most of our parishes, it presents such phases as these: a greater or less number of uninterested children, a group of inefficient teachers, mostly young ladies, a necessity that the school should be self-supporting, and an absence of that serious expectation of work which characterizes the day school.

Out of this chaos not only must order be produced within one or two Sundays, but a system must be evolved which will give to the school the aspect of an educational institution, fit to be ranked with the public schools in purpose and in efficiency. The thoughtful superintendent will have prepared himself in advance by careful study of the pedagogical problem involved. Dr. Butler's *The Churchman's Manual of Methods*,¹ the several volumes by Dr. W. W. Smith,² the thoughtful work by Henry F. Cope, *The Modern Sunday School in Principle and Practice*,³ and Patterson Du Bois' *The Point of Contact in Teaching*,⁴ are books such as he will have read very carefully. Those who feel able to use the Sulpician method—it requires a peculiar form of ability to do it well—will wish to read Mr. Newland-Smith's *Catechist's Handbook*⁵ and the little manual on *Systematic Catechising*⁶ by Dr. Oberly. Such as have the charge of little

children will prepare themselves by means of Miss Ida Sexton's *Manual Work in Sunday Schools*,⁷ Mr. Littlefield's *Hand-work in the Sunday School*,⁸ Miss Mabel A. Nelson's *Love, Life, and Light*,⁹ and the New York Commission's volume of *Kindergarten Lessons*,¹⁰ or Mr. Haverstick's *A Sunday School Kindergarten*.¹¹ Teachers of the life of Christ cannot afford not to have read Dr. Butler's *How to Study the Life of Christ*,¹² and there is a wealth of matter covering many phases of Sunday school work in *Principles of Religious Education*,¹³ a volume of lectures delivered some twelve years ago under the auspices of the New York Commission. With the exception of the last named of the foregoing, all these, with innumerable other helpful volumes on the subject, have arisen within the last decade.

One hopes that by reading such books, Sunday school workers will come to their work with ideas formed and with the definite intention to make their schools real educational centres for the Church. No other Sunday schools are worth while at all.

But the first thing to obtain is a perspective. The single hour a week, a considerable part of which is necessarily chopped off at both ends, is wholly inadequate for the teaching of everything that is worth while in religious education. We must therefore pick out the essentials. What, chiefly, are we to do in the Sunday school?

We are to train the children to be *good Churchmen*. That means that they must be taught the *Church's point of view* toward life, toward society, and toward God.

A useful way to do this is to begin at an early age—perhaps ten—with such text books as take the outward, tangible things in the Church, explain them, and build from that concrete foundation. Mr. Haughwout's text book, *Ways and Teachings of the Church*,¹⁴ does this well; so, to some extent, does *Our Book of Worship*,¹⁵ in the New York Commission series. But very much depends, in this sort of teaching especially, upon the teacher. An English work, *The Church's Object Lessons*,¹⁶ by the Rev. E. W. Leachman, is very suggestive in treating of the lessons to be derived from concrete objects, and from rites, ceremonies, and symbols. From such a beginning, a curriculum may be worked out by choosing text books on the Church Year, the Catechism, the life of Christ, Christian ethics, New Testament history, Old Testament history, and then higher courses in Church doctrine and history, with the teachings of Christ. Of course doctrine should be worked through all these courses, as being the statement of essential, basic facts upon which religion rests and upon which life must be modeled; and missionary activity should be insisted upon as a part of the Christian life, made necessary by the very nature of the gospel itself.

WHEN WE COME to the choice of text books, so much depends upon local circumstances that it is difficult to make general recommendations. The system of written lessons according to the "Source" method, which is carried out in most of the text books of the New York Commission, is most in accord with public school methods of the day, and is one that brings out the thought of the pupil and leads him to develop the lesson topic. Yet the trend away from the Catechism method of question and answer may, perhaps, be carried too far. The written-work method is less successful in teaching the vital principles

¹ *Manual Work for Use in Sunday Schools*. By Miss Ida Sexton. With Foreword by the Rev. Wm. Walter Smith, M.D. The Young Churchman Co., 75 cts.; by mail 80 cts.

² *Hand-work in the Sunday School*. By Milton S. Littlefield. With introduction by Patterson Du Bois. The Sunday School Times Co., \$1.00; by mail \$1.08.

³ *Love, Life, and Light*. By Mabel A. Wilson. Shallcross Co., \$2.50; by mail \$2.70.

⁴ *Kindergarten Lessons for Church Sunday Schools*. A Manual for the Instruction of Beginners. The Young Churchman Co., 75 cts.; by mail 82 cts.

⁵ *A Sunday School Kindergarten*. A Practical Method of Teaching in the Infant Room. By the Ven. A. C. Haverstick. The Young Churchman Co., 50 cts.; by mail 55 cts.

⁶ *How to Study the Life of Christ*. By the Rev. A. A. Butler, D.D. Thomas Whittaker, 75 cts.; by mail 82 cts.

⁷ *Principles of Religious Education*. With introduction by the Rt. Rev. Henry C. Potter, D.D., LL.D., Bishop of New York. Longmans, Green & Co., \$1.00; by mail \$1.10.

⁸ *Ways and Teachings of the Church*. A Course of Lessons for Pupils of Confirmation Age. Source Method. By Rev. L. M. A. Haughwout. The Young Churchman Co., 10 cts.; by mail 12 cts.

⁹ *Our Book of Worship*. A course on the Prayer Book, illustrated and explained. The Young Churchman Co., 10 cts.; by mail 12 cts.

¹⁰ *The Church's Object Lessons*. By E. W. Leachman. With introduction by the Very Rev. Vernon Staley. Mowbray, \$1.00; by mail \$1.08.

¹ *The Churchman's Manual of Methods*. A Practical Sunday School Handbook. By the Rev. Alford A. Butler, D.D. Milwaukee: The Young Churchman Co. Price, \$1.00; by mail \$1.10.

² *The Elements of Child Study and Religious Pedagogy*, 90 cts.; by mail \$1.00. *Religious Education: a Comprehensive Text Book*, \$2.00; by mail \$2.20. *Sunday School Teaching: a Manual for Teacher-Training*, manila cover, 25 cts.; by mail 30 cts. Each published by The Young Churchman Co.

³ *The Modern Sunday School in Principle and Practice*. By Henry Frederick Cope, General Secretary of the Religious Education Society. Fleming H. Revell Co., \$1.00; by mail \$1.10.

⁴ *The Point of Contact in Teaching*. By Patterson Du Bois. Dodd, Mead & Co., 60 cts.; by mail 67 cts.

⁵ *The Catechist's Handbook*. (Method of St. Sulpice.) By the Rev. J. Newland-Smith, M.A., assistant inspector of schools for the Diocese of London. The Young Churchman Co., \$1.20; by mail \$1.27.

⁶ *Systematic Catechising: a Handbook*. By the Rev. H. H. Oberly, D.D. The Young Churchman Co., 10 cts.; by mail 11 cts.

of the Christian religion than it is in such subjects as Bible study and Christian ethics. Exact accuracy will hardly be obtained otherwise than by the catechism method, and in the teaching of Church doctrine, exact accuracy is very necessary. Thus it is that in the Source method text books, the teaching of Church doctrine is less successful than is the teaching of Bible history and Christian ethics. We believe that the successful Sunday school must combine these two methods rather better than they have been combined in most of the curricula that have been set forth in recent years.

But it is very desirable that a systematic curriculum be adopted for every school, and that the haphazard method of permitting each teacher to choose her own text book be forever banished. It is important that grade should succeed grade in orderly sequence, and that the text books should be so selected as to avoid duplication and lead naturally up to Confirmation and, beyond that, to intelligent Churchmanship. The investment in "sample copies," with careful examination of all that is offered by the publishers of the Church, is eminently worth while. Text books selected must (a) conform to the curriculum that has been worked out for the particular school; (b) be selected with reference to the previous Churchly education of pupils and the ability of teachers; and (c) be such as are definite, positive, and accurate in their references to Church doctrine. Too much of the superficial thought (or absence of thought) of the day finds its way into text books, and superficiality should particularly be avoided in the Sunday school. A good test of a text book may be had by reading a half dozen pages at random and considering whether that which is taught therein is fundamentally important or relatively trivial. Everything that pertains to the Bible, indeed, is important, but not nearly all is important for the Sunday school. Importance must be considered relatively to the brief time that, at best, can be devoted to Sunday school instruction.

And then, woven through the lesson of the day, must be the spirit of piety and the spirit of service. These cannot be taught altogether from books; they must be imbibed from the environment of the school. Worship is an essential element of the Sunday school; yet it is best inculcated by insisting that the children attend the regular services of the Church rather than by extended offices of opening and closing in the school itself. In spite of objections that are sometimes raised, we believe prizes for regular attendance both at church service and at Sunday school are justifiable and useful.

And service also must, in part, be inculcated by practice. It is helpful to assign particular missionary work among their friends to the children, and to make them feel that Christian service is a part of their duty as Churchmen. They must also be given an outlook upon the whole world-field of missions. We learn with the greatest satisfaction of the arrangement concluded between the editors of the *Spirit of Missions*, with the official approval of the Board of Missions, and the publishers of the *Young Churchman*,¹⁷ whereby one issue of the latter in each month is to become a definite Missionary Magazine, edited from the Missions House, and so planned as to train the young people of the Church to make Missions a part of their religion and of their life. The new plan cannot fail to be of the utmost service in the Sunday schools of the Church, and the *Young Churchman* enters, by means of it, upon a new period of usefulness. And Christian service toward society at large, in one's community and with reference to its public affairs, may well be taught in the classroom, and illustrated in the older classes by means of local problems, as these come to light in the ever-active contest between good and evil in our municipal and public life. To be good citizens is a part of good Churchmanship, and to do one's duty toward his neighbor in the twentieth century requires some plain teaching in church and Sunday school as to social relations and duties.

AND THIS means that the teacher cannot afford merely to be one who reads a question from a text book and receives a verbal or a written answer from the pupil. The Sunday school teacher is not to rest with merely the intellectual part of her work; she is bound to lead the children into the fullest round of well-balanced, intelligent, devout Churchmanship and citizenship. But the teacher cannot thus lead unless she is herself seeking to attain that level. A teacher who is not personally trying to be the best sort of Churchman and citizen comes dangerously near to being a hypocrite. To attempt Sunday school teaching while yet making no attempt to realize the highest

standards in Church and in the community is an insult to Almighty God, to the Church, and to society.

To be a good Churchman means that one must live spiritually by sacramental grace, received at frequent intervals from the altar. The good Sunday school teacher will therefore be regular in her communions. But she must also be an example of good citizenship. We say *she*, because our teachers are so largely young women; but that, in itself, is an anomaly. Men, rather than women, should be the teachers of classes beyond the primary grades, and they should be the best men in the parish and the community; such men as one accounts to be leaders. We lose the sense of virility in religion where women only are the teachers. Let the *best* men in the parish be honored by being entrusted with much of this work.

And the Sunday school teacher is bound to make himself (or herself) intelligent both in the fundamental principles of the Church and also in the problems that confront her to-day and in the work she is doing. The former requires the reading of books; such books as Little's *Reasons for Being a Churchman*,¹⁸ Westcott's *Catholic Principles*,¹⁹ and Staley's *Catholic Religion*.²⁰ The latter requires that the Sunday school teacher be a regular and an intelligent reader of a Church paper. How are we to account for the common apathy among Sunday school teachers toward religious literature? To be in touch with the work and the thought of the Church is as much the duty of an intelligent Churchman as it is the duty of a statesman to read the daily papers. The weekly Church press affords an absolutely necessary opportunity to the teacher. Our self-consciousness is not so pronounced that we shall maintain that to read THE LIVING CHURCH is a bounden duty, though we have constantly in mind the desire to be useful to the workers of the Church; but to read regularly *some* Church paper of national rather than of local or diocesan horizon, is such a duty if one would be fit to be a teacher in the Church. No "specialized" periodical is sufficient for the purpose, for one must, to be an intelligent Churchman, be in touch with the many-sided activities of the whole Church, on its intensive side. And the *Spirit of Missions*, presenting the view of the Church's work on its extensive side, cannot be omitted without serious loss.

All of which makes it clear that we believe no one is fit to be a Sunday school teacher—much less a superintendent—who does not prepare himself or herself thoroughly for that work both spiritually and intellectually. That such an ideal has not always prevailed in our schools must probably account, in large measure, for their failure to reach the desired standard. Earnestly do we urge upon all Sunday school workers the importance of such preparation as we have here outlined.

¹⁷ The announcement concerning this new arrangement in connection with the *Young Churchman* will be found among the advertising columns in this issue.

¹⁸ *Reasons for Being a Churchman*. Addressed to English-speaking Christians of every Name. By the late Rev. A. W. Little, D.D. The Young Churchman Co., cloth \$1.25, by mail \$1.37; paper, 50 cts., by mail 58 cts.

¹⁹ *Catholic Principles*, as Illustrated in the Doctrine, History, and Organization of the American Church. By the Rev. Frank N. Westcott. The Young Churchman Co., cloth, \$1.25, by mail \$1.37; paper 40 cts.; by mail 47 cts.

²⁰ *The Catholic Religion*. A Manual of Instruction for Members of the Anglican Communion. The Young Churchman Co., cloth 50 cts., by mail 55 cts.; paper 35 cts., by mail 40 cts.

ANSWERS TO CORRESPONDENTS

TRURO.—(1) The English Convocation Robe is the chimere for Bishops, and a modified cope for other dignitaries, formerly the *cappa clausa* but now open all the way down, yet not identical with the Latin *cappa magna*.—(2) So far as we know, no English Cathedral retains the old-time use of "bands" for its clergy.—(3) It is our impression that the restoration of the reredos at Southwark Cathedral was fully carried out.—(4) We know of no use of the scarlet chimere by American Bishops.—(5) Bishop Carpenter, formerly of Ripon, is a Canon of Westminster. If he has been termed Dean in THE LIVING CHURCH it was by error.

M. M.—(1) The compiler of the list is no longer living and we have no information on the subject.—(2) The word *baptize* is from a Greek word meaning literally to dip into water.—(3) We do not see where there is even an apparent inconsistency between the two passages. The verse 2 Chron. 21:20 refers to Jehoram; that of 22:2 to Jehoahaz or Ahaziah, his son and heir.

F. S. E.—It would be impossible to treat adequately of the "weakness and corruptions of the R. C. Church" and "her false and unscriptural doctrines" in this department. Read such a book as Bishop Gore's *Roman Catholic Claims* or Bishop Seymour's *What is Modern Romanism?*

A. E. F.—We know of no reason why altar candles should not be lighted at a Requiem Eucharist.

BLUE MONDAY MUSINGS

ONE of the privileges of summer holidays is the larger time afforded for miscellaneous reading. It isn't easy to study on the wide veranda of a sea-coast hotel, or on the deck of a yacht; the environment is too distracting for intellectual application. But given a book of detective stories, a biography not too serious, or, better yet, a "Life and Letters" of some really interesting person, a volume of discursive literary sketches like those Andrew Lang did so perfectly, or Dr. Crothers still gives us, and one can read, pause, chat, doze, muse, and return to reading with unruffled serenity.

You would smile if I gave you the list of books that I have devoured these last few weeks, by the sea or among the hills. Some of them were scarcely worth reading, I acknowledge, but they served for relaxation, at any rate. It was Bishop Stubbs of Oxford, I believe, who used to read "shilling shockers" as he went about his diocese on the slow branch lines, forgetting them as fast as finished, but much refreshed by that indulgence in nonsense!

One sharp contrast comes to mind. In E. V. Lucas' *Old Lamps for New*, there is an essay in praise of a Pekinese dog, that matchless canine jewel from the recesses of the Forbidden City, exquisite, delicate, worthy of human homage beyond all other dogs! I read it with mingled feelings; for though I like dogs, in their place, that place seems to me "without," *i. e.*, not as centres of domestic affection but as out-of-doors companions. I turned directly afterward to Hichens' *Fruitful Vine*, the tragic story of a childless home, with a Pekinese dog as substitute for a baby; and the loathing distaste shown in his picture of the useless, grotesque, abnormal, selfish, sluggish little brute fairly startles one. Which is more wholesome? Contemplating the women who turn themselves into dog-leaders, I approve Hichens.

The village library has all G. W. E. Russell's volumes on one shelf. I had read most of them before; collections of detached newspaper articles, most of them personal, and interesting as a record and criticism of English life by a brilliant writer behind the scenes, who speaks of what he has known. Discursive, intimate, entertaining, any one of them is an agreeable companion. But the whole series is intolerable! I skimmed them, one after the other, and the flavor of faded worldliness, like the smell of decaying flowers, was really odious. Dissertations on what great people have eaten; discussions of vintages and elaborate analyses of bills-of-fare; condescending sympathy with the poor folk who must take Moselle instead of Champagne; reminiscences of duchesses *ad nauseam*; echoes of old scandals; criticisms of education from the basal principle that Oxford men alone are really educated: I had no idea there was so much of this odious triviality left anywhere.

BY WAY OF CONTRAST to this ephemeral sort of book, I brought with me a *magnum opus*, one of those vast works which every cultured, educated man is supposed to know thoroughly, and which so many of us are content to "take as read." To be strictly honest, my chief acquaintance with this monumental work has come heretofore by way of Silas Wegg; for I refer to Gibbon's *Decline and Fall of the Roman Empire*. In six volumes of the delightful "Everyman's Library" it does not seem formidable; and, propped against a carafe at breakfast, I have found it more interesting than the morning paper. But how Gibbon's poisonous anti-Christianity taints it all! The pagan historian, touching on matters involving the Church, is always "fair-minded," or "judicial"; the ecclesiastic must be branded as "prejudiced" or bigoted," even when it is necessary reluctantly to acknowledge that he tells the truth. Gibbon's study of Julian the Apostate is apparently aimed to show how much better Greek philosophy is than Christian Faith—even though the writer gives proof to the contrary on the very page. Perhaps the climax of this method appears in the third chapter of the first volume, where Gibbon audaciously says:

"The influence of the clergy, in an age of superstition, might be usefully employed to assert the rights of mankind; but so intimate is the connection between the throne and the altar, that the banner of the Church has very seldom been seen on the side of the people."

Oliphant Smeaton, the editor of this edition, adds here an emphatic footnote:

"Gibbon's remark here is wholly incorrect."

THAT SPIRIT constantly appears on the side of unbelief or misbelief. I read a book-review in a daily paper yesterday, treating of a new work entitled, *Was Christ Divine?* And be-

cause the writer, examining the whole question afresh, is forced to answer "Yes," his reviewer accuses him of "mere traditionalism"!

There is no pleasing such people! I have heard them say, "No scientific men of rank believe in Christianity"; and when confronted with the utterances of scores of great men of science who confess the Faith, I have heard them reply, "Oh yes, they *had* to say that, because they are Christians!" A tiny sect I know is full of folk who declare that all the really clever and intellectual people of the country are in sympathy with their denials; and when we point at their own infinitesimal numbers, they retort, "It takes brains to be one of us; and only about one in a hundred has brains enough!" (I mustn't forget to add that these people, by their own showing, are very liberal, broad-minded, and free from prejudice!)

ALL THIS is a little apart from summer reading, isn't it? One of my other books is an octavo volume of *Essays*, by the late Rev. Henry Ignatius Ryder, one of Newman's disciples, son of an early convert to Rome, and grandson of Bishop Ryder of Gloucester. He must have been a very handsome man, judging by the portrait at the beginning of the book; and some of the essays are delightful reading. One on "Emery of St. Sulpice" is specially good. He is less happy when he writes (1879) of "Ritualism"; his study of Purcell's *Life of Manning* leaves much unsaid, and his treatment of "Auricular Confession" is one-sided, and could be corrected by a study of H. C. Lea on that subject. I wonder whether Savonarola would know himself if he read Fr. Ryder's essay headed by his name!

I TURNED with greater pleasure to *Forty Years of Friendship: Correspondence of Lord Coleridge and Ellis Yarnall*, published by Macmillan and covering the period 1856-1895. Alas! too few of us write letters nowadays! We scribble postcards, send telegrams of fifty words, dictate to a phonograph, or, in case of sheer necessity, do cover three pages *manu proprio*, and wonder at our courage! It is a real loss to friendship; nay, friendships themselves are lost for lack of such quickening. Names in an address-book are not *friends*; there must be the give-and-take of intercourse, face to face or on paper. And here, in this delightful volume, one has a revelation of what such a friendship can be.

Ellis Yarnall was a Philadelphian, of an old Quaker family, connected with the Coffins of Nantucket. A man of wide and thoughtful reading, he never went to college, but entered business early. His love of books led him to the Church; and frequent visits to England, where he found his wife, made him almost as much at home there as here. Familiar with that brilliant circle which included the Wordsworths, the Coleridges, the Arnolds, and the Forsters, his intimacy with John Duke Coleridge, afterward Lord Chief Justice of England, began in early manhood, and was interrupted only by death.

The Civil War letters are perhaps the most interesting; but the comments on men and books, and the occasional glimpses of Church controversies, are also notable. One is astonished to find how entirely Lord Coleridge had missed the meaning of the Oxford Movement. I fancy, too, that he is more the victim of prejudice than his American friend. But though they often differed, they never quarreled; and the book is really a monument to both.

I NOTE with great satisfaction an article in a Norfolk, Va., paper, about the troubles attending the "remarriage" of divorced persons there. A shameless woman, divorced from her husband on July 24th, went with a divorced man on July 25th and obtained a marriage license. Some days later they returned to the county clerk's office, saying they had tried to get every minister for twenty miles round to perform the ceremony, but had been refused by all of them! Bravo, Virginia!

A BROTHER in Hawaii announces in his parish paper "a christening party on Sunday, July 28th," at which various many-vowelled names were to be conferred in Holy Baptism. Somehow "Christening party" jars upon sensibilities of an old-fashioned Prayer Book Churchman like myself.

"A PENNSYLVANIA PAPER," says an exchange, "advertises a church pew for sale 'commanding a beautiful view of nearly the whole congregation.' That it should be within hearing distance of the pulpit might reasonably be looked upon as a disadvantage."

PRESBYTER IGNOTUS.

ABUNDANT PROVISION FOR PROTECTION OF GIRLS IN PARIS

None with Good Sense and Common Prudence
Need be Endangered

CONGRESS OF DEAF AND DUMB MEETS IN THAT CITY

Death of the Cardinal Archbishop of Cologne

OTHER LATE EUROPEAN INTELLIGENCE

PARIS, August 10, 1912.

WHILE the attention of all Christian countries is being so vigorously appealed to in the cause of young girls and women, while the Church is insisting with redoubled energy on the duty of her members to safeguard their sisters from a terrible evil, it may not be out of place to refer to the numerous sources of help and guidance for the stranger and the inexperienced ready at hand here in Paris. I can imagine no city where so much is done for young girls who come here as well by the different foreign "colonies" as by Parisians. Even in this "modern Babylon," no girl or woman of good sense and common prudence need be caught in a pitfall. Good sense and prudence make it an understood thing that no confidence is to be placed in persons concerning whom a girl knows nothing, however specious appearances may be, however pressing and inviting the assistance offered or the situation proposed. This is as important as regards young men as young women, and is the first great principle to instil into the minds of the young everywhere; those hundreds of thousands of maids and young men who have to make their own way in the world.

Strangers who come to Paris find a large number of institutions with open, hospitable doors. For the French-speaking people there is "*l'Ami de la Jeune Fille*," in particular, where Catholics and Protestants unite in a great work. Lists of houses, of pensions, of restaurants, respectable and inexpensive, under the surveillance of this society, are posted up at many church doors, at some railway stations and elsewhere throughout the city. "*L'Union Chrétienne des Jeune Gens*" is a work on somewhat similar lines for young men. For English-speaking girls there is the Girls' Friendly Society, Miss Leigh's Home, the Christian Association, several admirable American homes and clubs. None of these would ever let a girl take a situation without due enquiry; all are glad to be appealed to.

But admitting the case of a girl ignorant of all these resources, the church doors are always open and one is never far from a church in Paris. Some one is always there willing, nay eager to give help and counsel. The priest, who may not speak a stranger's tongue himself, will find out someone who does. Why hesitate to mount the church steps, to enter through the open door, to address God's minister? In these days of unlimited tolerance, no interference with religious convictions or even non-convictions is to be feared. The dangers and temptations of cities like Paris are such chiefly to the grossly underpaid among women, especially those who are bound to "keep up appearances"; to those who love inordinately dress or pleasure; and to those who, still young, are lonely. But for all these, Christians, both Catholics and Protestants, are doing much. All over France the clergy and their lay coadjutors are zealously active in regard to the great social question of the day.

"In spite of their present attitude of animosity, Christianity alone has power to assure the well-being of modern democrats by protecting them against their two chief vices, envy and presumption. In the laborious passage from one social state to another, while hovering over the abyss yawning beneath the steps of contemporary nations, religion still offers to democracy what it most needs—a safeguard against the giddiness of the heights." . . .

Thus wrote M. Leroy-Beaulieu, politician and man of letters, who passed to his rest two months ago. It is a striking sign of the times how many men in view, by no means associated with the clergy nor known as "practising Catholics," are raising their voices in the present day in the cause of religion. Monsieur Paul Sabatier, as we know, pleads that it is not from a spirit of irreligion that France has, to so great an extent, broken away from the Church, but rather the reverse. He declares that France, an eminently religious nation, aspires to a standard of purity in religion to which it may be difficult for the Church on earth to attain. M. Paul Sabatier, one of the most earnest, searching men of letters of our time, is of old Huguenot family, but he affirms that France is innately and

distinctly Catholic, and must remain Catholic. So strong in the actual state of things is the feeling that a general reaction is in sight, that a rumor has even been heard of a reconciliation between the French Government and Rome. That, however, is declared to be, so far, a rumor without foundation.

Among the various Congresses, religious and social, which have been going on in different parts of Europe of late, none was more interesting than the International Congress of the Deaf and Dumb, held in Paris last week. More than six hundred deaf-mutes from all parts of the world met here, held a great *séance* at the Sorbonne and other meetings. This is the year of the bicentenary of their benefactor, the Abbé de l'Épée, who lies buried at the Church of St. Rock in the Faubourg St. Honoré. The Congressists visited his tomb and a special service was held. Mass was celebrated and the Archbishop of Paris, Cardinal Amette, preached to the silent congregation. His sermon was translated into their own sign-language by their own special priest, Canon Goislob. The following day saw the congressists at Versailles, where, on November 25, 1712, the Abbé de l'Épée was born. A Mass was celebrated by Mgr. Amette in the Cathedral. Festivities of various sorts followed, a "deaf and dumb" theatrical performance chief among them. The gatherings were very large. Many of the deaf are, of course, no longer dumb. They have been taught to speak, and lip-reading is very general. Groups of the congressists were to be met in every direction in Paris and the neighborhood, "chatting" among themselves with great animation.

Germany has lost one of her most venerated and universally respected dignitaries. Cardinal Fischer, Archbishop of Cologne, was beloved by everyone, from the Emperor William to the humblest Christian of his diocese. His influence was widely felt in Germany and beyond. He was a zealous promoter of good works, a man of large heart and mind. The Congress of German Roman Catholics, which meets to-day (August 11th), at Aix-le-Chapelle, the city of his birth, looks with grief at the place he was to have occupied there, misses the stirring words he would have spoken.

That energetic association, "*La Semaine Sociale de France*," has been holding remarkable meetings at Limoges. A series of lectures has been given upon the religious and social conditions of the great working and wage-earning population of the country. Each subject was probed to the core and treated with marked ability. At one stage a woman was the lecturer, and while deploring the closing of convents and the way in which women are driven to seek occupation without the home rather than within it, she urged the right of women to syndicate and declared that their chief moral safeguard lay in proficiency. "Better the establishment of a technical school (*école professionnelle*) than a charitable institution," she said. "Let women learn to do their work ably, thoroughly, and they will command just pay and be safeguarded from the dangers that meet the unfit, the stranded." Alas! Many of the poor needlewomen who turn out such perfect work here in France and elsewhere are shamefully underpaid. But in the main, and in regard to many occupations, the argument is a just one. One of the chief questions attacked was that of the hours of labor. What is called here now "*la semaine anglaise*," the English week, Sunday free and a half-holiday on Saturday, was impressively urged in the name of religion, of health, and of order in the home life.

I. S. WOLFF.

SEPARATED BY GOD'S PRESENCE

God's welcomed presence always means the absence of certain things. Companionship with God means separation from those who are not of God. When Moses was claiming God's pledged word to him that he had found favor in God's sight, he claimed certain blessings with that assurance, and reasoned in this way: "Wherein now shall it be known that I have found favor in thy sight, I and thy people? is it not in that thou goest with us, so that we are separated, I and thy people, from all the people that are upon the face of the earth?" We can ask no greater blessing to-day. And that blessing is ours in Christ. God is always with us through our union with Christ. And if we welcome His presence, and abide in Him, we are, by His cleansing life, sharply separated from all the people upon the face of the earth whose life is not Christ. God would have the daily witness of the life of every child of His be, by its contrast to the world, both a rebuke and a winsome invitation to all near by who are not serving God.—*Sunday School Times*.

JUSTICE PHILLIMORE AND MR. BIRKBECK ON ENGLISH PROBLEMS

Two Distinguished Laymen Treat of Current Difficulties

OTHER RECENT ENGLISH CHURCH NEWS

The Living Church News Bureau }
London, August 13, 1912 }

HON. SIR WALTER PHILLIMORE, Bart., a Vice-President of the English Church Union, whose father was an eminent ecclesiastical law writer and ecclesiastical judge, and he himself learnedly versed both in ecclesiastical and international law, and who has been since 1897 one of his Majesty's Justices of the High Court, gave a striking and interesting address the other day at a meeting of the Kent Central District Union of the E. C. U. at Wateringbury Place, a private residence in Maidstone.

Sir Walter, whose address is reported in the *Church Times*, remarked that it was about the year 1865 (when he was 19, for his age is now 66) that he was elected a member of the Union, and he had never regretted the step, although it had brought him some little trouble. What he did regret was that increase of business had prevented him doing as much for this society in later years as when he was a young man. The older ones present, who knew the work of the Union, might say to the Church people of to-day, "Other men labored, and ye have entered into their labors." Many probably knew what the state of things was fifty or sixty years ago: "Things were in such a condition that some men were led to despair, like Newman, Manning, and others of that description, who had not the courage to stay and fight for the Church." Personally he felt if Newman could have been suddenly transplanted twenty years on he never would have left the English Church. As time went on and Newman saw what the English Church was capable of, and what it developed into, he was smitten with sorrow. If Newman had lived in 1864 instead of 1844 he did not think he would ever have left the English Church, but he was not so sure about Manning. Very little more than half that Churchmen now enjoyed would have been sufficient to make Newman stay in the Church of England, and if he and his followers had remained, Church people would now be more powerful, more devout, more Catholic than they are. The advance since those days had been very great in the standard of teaching, the number of services, the opportunities for attending the celebration of the Blessed Sacrament. In all these ways we had advanced, and we had lived through very serious times and more than one crisis, but almost all we enjoyed now was due to the original founders of the English Church Union and what they represented. Although we were living in this era of peace, it must not be thought that there were not times of trouble and difficulty ahead, nor that the older ones were altogether satisfied with the state of religious feeling even among professed Catholics in the Church to-day. It behoved Church people to be on their guard in such matters as Church order and Church rule, and the old-fashioned doctrine of morality, remembering that the undisciplined could do nothing. It was idle, he said in effect, when looking at the question of the interference of the State with the Church's law of marriage, to have any great hope that the Church would not have to go through a time of trial. Some would be glad to be relieved of the difficulty by a disestablished Church. There was much to be said for that aspect. Then, again, one felt that the State, unsanctified by the Church, might be worse than now. He must remind them that while the Church remained in its present position in regard to the State, they would have great difficulty in persuading those outside that there was a limit to State power: "The great thing they should explain was that the State did not make its Church, but she took the Church with its teaching, and gave it her support; the State could not transform it into some political organ to suit herself." This was a subject upon which Churchmen should be armed at all points at the present moment. We should be prepared to make quite clear that our faith was genuine and sound, and not a matter of services even or ceremonial, but of our duty as Christians according to the law of the Church, which had descended from our Saviour's commission to the apostles.

Perhaps a still more important lay utterance in the face of present Church difficulties, and one which should have a much wider circulation than is possible in the columns of the *Church Union Gazette*, is that of Mr. W. J. Birkbeck, when presiding at the annual meeting of the Norfolk District Union of the E. C. U. recently held in Norwich. The chairman devoted his address to the judgment of the House of Lords in the case arising out of the Deceased Wife's Sister Act.

There was nothing, he said, in the decision of the House of Lords that need discourage them, but rather the contrary, if they might judge by past history: "Think of the history of the struggle over the revival of the use of the Eucharistic vestments. Sixty

years ago they were in use in but four churches in all throughout England. Now they are worn in something like four thousand. I would ask, could anything like this result have been arrived had it not been for hostile litigation in the secular as well as in the so-called spiritual courts which, apparently successful at the time, really defeated its own object by turning men's minds to the discovery of what the law of the Church really was, and to the reasonableness of that law? And there are plenty of signs that the litigation over the Banister and Thompson case is won already, having precisely the same effect." He then went on to refer to the assertions of the two Archbishops, in their letters on the subject, as to the independence of the Church in this matter, and to the Bishop of Oxford's position, with whose "wise and dignified statement of the case, so worthy of the best traditions of the Catholic episcopate," as he said, the Union can fully identify itself.

We shall confidently look, he said, to the Archbishops and Bishops to see that the Church's rights were maintained and discipline enforced, so that her faithful children may be free from all adversities, and devoutly given to serve their divine Master in good works to the glory of His holy Name.

I am glad to see that the substance of what the Bishop of Vermont wrote to the *Guardian* of July 5th concerning the

Bishop of Vermont reference to the Lambeth Conference
Corrects the Primate Committee in the Primate's letter to the

Bishop of London, on the subject of so-called "marriage" with a deceased wife's sister, has been reproduced in "Notes and Criticisms" in the August number of the *English Church Review*. The Bishop of Vermont pointed out that the Primate carefully abstained from representing what was only a report of a committee as if it had been a pronouncement of the Conference: "As a matter of fact no resolution on the subject was adopted by the Conference, nor proposed for its acceptance. The sentence [quoted by the Primate] simply occurs in the report of the Committee on Marriage Problems. The resolutions adopted, and these alone, are affirmed by the Conference. The responsibility for the statements and opinions which the reports contain rests with the several committees by whom they were proposed."

The Bishop of Lincoln announces that Canon Wakeford has undertaken the duties of warden of the lay readers in the diocese. The Bishop expresses the hope that the system of lay readers may be widely extended and their work developed

Personal Intelligence

in many directions.

The Bishop of St. Davids, who has been suffering from overwork (presumably in the anti-Disestablishment campaign), has left his diocese for the Bernese Oberland, and it is hoped that the change will restore his health. J. G. HALL.

SEQUENCE

If at my door I plant a tree,
And nurture it with care,
No wonder will it be to me
If birds come singing there.

If I cast anchor by a bog,
It should be no surprise
That noisome vapors, in the fog
Enshrouding me, arise.

If I encamp beside a lake
Whose depths reflect the sky,
What marvel if, when morn shall break,
White swans come sailing by!
HARRIET APPLETON SPRAGUE.

DAY BY DAY

MORNING

I thank my God for the night,
I praise my God for the light,
I pray my God for His might
To keep me till to-night.

EVENING

I pray my God for the night,
Pray for slumber pure and light,
Pray to greet the morning bright,
With my heart toward God set right.
K. C. K.

It is no great matter to associate with the good and gentle, for this is naturally pleasing to all. But to be able to live peacefully with hard and perverse persons, or with the disorderly, or with such as go contrary to us, is a great grace and a most commendable and manly thing.—*Thomas à Kempis*.

A PLEA FOR BETTER SUNDAY SCHOOL MUSIC

A PLEA for better Sunday school music and a suggestion of ways and means of bringing it about form the subject of an article in the *Kentucky Sunday School Reporter* by Caroline Bourgard, supervisor of public school music in Louisville and an authority on child music in every branch. The article reads in part as follows:

The home and Sunday school are the factors determining the spiritual standard and the religious musical taste of the next and future generations. The men and women of the next generation are now, or ought to be, in our Sunday schools. The songs they learn to sing and love will set the standard of taste for their mature years. If you want to influence men you must begin when they are boys.

Parents and teachers have a realizing sense of the necessity for eye and other sense stimulation, but manifest a strange indifference to the importance of ear training and protection from the pernicious effects of vulgar and degrading sounds. And yet the ear is a direct avenue to the mind. Nearly all of a little child's knowledge comes by way of the ear, for fully four-fifths of primary instruction is oral. Statistics show that a large percentage of primary children who appear dull, stupid and backward are really mentally normal and alert but aurally defective.

As for the innate taste of little children it is unequivocally good, unerringly and unhesitatingly reaching out for the highest and best. The taste for ragtime, for trivial, commonplace Sunday school songs is not natural, inborn—it is acquired. It is indeed pitiful that little children, fresh from the hand of God, with their exalted idea of the Deity, their deep sense of all things seen and unseen, their intense spirituality, should be brought into contact with meretricious sensational music.

The elements of a truly beautiful hymn, sincerity, reverence, sublimity of expression combined with simplicity of form, fervor and dignity are comprehensible to them.

If the material tendency of the modern gospel songs is the result of a desire to reach down to the level of the child's understanding it is decidedly wrong. Implanted in each soul is an intuitive impulse leading out and upward, and, instead of seeking to bring holy things to the material plane the aim should be to elevate the latter into the pure realm of the spiritual. For instance, is not the wording and thought in the popular song, "The King's Business," a concession to the commercial idea and the imagery distinctly commonplace?

Some songs are adaptations of secular tunes and operatic airs; even the most famous ballads, such as "All Through the Night," are pressed into service. How can these melodies, beautiful and masterful, in conveying the secular thought, be fitting vehicles for the expression of the sacred and spiritual? Is it not strange that thorough musicians and people of fine musical taste should feel contempt for such types of gospel songs, and regard with indifference, if not with suspicion, a religion using, freely, music not only tawdry but spurious and untrue.

Several years ago a musical friend assisted my choir in the rendition of Gaul's cantata, "The Holy City." She became interested and agreed to attend a church service. It happened to be an evangelistic meeting. The gospel songs sung at that meeting so shocked her musical sense that she declared she would never come again.

During the singing of a gospel song in an evangelistic meeting recently a gentleman leaned over and whispered to a lady, "Will you give me the next waltz?" That facetious remark expressed the effect of that particular song upon his mind.

It seems to me that the use of any but the finest examples of hymn tunes and gospel songs is a grave menace to the religious life of the children and will inevitably lower the spiritual status of future generations.

The wonderful activity and interest in improved organization of the Sunday school, in progressive methods of Bible study and in the adequate training of teachers, so much in evidence just now, is most commendable, but surely falls short in leaving out of all consideration the music which has done so much and can do much more in sowing the good seed of gospel truth. We need an awakening to the potentiality and the possibilities of Sunday school music.

The most inspiring service I ever attended was in a distant city where the congregation received special training in hymn singing and where the admonition, "Let all the people sing,"

almost became a reality. But many adults cannot be taught. It is the specific function of the Sunday school to develop to the fullest extent the musical possibilities of those attending, both children and adults.

One of the best means for raising the standard of singing in the Sunday school would be the organization of singing classes which should compete once a year, and the aggregation of these classes into a mass chorus each year for a concert.

If children could only be permitted to hear frequently the divinely beautiful music of Handel's "Messiah" or Bach's Chorals the taste for low, sensational ragtime would disappear as the mists before the sun.—H. P. in *Musical America*.

A REFERENCE LIBRARY FOR THE SUNDAY SCHOOL

THE old-time Sunday School Library consisting of children's story books is a thing of the past, made unnecessary by the wide extension of public libraries in every part of the country. These libraries supply such reading matter in a way that generally answers the purpose that the Sunday school library formerly filled. Of course, however, in communities where an adequate public library is wanting, the Sunday school may well continue to supply at least its own children with books.

But every Sunday school, or, one might say, every parish, ought to be supplied with reference books on a scale sufficient for the use of its teachers, workers, and pupils. These ought to be available for reference during sessions and for reading during the week. Indeed a lending library is an important feature of a modern well-worked parish, and many are made into better Churchmen and Churchwomen by its use.

The following is a suggested list of titles of books appropriate to a Sunday School or Parish Reference and Lending Library:

SUBJECT	AUTHOR AND TITLE	PRICE
Apologetics	Ragg. Evidences of Christianity . . . . .	.35
"	Waggett. Is There a Religion of Nature? . . . . .	.50
Archæology	Dawson. Relics of Primeval Life	1.20
Architecture, Ch.	Day. Gothic Architecture in England . . . . .	.40
"	King. The Chancel and the Altar . . . . .	.40
Baptism	Stone. Holy Baptism	1.40
Bible, The	Adney. The Construction of the Bible . . . . .	.40
"	Benham. How to Teach the Old Testament . . . . .	.30
"	Bible, Holy, in each current version	
"	Hastings. Bible Dictionary, 1 vol.	5.00
"	Kirkpatrick. Divine Library of the Old Testament	1.00
"	Kirkpatrick. Doctrine of the Prophets	1.75
"	Liddon. Sermons on O. T. Subjects	1.50
"	Maclear. Class Book of O. T. History	1.10
"	Maclear. Class Book of N. T. History	1.10
"	Ottley. The Hebrew Prophets . . . . .	.35
"	Sell. Bible Study by Books . . . . .	.60
"	Sell. Bible Study by Periods . . . . .	.60
"	Sell. Supplemental Bible Studies . . . . .	.50
"	Stiness. The Bible: a Revelation . . . . .	.25
Bible Com.	S. P. C. K. Commentary. 7 vols.	8.75
"	Sadler. Com. on N. T. 12 vols.	18.00
"	New Century Bible. 27 vols.	18.90
Biography	Addams. Twenty Years at Hull House	2.50
"	Grafton. Pusey and the Church Revival . . . . .	.50
"	Little. Life and Times of John Wesley . . . . .	.40
"	Lives of the Saints . . . . .	.60
"	Morehouse. Some American Churchmen	1.00
"	Robinson, Forbes. Letters	1.00
"	Russell. Liddon, Gladstone, Pusey, each	1.40
"	Tuttle. Reminiscences of a Missionary Bishop	2.00
"	Walsh. Heroes of the Mission Field . . . . .	.75
"	Walsh. Modern Heroes of the Mission Field . . . . .	.75
Catechism	Daniel. How to Teach the Ch. Catechism . . . . .	.35
"	Newbolt. The Church Catechism	1.40
"	Sadler. Church Teacher's Manual . . . . .	.75
Christ, Life	Butler. How to Study the Life of Christ . . . . .	.60
"	Edersheim. Life and Times of Jesus	1.50
"	Sanday. Outlines of the Life of Christ	1.00
"	Stalker. Life of Jesus Christ . . . . .	.40
Christology	Lacey. The Historic Christ	1.20
"	Liddon. Divinity of Our Lord	1.00
"	Orr. Virgin Birth of Christ	1.50
"	Randolph. Virgin Birth of Our Lord . . . . .	.75
Christian Science	Haldeman. Chr. Sci. in the Light of Holy Scripture	1.50
"	Jewell. Claims of Chr. Science . . . . .	.25
Christian Year	Staley. The Liturgical Year	1.40
Church, The	Grafton. The Lineage of the Am. Cath. Ch. . . . .	.75
"	Grafton. Christian and Catholic	1.50
"	Little. Reasons for Being a Churchman	1.25
"	Staley. The Catholic Religion . . . . .	.50
"	Westcott. Catholic Principles	1.25
Confirmation	Field. Manual for Confirmation . . . . .	.35
"	Gwynne. Confirmation and the Way of Life . . . . .	.75
"	Hall. Confirmation	1.40
Creed, The	Hall. Meditations on the Creed . . . . .	.50
"	Osborne. The Children's Faith . . . . .	.75
"	Yonge. Exposition of Apostles' Creed . . . . .	.75
Devotional	Faber. Kindness . . . . .	.90
"	Fenelon. Letters to Men . . . . .	.75
"	Fenelon. Letters to Women . . . . .	.75
"	Mahan. The Harvest Within	1.50
"	McLaren. Practice of the Interior Life . . . . .	.50
"	Wilkinson. The Communion of Saints . . . . .	.30
Doctrine	Congregation in Church	1.00
"	Ewer. Grammar of Theology . . . . .	.50
"	Mason. Faith of the Gospel	1.20
"	Romanes. What a Christian Ought to Know and Believe . . . . .	.30
Eschatology	Gwynne. Some Purposes of Paradise . . . . .	.75
"	Luckock. After Death	1.20
History	Cutts. Turning Points in Gen. Ch. Hist.	1.25
"	Points in Church History . . . . .	.75
"	Rate. Hist. of the Ch. to A. D. 325 . . . . .	.35
"	Duchesne. Early Hist. of Chr. Ch.	2.50
"	Church. Beginnings of the Middle Ages . . . . .	.75

SUBJECT	AUTHOR AND TITLE	PRICE
History	Dearmer. Everyman's History of Eng. Ch. . . . .	.80
"	Wakeman. Introd. to Hist. Ch. of Eng.	2.00
"	Coleman. History of the Am. Ch. . . . .	.35
"	Ranlett. Some Memory Days of the Ch. in America. . . . .	.75
Holy Communion	Newbolt. Sacrament of the Altar.	1.40
"	Staley. Holy Communion	1.00
Holy Spirit	Barry. Office and Work of the H. S.	1.50
"	Ewer. Operation of the H. S. . . . .	.50
Hymnology	James. Hymns and Their Singers.	1.50
Incarnation	Staley. Plain Words on the Incarnation. . . . .	.50
Litany, The	McCormick. The Litany and the Life.	1.00
Lord's Prayer	Hall. Meditations on the Lord's Prayer. . . . .	.50
Marriage	Little. Holy Matrimony	1.40
Ministry	Gore. The Church and the Ministry.	1.50
"	Gore. Orders and Unity.	1.35
"	Spalding. The Ch. and the Apostolic Ministry.	1.00
Miracles	Litton. Miracles . . . . .	.45
Missionary	Churton. Foreign Missions.	1.40
"	Gardner. Winners of the World. . . . .	.50
"	Haywood. Torchbearers on the King's Highway. . . . .	.45
"	Montgomery. Mankind and the Church.	2.25
"	Morrison. Flinging Out the Banner. . . . .	.50
Poetry	Coxe. Christian Ballads. . . . .	.75
"	Keble. Christian Year.	20 to 1.40
Prayer	Hall. Christian Doctrine of Prayer.	1.10
"	Brent. With God in Prayer. . . . .	.50
Prayer Book	Boss. Prayer Book Reason Why. . . . .	.50
"	Hart. The Book of Common Prayer.	1.50
"	Huntington. Short Hist. of the P. B. . . . .	.40
"	Romanes. How to Use the P. B. . . . .	.60
"	Staley. Liturgical Studies	1.40
Ritual	Ball. Brief Directory of Elementary Ceremonial. . . . .	.60
"	Frere. Principles of Religious Ceremonial.	1.40
"	Regester. Worship of the Church. . . . .	.50
"	Wilson. Why and Wherefore. . . . .	.25
"	Walker. Ritual Reason Why.	1.00
Romanism	Gore. Roman Catholic Claims. . . . .	.25
"	Puller. Primitive Saints and the See of Rome.	4.00
"	Simpson. Roman Cath. Opposition to Infallibility.	2.00
Sacraments	Lacey. The Mysteries of Grace. . . . .	.40
Sisterhoods	Sister Eva Mary. Community Life for Women. . . . .	.75
Sociology	Figgis. Civilization at the Cross Roads.	1.50
"	Hodges. Faith and Social Service.	1.00
"	Noel. Socialism in Ch. History.	1.75
"	Cunningham. Christianity and Social Questions. . . . .	.75
"	Scudder. Socialism and Character.	1.50
Sunday Schools	Butler. Churchman's Manual of Methods.	1.00
"	Cope. Modern Sunday School.	1.00
"	Du Bois. Point of Contact in Teaching. . . . .	.60
"	Haverstick. Sun. School Kindergarten. . . . .	.50
"	Leachman. The Church's Object Lessons.	1.00
"	Littlefield. Handwork in the Sunday School.	1.00
"	Sexton. Manual Work in the Sunday School. . . . .	.75
"	Smith. Religious Education	2.00
"	Smith. Elements of Child Study. . . . .	.90
"	Yonge. Practical Work in the Sunday School. . . . .	.30
Sunday	Trevelyan. Sunday	1.40
Theology	Hall. Theological Outlines, 3 vols.	2.50
"	Newbolt. Religion	1.40
Thirty-Nine Art.	Kidd. Thirty-Nine Articles . . . . .	.75
Worship	Delany. Ideals of Christian Worship. . . . .	.40

NEW YORK GREETES RETURNING ATHLETES

Great Parade in Honor of Winners of the Olympic Games

SCHOOL ARRANGED FOR TRAINING OF PARISH WORKERS

Branch Office of The Living Church
416 Lafayette St.
New York, August 27, 1912

A GREAT demonstration was seen in the streets of New York on Saturday morning, August 24th, in honor of the American victors in the recent Olympic games at Stockholm. There was a great parade of athletic organizations, United States troops, and Swedish and other national societies, down

Fifth Avenue and Broadway to the City Hall. There Mayor Gaynor and other city officials and prominent citizens reviewed the eight divisions. The column included a long line of automobiles carrying fifty-nine of the prize-winners from various parts of the United States. A public dinner was given to these men in the evening. All along the line of march there was great enthusiasm and hearty cheers for the victors. It was at least astonishing that the names of the men were accurately associated in the minds of thousands of men and boys with the feats and records of the home-coming champions.



REV. FRANCIS T. BROWN,
Rector-elect of St. Andrew's Church,
Yonkers, N. Y.
[See THE LIVING CHURCH, Aug. 24.]

Your correspondent recalled, as he noticed the admiration of the thousands for the comparatively few who accomplished great things, a story of classic times.

"One day at the great national Olympic games of Greece, an old man tottered in late, when all the seats were full. He passed the seats of the *Athenians*, and the Athenians thought themselves very fine gentlemen indeed; but so far from making room for the old man, they only laughed, and jeered and made jokes on him. He passed on, ashamed, to the seats of the *Spartans*; and when he reached them, the hardy Spartans, trained in modesty and obedience, rose to their feet like one man to offer him a place. Thereupon the consciences of those superfine Athenians were touched. For all their splendid physical beauty, for all their art and genius, they had not behaved like gentlemen; and seeing the Spartans rise to make room for the white-haired stranger, they raised a loud cheer. "Ah!" said the old man; "the Athenians admire what is right, but the Spartans practise it."

If with Athenian admiration for the heroes of the Cross on the frontiers of Christendom there was more Spartan spirit to do and to give for the greatest cause in the world, what changes would be wrought! Let us have more Spartans in the Church to practise what is right in the cause of world-wide missionary operations.

In every field of practical endeavor for the welfare of mankind, the demand to-day is for trained workers, nor is the Church behind other organizations in this regard. With the remarkable growth of the new social spirit in religious circles,

there is a growing recognition of the fact that if the Church is to deal successfully with the complex problems that confront her and accept the splendid opportunities that are offered to her, she must avail herself of the most highly trained and thoroughly equipped workers. It is not so long ago that the average city church felt itself well equipped for the many-sided duties that presented themselves in a populous district, if in addition to its pastor it had the services of a "lady missionary." Almost any devoted woman was considered qualified for the position. The suggestion that special training was required would have been considered superfluous. Visiting the sick, relieving the destitute, giving spiritual comfort and material aid to the poor and needy, building up the Sunday school, conducting guilds, sewing school, and mothers' meetings, were a few of the multifarious duties of the "lady missionary"; and many were the noble women who labored with untiring zeal and rare devotion in leading the work of the churches along these lines of prac-

THE REAL PRESENCE

"Blessed are the eyes that see the things that ye see."

BY THE REV. RAIMONDO DE OVIES

I HAVE analyzed a piece of music, this week, scientifically, practically, looking for the plain facts. Here they are:

- (1) There are sixty-eight measures of four beats each.
- (2) The time is four-four.
- (3) There are twelve f's; seventeen c's; two c-sharps; forty-six g's; six f-sharps; three f-naturals; forty-five a's; twenty-seven b's; and eighteen d's.
- (4) There are ten grace notes; one trill; directions for pedalling.

Now, those are facts and I can prove them to anybody. Furthermore, there is nothing else to be found on the score sheet, unless it be the names of the composer and publisher, and the title of the composition.

But—! A friend played the piece for me, and I promptly forgot all those nice facts that can be proven, and found the musical REALITY, which cannot be proven—except to those who recognize music.

I prefer the reality to the facts.

Another day, I saw a mother nurse her child. She fed it milk. Now milk is a perfectly plain, material fact. A physician friend has told me exactly what milk is: so many parts fat; so many parts sugar, etc.

But I remembered the tightening of my heart on the day when I saw the wife nurse my first-born child. I found the REALITY of love and motherhood. She fed my child with her LIFE—with her blood and body; and, immediately, I forgot the facts.

I prefer the reality to the facts.

Once I joined in Holy Matrimony a couple. He was undersized, crude-featured, pathetically diffident. She was fiery-haired, homely, fat. These are the rude facts. But, I saw the miraculous reality of love and devotion; and I believe that *they* preferred the reality to the facts.

But facts are stubborn things! True. And so likewise are other things stubborn.

There is a table spread. Upon it are bread and wine. These are the facts.

[Continued on Page 621.]

tical service. A very few "advanced" parishes were able to do more than this with the help of sisters or deaconesses. But a change is taking place. The day of the "lady missionary" is past. New methods have been developed in recent years with respect to many of the activities which she carried on. For example, the work of material relief has been subjected to careful study and certain principles of administration have been established. All this has not been lost upon pastors who are endeavoring to adapt the work of their churches to modern conditions and needs. From such pastors there is an increasing demand for workers who have had training in the principles and methods of social work, as well as in the field of religious effort.

It is the recognition of this need that lies back of a new departure of the New York School of Philanthropy. In cooperation with the Union Theological Seminary the school announces a special one-year course for the training of parish workers, to begin with the opening of the academic year on Wednesday, September 25th.

According to the prospectus of the School of Philanthropy, the lecture and class-room work will occupy thirteen hours a week during the first semester and sixteen hours during the second semester. On the religious side among the courses offered are those in the contents and interpretation of the English Bible, in Biblical and Christian History, Introduction to Religious Education, the Sunday School, and City Evangelism. On the social side the aim is to provide a knowledge of social conditions and social problems. Special attention will be devoted to modern methods of relief work and child welfare movements. All the instruction is in the hands of members of the faculties of the two institutions. Field work, as an essential feature of training for practical work, will have special emphasis, and through the connections of the school and the seminary, the students will have exceptional opportunities to gain experience in the work of charitable societies, social settlements, and institutional churches. The course is open to both men and women. Full information concerning the course may be obtained from the Registrar of the New York School of Philanthropy, 105 East Twenty-second street, New York.



PROVIDENCE DAY NURSERY YARD, CHICAGO.

The will of Stuart F. Randolph, a prominent lawyer, who died on August 17th, was admitted to probate on the 24th inst. By the specific bequests, the New York City Mission Society receives \$5,000; the Domestic and Foreign Missionary Society receives \$10,000. By the will of Catharine E. Daly, widow of Henry E. Daly, the actor, all her property amounting to \$85,790 has been given to charities. Of this amount \$10,000 will go to St. Luke's Hospital; a like sum to the same hospital for the maintenance of two beds designated for the use of men and women in the theatrical profession; and in memory of her husband, the remainder of her estate goes to the American Society for the Prevention of Cruelty to Animals.

Extensive preparations have been made for the special service in the Cathedral of St. John the Divine on Sunday morning, September 1st, in connection with the observance of Labor Sunday at the Cathedral. Suitable addresses will be made at this service by Canon George William Douglas and the Rev. Charles M. Gilbert, secretary of the Social Service Commission of the diocese.

WHATSOEVER task is set you to do, do it cheerfully, that your memory of it may be sweet. For, if a thing must be done, we shall like to remember that we did it with a whole heart and ungrudgingly, since that which is done grudgingly availeth little, and is not the deed of the inner man at all, and that which is done heartily groweth light in the doing.—Selected.

RAISING MONEY IN CHICAGO FOR DAY NURSERY

Great Need, But Difficulty in Accomplishing it in August

VIGOROUS CRUSADE FOR PURE MILK AT LAST SUCCESSFUL

The Living Church News Bureau }
Chicago, August 27, 1912 }

VIGOROUS efforts have been made during the summer, by a small but energetic committee interested in Providence Day Nursery, in the Stock Yards district of Chicago, to complete the fund of \$8,000 necessary to erect the new building so urgently needed for the nursery; but the fund at this time has received but \$3,400, of which \$375 is in pledges. Some \$700 was raised by a garden party recently given by Miss Houghteling in Winnetka. As an indication of the hard work generously volunteered in this effort to secure funds at this time of the year for even so compelling a charity as the Church's Day Nursery, two members of this committee lately devoted an entire week to calling upon business men for subscriptions, and the result of this patient canvass, carried on for the better part of six days, was \$80 for the building fund.

The Health Department of Chicago has ordered that no more than twenty children at a time shall be received at the old building now in use by Providence Day Nursery, and the Chicago Bureau of Associated Charities has appreciated so thoroughly the first-class management of our nursery that they have moved a good many widows and deserted wives with little ones into the neighborhood, simply that these poor women might use such a good nursery for their children, when they themselves are forced to go to work. The result is the hardship of being obliged to turn away a large number of children, day after day, so long as the present inadequate building is in use. This cottage has been put into good repair, during the past few weeks, so that the fortunate twenty who can be cared for will have every comfort during the fall and winter. In the meantime the work of raising the \$4,600 still needed, as the lowest estimate of the cost of the new building, will go on, with unabated earnestness on the part of

the committee in charge. Miss Jannette L. Sturges of Elmhurst is the chairman of this Nursery Committee, Bishop Anderson being the president; Mrs. Frederick Arnd of Evanston is vice-chairman; Miss Harriet P. Houghteling of Winnetka, recording secretary; Miss Charlotte Pierce of Evanston, corresponding secretary; and Mrs. A. K. Kerns, 4725 Kenmore avenue, Chicago, is the treasurer. Seventeen other ladies are members of the committee, and Dr. E. C. Fortner is the attending physician.

The Sunday school of the nursery is an unusual one, not on account of its numbers (for the limitations of the front basement room of the cottage prevents a larger enrollment) but because of its enthusiasm. Sixty per cent. of the children came, on a recent Sunday, through one of the most copious cloud-bursts of the summer. Mr. J. B. McCormick has taken great interest in this Sunday school, as has also Miss Adelia Thompson of St. Edmunds, Chicago. Grace Church has also contributed much to its support. It ought not to be long before so Christ-like a work as this, among Chicago's pathetically poor women and children, carried on with such care and skill, should enlist sufficient cooperation to provide it with adequate quarters. The present cottage and grounds are very generously donated rent free by their owner. The nursery has just published its third annual report. In years past, parishes have occasionally established day nurseries, as St. James', Chicago, did, some twenty years ago, and as the Sisters of St. Mary are now doing at the Cathedral;

but this is the first diocesan institution of this kind organized by the Church in Chicago, apart from the work which centers at the Cathedral.

Chicago's respectable citizenship has been thoroughly aroused this summer to a crusade against recent aldermanic legislation practically legitimizing impure milk. A strong committee of some thirty men and women, Mayor Harrison being honorary chairman, has been at work for several weeks, stimulating public opinion. Dean Sumner and Mr. W. C. Graves of St. Edmund's are among the Churchmen who served on this milk committee. On Sunday, August 11th, many congregations of all kinds, all over the city, authorized or signed petitions to the city council, and the result of the entire agitation, which was city-wide, was that the harmful ordinance, of the council was rescinded by an overwhelming majority during the next few days, and a proper ordinance, recommended by the Health Department, was passed by the city council. The gist of the situation is that some 20 per cent. of the milk furnished to Chicago comes from farms that are not officially inspected and endorsed by the city, and the city council finally insisted, after its first refusal, the milk from these farms should all be pasteurized. It was a good deed which achieved such a result, and Churchmen took an active part in the necessary agitation.

Deep sympathy is extended by a wide circle of friends to the Rev. H. B. Gwyn, rector of St. Simon's parish, Sheridan Park, who has just suffered the loss of his wife. Mrs.

Death of Mrs. H. B. Gwyn

Mrs. Gwyn died at Hamilton, Ontario, on August 16th, after an illness which had been considered serious for a month or more. She had been afflicted with nervous prostration during all of July and had spent most of that month at a sanitarium in Philadelphia. About August 1st she was taken by her husband to St. Joseph's Hospital, Hamilton, where she passed away, having received the Holy Eucharist on the day preceding her death. Mrs. Gwyn was actively interested in much Church work in Chicago, not only in her own parish, but also in diocesan circles. She was at one time a diocesan officer in the work of the Junior Auxiliary. She leaves a daughter, Miss Alice Maconochie, and a sister and brother are also living in Chicago.

A number of our clergy will devote their sermons on the morning of Sunday, September 1st, to the general theme of "The Church and Labor," as requested by the Federal Council Commission on The Church and Social Service.

Labor Sunday will be Observed

The grounds on Washington street just west of the Mission House adjoining the Cathedral, have been supplied with a wading pool, a teeter, a toboggan-slide, and a fine rocking-seat, all of which help to make very happy the children of the day nursery cared for by the Sisters of St. Mary. The Mission House itself has lately been repainted and repaired. The summer outings for women and children arranged by the Cathedral staff have been very helpful, this season, as in the past.

TERTIUS.

PARISH HOUSE FOR PHILADELPHIA PARISH

ON Wednesday afternoon, August 14th after a short service, the Rev. John A. Goodfellow, Dean of the North Philadelphia Convocation, broke ground for the erection of a new parish house for the Church of the Good Shepherd, Cumberland and Collins streets, of which he is the rector. The old parish building, which has done much good service, and which was erected three months after Mr. Goodfellow began his work in Kensington forty years ago, is to be demolished. The new building is to contain the rector's office, a new vestry room, a girls' choir room, and a men's and boys' choir room. This portion of the building will be one story high. In the rector's office will be placed a window in memory of Mrs. Mary Brey, who died during the past year. The main building, forty by eighty-five feet, will be two stories and a half high. The basement will contain the gymnasium, the first floor the main Sunday school room and the primary school room. The second floor will have a kitchen and three large Bible class rooms which can be thrown into one, making a spacious dining room. On the same floor will be a room for the Girls' Friendly Society. The building will be erected of stone and will cost over \$21,000. The building committee are the rector, Mr. and Mrs. Isaac Schlichter, Dr. Yaegar, and Messrs. John M. Booth, Edward Meadowcroft, and James W. Mason. The building is expected to be completed by the middle of December.

During his forty years' incumbency the Rev. Mr. Goodfellow has baptized 2,200 children and adults, presented over 1,100 for Confirmation, solemnized 800 marriages, and buried about 1,600 persons. For more than two years he has been Dean of North Philadelphia Convocation and for twenty-five years the general secretary of the Free and Open Church Association.

IF WE had prayed more, we need not have worked so hard. We have too little praying face to face with God every day. Looking back at the end, I suspect there will be great grief for our sins of omission—omission to get from God what we might have got by praying.—*Andrew A. Bonar.*

THE SAN FRANCISCO CATHEDRAL

BY THE REV. MARDON D. WILSON

WITH very great satisfaction we are able to say that the plans have been adopted, and the work of construction actually commenced, on the building for Grace Cathedral, San Francisco. Excavation is now in progress, and it is hoped that the next meeting of the diocesan convention, in January next, may be held in the crypt.

The work has been divided into certain natural stages or portions, and it is intended to work these out as opportunity may offer. The crypt, the sanctuary and choir, the nave, the transepts, and the towers, will be built in some such order as this, and as means may be in hand. For the present, interest and activity are centred on the first stage, the crypt. Much labor and thought have been necessary in the office of the architect to reach this stage, and therefore much time has been taken in getting this preliminary work done. As it involves the foundations, it was of course necessary that the plans for the whole structure should be completed before construction could begin. Structural details, strains and weights to be carried had all to be considered, with a thousand other details before the foundation walls could be laid. This has now been done, and it is expected that work will now proceed rapidly for a time at least.

In this work, a new adjustment has been made of the proposed buildings to the site. The original intention was to run the building north and south from Sacramento to California streets. This has been so altered that the building will run east and west along the California street side of the property, with the main entrance opening toward Taylor street, and the chancel on the Jones street or western end of the building. In doing this, the genius of the original conception by Mr. Bodley has been retained; and due acknowledgment is made of the thought and work of Mr. Bodley, as modified by his English associate, Mr. Hare; and at the same time the present plans must be fully recognized as the result of the careful study and work of the local architect, Mr. Lewis P. Hobart, and of his constructing architect, Mr. Bos.

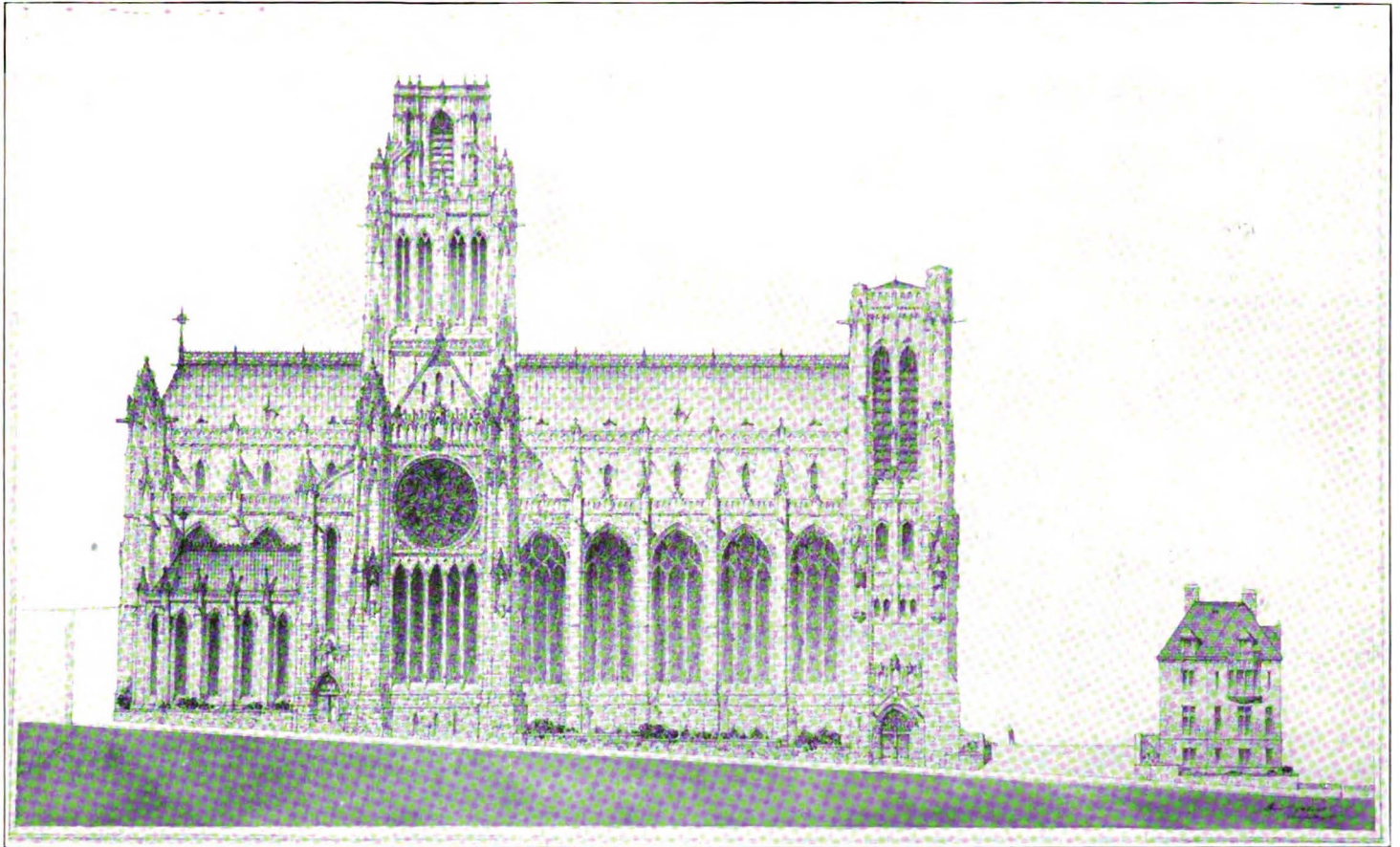
The accompanying pictures show an exterior view of the Cathedral as it will look when finished, and of the Divinity School of the Pacific as now completed and in use on the Cathedral Block; and the ground plan of the Cathedral together with a detailed view of the whole block as it is intended to finish it as money is furnished. This will be seen to provide for the Bishop's House, on the corner of California and Taylor streets; for the Divinity School and Refectory, for the Chapter House and Diocesan House; for Clergy Houses; for Cathedral Vestries; and for Cathedral Gardens and a Cathedral Green.

The whole plan has been worked out and adopted; and work is now progressing on the first stage of the building. Other stages will be undertaken as time and money will warrant. And we have faith to believe that the money will be forthcoming now that the work has actually started. The plan is a California adaptation of an English design. It has in it the genius of the best English Gothic tradition, associated with the necessary modification to adapt it to California conditions; and it is believed to be as nearly satisfactory as could be attained. It will be a magnificent and noble pile of buildings, and will dominate the sky-line of San Francisco. The location is on one of the highest hills of the city, and the great elevation of the completed tower will furnish a natural beacon to the weary mariners hastening toward the Golden Gate.

Cathedrals are not built in a day, even in California. We have waited and hoped and prayed for this development, and we feel now that our waiting and our prayers have been justified. The work has not been commenced without carefully counting the cost thereof, although it has been started without the necessary money being in hand or in sight for its completion. But our prayers have been answered, so far; so with faith and patience and perseverance we shall go on, believing that the money will come and the work will in due time be finished, to the Glory of God and the good of humanity.

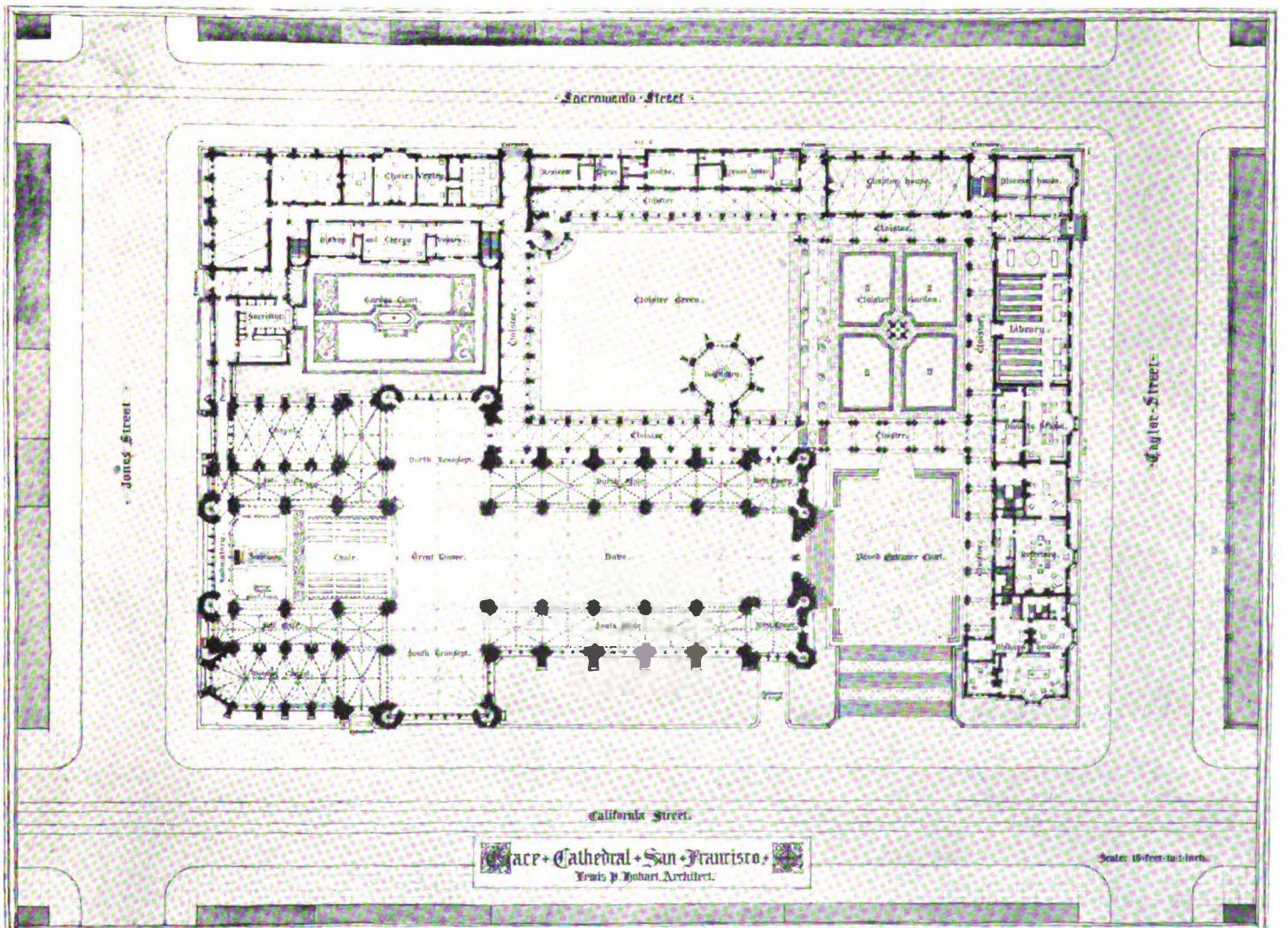
The block of land on which the Cathedral buildings are to stand is 425 by 275 feet, and it will be fully occupied when all the buildings are finished. The Cathedral itself will be over 300 feet in length.

LEARN to commend the daily acts to God, so shall the dry every-day duties of common life be steps to heaven, and lift thy heart thither.—*Edward B. Pusey.*



THE PROPOSED GRACE CATHEDRAL,
SAN FRANCISCO, CAL.

DIVINITY SCHOOL OF THE PACIFIC
(NOW STANDING)



GROUND PLAN AS ARRANGED FOR GRACE CATHEDRAL AND ADJACENT BUILDINGS, SAN FRANCISCO, CAL.

The Latest Invaders Into Forbidden Thibet

By RUTH NEELY. Photographs by FELIX J. KOCH

JUST ten years ago a woman, clothed in repulsive rags—dirty, tanned, almost black by exposure, and at death's door with fatigue—staggered into the courtyard of the China Inland Mission house at Ta Chien-Lu. When strength enough for speech returned, she told her story. It was Dr. Susie Carsons Rijnhart, the first woman missionary, who ever penetrated the wilds of Thibet and returned to tell the story. All the world knows the wonderful history of the woman's awful homeward journey of 1,500 miles, unprotected and alone, from the interior, near the outskirts of Lhasa, where she buried her baby beneath a stone on the mountainside and where her husband was later captured by hostile natives and murdered.

Since that time only one group of foreigners has penetrated interior Thibet. This was the band of Englishmen who reached and invaded the sacred city under the command of Colonel Younghusband. Since the unsuccessful ending of that expedition, Lhasa and interior Thibet have again been closed to the outside world, a wonderful region whose mysteries have been guarded as the holy of holies and as the impenetrable sanctuary of the mysterious East. But it is not to remain so. When, in 1901, Dr. Rijnhart returned to her chosen field, northwestern China, she took with her two missionaries of the Foreign Christian Missionary Society, Dr. and Mrs. A. L. Shelton. With them she established another mission in Ta-Chien-Lu, of which Dr. Shelton and his wife took charge on the death of the famous woman missionary a year ago. Later it was given over to other hands, for Dr. Shelton and his wife resolved to emulate the example of the Rijnharts, and, if it be in human power, they intend to penetrate interior Thibet and to establish a Christian mission in Lhasa, the very shrine of Buddha, where no foreigner has ever been permitted peaceably to enter and where none has ever dwelt.

With their baby girls, Doris, three years old, and Dorothy, seven, the two missionaries set out from Ta-Chien-Lu last fall on their arduous and dangerous journey. They have now arrived at Batang, about a month's journey from Lhasa, whence they have sent to this country the most wonderful collection of Thibetan photographs ever secured. The mission station is near the lamasary at Batang, which houses three thousand lamas or Buddhist priests, and is one of the five great monasteries of Thibet.

The western theosophist's cherished ideal of this life, pure

spirit and lofty contemplation, is hardly borne out by the description of the Buddhish lamas, as seen in every-day life, by the Sheltons. To begin with, like all Thibetans, they are inordinately dirty. The native of Thibet never bathes, nor is the lama an exception to this rule. They are covered with dirt and grease, and exude an odor of rancid butter from the fumes of the butter lamps that fill the temples. They are also infested with vermin, which they may not even destroy, because to kill even the humblest of animals is contrary to the teachings of the Buddhist religion. The wonderful learning of the Buddhist lama is also said to be largely a product of western imagination. The worship consists largely in noisy incantations, in the process of which guns are sometimes fired, bells ring, and horns give forth deafening blasts.

Huge bonfires are an accepted means of warding off the demons of famine, pestilence, and war. The religion of the Tibetan is largely a system of devil worship, to propitiate and ward off wicked spirits. Prayer wheels and heaps of "mani" stones, surmounted by little prayer flags, are in evidence in the

wildest and most remote regions of the country. At one of the stages of his journey, Dr. Shelton photographed a huge mound of mani stones over a mile long. Each stone had been deposited at some time by a passing pilgrim.

The Thibetan woman may not be without beauty. It is impossible to tell, since she does not wash. Her clothing is also disgustingly dirty and greasy. Often it is of skins, which are worn years, a lifetime if they last. Men and women dress much alike, in gowns of originally bright-colored cloth, fastened about the waist by green and red sashes. The bloused waist portion is always used as the receptacle for the tea basin,

whence it is handily drawn forth at the constantly recurring hospitality of tea-drinking.

Women and men wear heavy top-boots. They may be distinguished by the head-dress. Both sexes braid the hair into innumerable plaits, sometimes over one hundred. In some sections the plaits are fastened together with bright-colored cloth or with a heavy felt band covered with silver ornaments, shells, and beads. A turban with a white fur brim and a red tassel hanging from the pointed crown is often worn. Women in the district of Lhasa wear for hair-ornaments a silver halo set with turquoise—a most becoming head-dress, other things being equal. The Tibetan damsel uses her braids in coquettish



AMONG THE MOUNTAINS OF THIBET



MONASTERY COURTS SERVE AS INNS. THIBET



A MOSQUE IN THIBET

fashion, much as does our debutante her fan. If she is, or wishes to appear, confused, she shakes the curtain of buttered locks over her face, forming a screen through which she peers with artful artlessness. In some regions, near remote lamaseries, the women are said to daub their faces with a greasy black cosmetic, lest the lamas might be tempted by their beauty, a precaution which can hardly fail to impress the traveler as rather unnecessary.

Except the great caravan route, which is so thickly beset with spies that to travel it without meeting a military company sent out to turn the travelers back is impossible, the "roads" to Lhasa are narrow mountain passes, in some places only to be traversed by climbing single file or mounted on sure-footed yaks. It is through such narrow, precipitous passes that Dr. Shelton, his wife, and little ones have so far made their way. If, as they near Lhasa, they should take the path traveled by Dr. Rijnhart and her husband and child, they will pass a big boulder beneath which lie the remains of a year-old baby boy, the first white child ever in Tibet.

Doris and Dorothy Shelton, who have so far endured the journey very well, are the most remarkable pilgrims in the world. They are the youngest, and if their parents accomplish the purpose to which they have consecrated their lives, Doris and Dorothy will one day romp and rollick in the somber shadows of Lhasa, the holiest city of all Asia, where the Dalai Lama lives in his wonderful palace, a building whose immensity and ornamentation baffle description, where many of the houses are literally roofed with gold—and where the dead are dismembered, then left exposed on stone slabs, to be devoured by vultures or by the hogs that rummage in the sacred streets.

LAKE GENEVA CONFERENCE

ON the shores of Lake Geneva, Wis., was held from August 2nd to 11th, the eighth annual conference for the Middle West, of the Missionary Education Movement, an organization serving forty-seven Home and Foreign Mission Boards of the United States and Canada.

There was a delegation of fourteen Church people this year, the largest this Conference has ever had. Among this number were the assistant general secretary of the Woman's Auxiliary, a diocesan president of the Woman's Auxiliary, a diocesan president of the Junior Auxiliary, three educational secretaries, a secretary of stewards of the "World in Chicago," a secretary of the Church Periodical Club, and several Sunday school teachers.

Through the endeavors of Miss Grace Lindley, who was one of the leaders of the Conference, an early celebration of the Holy Communion was made possible on each of the two Sundays of the Conference. The celebrants were the Rev. Herman Page, D.D., of St. Paul's, Chicago, and the Rev. H. C. Boissier of the Church of the Holy Communion, Lake Geneva.

The delegation of Churchmen adopted the following as its policy:

1. That our effort shall in all things be to cooperate with the Geneva Conference, both as a body and as individuals.
2. That we shall make an individual and concerted effort to interest Episcopalians, especially in the Middle West, in this conference, and that notices shall be read at the annual meetings of the Woman's Auxiliary of the Fifth Department where possible.
3. That we shall, especially through prayer, advance the interests of this conference and the purposes to which it is committed—
 - (a) By prayer circles at the conference;
 - (b) By private prayers and prayer circles where possible, at home, and that further we shall be instrumental in organizing or leading Mission Study classes.
4. That we remember this group in the Communion of the five great feast days of the year.
5. That a Continuation committee be appointed to further this policy.

"RECOMMENDATIONS"

1. That the committee secure cooperation of the board in making the conference known to the clergy, the educational secretaries, and the Sunday school leaders of this western district.
2. That the interests of the conference be authoritatively presented at the meeting of the Fifth Department in October, 1912, and at the annual meeting of the Sixth Department.
3. That special effort be made to secure at least one delegate from every diocese in the Fifth Department to the Lake Geneva Conference."

There were three regular meetings of the Church delegation, and one picnic supper, which allowed the members to become better acquainted with one another. At the first meeting each member introduced herself and told what part she had in

Church work, and policy and press committees were appointed. Dr. Page gave a short talk. At the second meeting the general subject for discussion was Junior work. There were a number of Junior workers in the delegation who gathered later to carry on this discussion informally and to interchange ideas and suggestions. At the final meeting the policy for the delegation was adopted, and there was a discussion of the value of the Conference. The opinion that it had been well worth while was unanimous, and all were eager to have a much larger number of Church people attend the Lake Geneva Conference of 1913.

Lake Geneva is an ideal spot for such a gathering, with all the attractions of woods and water, and it would be difficult to overestimate the value of the ten days spent there in fellowship with those who are earnestly seeking an enlargement of the missionary vision. The Conference affords a practical training for missionary leaders in its programme, including mission study classes, graded instruction for Sunday school workers, normal classes for missions study class leaders, and open parliaments covering all branches of missionary education. Great emphasis is laid on the power of prayer in the individual life and in the missionary enterprise. The spirit of prayer is felt in the Conference meetings and in the classes. Small prayer circles are formed and are felt to be a source of strength. At the Vesper services and platform meetings which close each day's programme, are inspiring addresses by well-known speakers and missionaries. The spiritual atmosphere of the Conference, with the practical training in methods of missionary education, supplies an inspiration and a power for the year's work.

"HE CARETH"

BY ZOAR

SOME years ago a wonderful little poem, entitled "He careth," was sent across the sea to a poor invalid, bringing her the first ray of hope, the first words of comfort in a year-long dark night of indescribable suffering and loneliness. Many were the tears which fell from her eyes in reading the message of His love.

"What can it mean? Is it aught to Him
That the nights are long and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?"

"What can it mean?" was indeed her cry, for the protracted and intense suffering had broken down not only her strength and her pride, but seemed also to have uprooted every root of hope and love in her desolate heart. Yet, oh! how she longed to believe the message, to feel that One cared for her who had become a helpless cripple, a burden to herself and to others. "He careth!" For the first time in many months her tears were without bitterness, for the reassuring messages of His love at last had reached her heart and hope was born again. Wonderful were the proofs of His tender, loving care in the deliverance which followed. How could her heart have resisted such love? Truly, "We love Him because He first loved us."

But part only of the great message was at first understood and accepted by her. In her pitiful weakness, only the assurance of His love could help her, and the wonder of it was the morning star arising in the darkness of her long night. She was not as yet ready for the other part which could only be read by "seeing eyes," heard by "hearing ears," understood by one "clothed in her right mind" and sitting at the Master's feet, when the light of the new day had grown brighter, illuminating at last the whole message: "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He careth for you."

THE REAL PRESENCE

[Continued from Page 616.]

But the reality is the giving of Christ's life to the world of men and women, who seek to follow Him. If a mother gives her life to her child under the fact of milk, need we doubt the givings of the Body and Blood of Christ, though the facts show bread and wine?

What, after all, are facts? Infinitesimal parts and aspects of the one Truth. Whoever was inspired by facts or statistics that, at best, point only dimly at the truth? Can we *Prove* music, or mother-love, or spiritual realities, unless to those who have experienced them? "Blessed are the eyes that see the things that ye see"; for there is no fact that can blind them to the *Truth*.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

INCREASE OF JUVENILE DELINQUENCY

It has remained for *Good Housekeeping* to attack the juvenile court, that publication averring in a recent issue that juvenile delinquency has increased by leaps and bounds "since the juvenile court was established." "The cities which have had it longest have the largest juvenile criminal record in the country." The question is propounded, "How far is the juvenile court and its system responsible for this state of affairs?" The readers of *Good Housekeeping* are told that the "professional philanthropists" are interested in promoting as many institutions and asylums and reform schools as possible. The more children the juvenile court can tear away from its parents, the more there will be for the institutions and asylums and reform schools; the more jobs for high salaried experts; the greater the business of the schools for social work. Hence we are given to understand, in the words of the *Survey*, "that the 'Charity Trust' hails with satisfaction the swelling numbers brought into the juvenile court, and oppose stubbornly any attempt to investigate the ways by which children come within its influence or what happens to them after the court disposes of them. Social workers await with interest the next revelation," continues the *Survey*. "Should it not expose the awful consequences following the establishment of anti-tuberculosis associations? What a frightful increase of the white plague there has been since these were organized! The cities which have had them the longest have the most prodigious records of cases of tuberculosis. The more cases the anti-tuberculosis associations can tear away from loving family circles, the more there will be for the hospitals and sanatoria!"

CIVIL SERVICE REFORM

In several messages to Congress and in public addresses the President has expressed his profound conviction that it would greatly aid the cause of economical government and better politics if Congress would enact a law granting the executive the power to include in the classified service all local officers under the Treasury Department, Department of Justice, Post Office Department, Interior Department, and the Department of Commerce and Labor, the appointments of whom now require the confirmation of the Senate, and that upon such classification the advice and consent of the Senate should cease to be required in such appointments. Bills have been introduced in Congress to carry out this recommendation. In a speech delivered at Detroit, Mich., a year ago, the President is reported to have said that he invited friends of good government to come forward and join with him in legislation that would enable him to put every local officer, be he postmaster, collector of internal revenue, collector of customs, or anybody else filling an office of the United States in any of the states of the Union, under classified civil service. "If I had the making of the laws of this country," he said, "the first thing I would do would be to include in the civil service every collector, deputy collector, and everybody connected with the internal revenue system in local collections and put the whole service on an effective non-partisan basis." These remarks were made at a convention of collectors of internal revenue held at Detroit.

WAGE REGULATION

Boards empowered to fix minimum rates of wages were first established in Australia. In 1896 the state of Victoria enacted a statute providing for special wage boards, composed of an equal number of employers and employees, and a chairman appointed by the government. Each represents a different industry and fixes schedules of pay which are the lowest that any employer in the trade is permitted to give. "Slow workers" may, however, be hired at lower rates. Although the law was

intended to be an experiment for only three years, it was continued from 1899 to 1902, was reenacted in the latter year at a special session of the legislature called for that purpose, and has remained in operation ever since. According to present indications it will be continued and extended indefinitely. The Rev. John A. Ryan, of St. Paul Seminary (R. C.), St. Paul, maintains that while not entirely abolishing, the law has diminished "sweating," and has maintained wages above the amounts paid in the unregulated trades, promoted organization among the workers, brought employers and employees closer together, and elevated the plane of competition. The great majority of the people of Victoria, including most of the employers in the regulated trades, seem to be satisfied. The chief defects of the scheme are the lack of a general definition of a standard of living wage to be followed by all the boards, and the fact that it has not been extended to every industry.

DETROIT'S DISGRACE

Twenty aldermen and the secretary of the common council committees of Detroit have been placed under arrest on charges of accepting bribes for their votes and influence in the passing of a measure affecting city property transferred to the Wabash Railroad and for other measures. It is believed that \$3,700 passed hands in one case in sums of from \$100 to \$1,000. A detective who represented himself to be a land agent for the railroad company entered into negotiations with the clerk of the council committees. As the result of those negotiations it was agreed that several councilmen would for \$100 each withdraw their opposition to the measure the railroad company wanted passed. Some councilmen held out for a larger sum, and this they got. Among those arrested is the president of the council; he is said to have received \$1,000. This man had announced himself as a candidate for mayor. He has been known as "Honest Tom." God save the mark!

A HOSPITAL BUREAU

In the hope of promoting the scientific development of hospitals, a bill has been introduced in Congress by Representative Doremus of Michigan, and by Senator Fletcher of Florida, authorizing and empowering the Public Health and Marine Hospital Service "to collect, receive, maintain, and classify in such a manner as may be accessible to federal, state, municipal, and other hospital authorities, plans of hospital or dispensary buildings, descriptive matter relating to their equipment, rules, and regulations, reports of institutions, reports of committees engaged in the investigation of hospital problems, and other literature relating to hospitals, dispensaries, nursing associations, and other agencies for the care of the sick."

The proposed bureau, if established, will bear to hospital administration a relation similar to that which now exists between the United States Department of Education and public education in the several commonwealths.

INVESTIGATING THE OWNERS OF DISORDERLY HOUSES

Alderman Henry H. Curran, chairman of the committee that is to investigate the New York Police Department, has intimated that there may be quite a sensation for the members of the "social set" of New York before the investigation is over. He said that it is the intention of the committee to call the owners of the houses rented for gambling and other immoral purposes, and made it plain that he expects some persons of social prominence to be on the list.

"The purpose of this committee," he says, "is not simply to get after a few policemen for what they may be getting for furnishing protection to the underworld. Its purpose is to go clean into this vice situation and find out why the persons who own the premises on which the laws are violated allow their property to be rented for such uses. Rents of two or three times the reasonable rate are quite the ordinary thing for houses of the gambling or disorderly sort."

GERMAN CITIES

In the view of a former mayor of Denver, German cities lead in municipal government, because:

"They honor their officials and in return receive honest service. The permanent tenure of office secures trained and efficient executive officers.

"They have strict libel laws, with swift execution, which do not permit newspapers to make false statements about public officials, business men, or private citizens. Newspapers there must know

what they say about people to be true, or pay the penalty. Who can estimate the value that a German libel law would be to Denver?

"German cities have largely taken corporation influence out of politics, by owning and operating the public utilities.

"They have more power to do things—to experiment and work out a city civilization of their own—which has led to a rivalry among mayors, as well as among cities."

A WOMAN AS NIGHT CHIEF OF POLICE

Miss Helen Murphy, the chief operator of the local telephone exchange at Wakefield, Vermont, has been made night chief of the Wakefield police. Every half hour the patrolmen call her by telephone and she records the calls, which are listed and submitted to the chief the following morning. In case she may desire to get into communication with any of the members of the force, she has but to touch an electric button. This will light a red incandescent lamp which is attached to the box on the street. The patrolman upon seeing this must call at once to the young woman in charge, who will give directions as to what is required. The exchange will further serve as police headquarters, in that persons may call up and report concerning fires, lost articles, robberies, and all matters which would come under the police, emergency or fire category.

THE JUDGES of the juvenile courts of Boston declare that they have found a steadily increasing number of crimes committed by boys who said that the suggestion had come to them from moving picture shows. They have therefore decided to appoint a censorship committee to rule out shows of evil tendency.

A STRONG EFFORT is making in Philadelphia to secure the enactment of a bill which will make it possible to procure a chapel in the Eastern penitentiary. Such is now impossible. Father Schneeweiss of St. Mark's is one of the active spirits in the movement.

THERE IS INVESTED in hospital plants in this country to-day about a quarter of a billion dollars, and yet half the population of the country, approximately, is without access to hospitals.

A DENVER ALDERMAN has introduced an ordinance requiring the railway company to carry strap-hangers at a reduced rate. The ordinance demands half-fare rate for strap-hangers.



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.

CARDINAL GIBBONS ON MARRIAGE AND DIVORCE

To the Editor of *The Living Church*:

ABOUT the time that your able editorial on "Tampering with the Sacrament of Matrimony" was going to press, Cardinal Gibbons gave out an interview on Marriage and Divorce, in which *suo more*, he extolled the Roman Church for its unbending fidelity to the strictest standard—its refusal to countenance divorce for any cause whatever. The venerable prelate did not explain to his interviewer that the authorities of his Church do not hold marriage between an unbaptized person and a baptized person to be valid so that such a so-called marriage they would have no hesitation in pronouncing void, and allowing the parties to marry again. Nor did he, it would seem, point out that, under the recent *Ne Temere* decree, mixed marriages (*i.e.*, between Roman Catholics and Protestants) are by the present Pope declared null and void when they have been performed by a Protestant minister. Nor apparently did his Eminence tell his interviewer that in America to-day there are very numerous grounds on which any marriage may be declared null and void *ab initio*. For instance, if husband and wife discover, years after marriage, that they had before marriage stood as sponsors for the same child in baptism, their marriage can be set aside as null and void.

This recalls a case mentioned by Mr. Gladstone many years ago, in which an English gentleman, twenty-five years after marriage, became a convert to the Roman Communion, whereupon he had no difficulty in having the Roman authorities on the Continent treat his first marriage as null and void, and proceed to unite him in

marriage to another woman, though his English wife was still living.

The American people ought not to be deceived by the claim of Roman ecclesiastics, when they profess that their Church is *par excellence* the guardian of the sanctity of marriage and the purity of the home. They do not, forsooth, recognize divorce, or ever officiate at the marriage of a divorced person! No; but they declare null and void hundreds of marriages which are valid in the eye of the law, and sacred in the eyes of God—and then remarry, without compunction, these already married persons!

One of your correspondents has called attention to the notorious and shameful case of Madame Eames. That example is enough of itself to show the emptiness of the boast that the Roman Church is the supreme guardian of the sanctity of marriage.

Let me recall the case of the Duke of Aosta, who received a dispensation to marry his own niece. Such marriages as this have often been sanctioned in the United States and Canada by the Pope's dispensation. Yes, the marriage of an uncle with his niece, which for many centuries was regarded by the ancient Romans (pagans though they were) with abhorrence, and which the Emperor Claudius, despot though he was, could not enter into without the express consent of the Roman senate, is actually sanctioned by the Infallible Pope of the Infallible Church, while they continue to boast that their Church alone is the protector of the sanctity of marriage! The high priest of Jupiter in the days of the Republic was more scrupulous on this point of social morality than the Holy Father in the Vatican. Such a marriage was popularly held to be incestuous, and the historian refers to "this solemn discussion and this sudden downfall of the barriers of religious principle," when the subservient senate consented to the marriage of Claudius with his niece Agrippina.

The history of Rome's "dispensations" for questionable or scandalous marriages is such that her ecclesiastics might wisely cultivate greater modesty in claiming for her preëminent fidelity to the sanctity of marriage.

RANDOLPH H. MCKIM.

August 18, 1912.

BROTHERHOOD OF ST. ANDREW FOLLOWING UP YOUNG MEN

To the Editor of *The Living Church*:

MANY young men are about entering upon their college careers, while others are leaving their homes to enter business employment. We again bring to the attention of your readers the work being done by the Brotherhood of St. Andrew in following up such young men as are members of the Church with a view to holding them steadfast in their new surroundings.

During the seven years in which this work has been carried on definitely by the Brotherhood's national office, we have received the names of 5,927 young men with requests that they be followed up in their new homes or at college or boarding school. In this work we have written 12,077 letters. We have received from our correspondents 2,875 reports with information that no fewer than 1,606 of these young men have been definitely connected with the Church in their new homes.

As indicating the thoroughness with which this work has been done both by our office and by those with whom we have corresponded, the above figures will show your readers that of all the young men whose names were sent us, and referred by us to rectors or laymen, we received and transmitted written reports concerning nearly one-half. These reports show that more than one in every four of these young men were connected with the Church in their new homes or at college.

In another year we should greatly enlarge our work, but we can follow up only those young men whose names are sent us. The figures above given, though encouraging, do not in any degree approximate the number of opportunities for such service that might have been rendered by us, and we bespeak for this important department of our work the hearty coöperation of every rector, Brotherhood man, parent, and friend of young men removing to new fields.

Please send us their names and new addresses, and any item regarding them that might help. Each name will immediately be assigned with care to the nearest chapter or rector with a request that a report be sent us. This when received will at once be forwarded to the sender of the request.

Ours is, we believe, the only organization in the Church systematically doing this work, and we ask every reader of this appeal, whether a member of the Brotherhood or not, to assist us in making it as useful a work as is possible.

Address, Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

Sincerely yours,

GEO. H. RANDALL,

Associate Secretary.

DUTY stands for the most part close at hand, unobscured, simple, immediate. If any man has the will to hear her voice, to him is she willing to enter and to be his ready guest.—*Francis Peabody*.

LITERARY

HISTORICAL

Caritas Anglicana: or An Historical Inquiry into those Religious and Philanthropical Societies that Flourished in England Between the Years 1678 and 1740. By Garnet V. Portus. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price, \$1.80; by mail \$1.95.

This volume traces with admirable thoroughness the rise and fall of the English Religious Societies and the Societies for the Reformation of manners, the former strictly Anglican and primarily devotional, the latter including also Dissenters, and designed to combat such vices as immorality, drunkenness, profanity, gambling, and Sunday-desecration. The Societies for the Reformation of Manners had their genesis in the moral awakening of England about 1691, when the state and municipal authorities were unable or unwilling to enforce the existing laws. They declined, until about 1738 they wholly disappeared, when the State awoke to a realization of its duties, and when religious interest shifted to the Deistic controversies, especially as their activity in the dissemination of literature against vice and in behalf of virtue had been rendered unnecessary by the establishment of the Society for Promoting Christian Knowledge in 1698 and of the Society for the Propagation of the Gospel in 1701.

It is noteworthy that the Religious Societies were favored by the High Church wing, and that they tended to become Jacobite; while the Societies for the Reformation of Manners enjoyed the patronage of the Low Churchmen and Whigs; but in neither case did they reach the higher classes; this failure, combined with the odium attaching to the system of informers, constituting an additional reason for their downfall.

The history of the Societies in Ireland (introduced in 1693) and in Scotland (after 1699) is also considered, and there is a full account of various minor organizations along similar lines. The connection of the Religious Societies with nascent Methodism is amply treated, and the appendices of sermons preached before the Societies for the Reformation of Manners, the statistics of their activities, the rules of the first Religious Society, and the attempts to revive them in the latter half of the eighteenth century are all contributions of distinct value.

There is, however, one point where it may be queried whether Mr. Portus has reached an entirely correct conclusion. He conclusively shows (pp. 22-26) that the Religious Societies were not modelled on the French societies of St. Vincent de Paul or of de Renty; and he is also right in feeling that

"There are precedents enough in the mediæval English craft-guilds, and in the Puritan associations of laymen, to justify the contention that the English societies were the natural outcome of contemporary London life. The social promptings of human nature in pastor and parishioners are a sufficient explanation both of the English Religious Societies and their earlier French analogues" (p. 26).

It should be noted, however, that Horneck, the founder of the first Religious Society, was a German who had come to England about 1661 and who had revisited Germany in 1669, where he was honorably received at the court of the Elector-Palatine. It is true that Horneck had been educated at Heidelberg under the rigidly Calvinistic younger Spanheim, but the reviewer is, nevertheless, inclined to believe that he was really a Pietist. Pietism had long been in the air in Germany, and in 1670 Spener inaugurated his *collegia pietatis* at Frankfort. Loofs (*Realencyklopädie für protestantische Theologie und Kirche*, 3d ed., xii, 751) also considers Horneck a Pietist; and Lutheran Pietism, in an English garb, would, it may be suggested, give precisely the phenomena presented by the Religious Societies, such as personal religious fervor combined with strict adherence to the Established Church. It is also significant, in this connection, to note that, as Mr. Portus says (p. 164), the Philadelphia Society was "composed of English and German enthusiasts"; here, again, we apparently have the working of German Pietism on English religious thought. LOUIS H. GRAY.

TWO MORE of the valuable historical booklets relating to the several Eastern Churches, written by Archdeacon Dowling, D.D., who is Anglican Archdeacon in Syria and Commissary for Eastern Church Intercourse within the Anglican Bishopric in Jerusalem, are announced for publication in October by the S. P. C. K. These are: *Sketches of Georgian Church History*, which will be issued at about \$1.00, and *Sketches of Caesarea (Palestine)*, which will cost about 60 cents. There is also in press, by the same author, a volume entitled *Gaza: A City of Many Battles, From the Family of Noah to the Present Day*; while there have already been issued and quite widely circulated, his earlier books, *The Patriarchate of Jerusalem* and *The Armenian Church*, both of which were issued with intro-

ductions by the late Bishop of Salisbury. It is of interest to learn that the first new book mentioned above is dedicated "in grateful memory of the Rev. John Mason Neale, D.D., one of the most remarkable men the Church of England has produced, whose mind was rather of the East than of the West." A prefatory note is contributed by the Secretary of the Holy Synod of Jerusalem.

RECENT MISSIONARY LITERATURE

A VALUABLE handbook, especially for use in Mission Study classes, has lately been issued by our own Domestic and Foreign Missionary Society with the title *Japan Advancing—Whither?* It is an interesting record of Anglican missions, and to some extent of other missions, in Japan, with abundant illustrations from the lives of the people. Beginning with a "glimpse" of the work of St. Paul's College, Tokyo, by Bishop Tucker, and a chapter on student life in that institution, the book takes up the early history of Japan, showing the social condition before the advent of modern missions, then narrating the ever-memorable story of Perry's visit and the beginnings of missionary work under Williams and Liggin, and so proceeding rapidly to the present time and to considerations of the problems and the future of Japan. From a table showing the strength of various Christian missions in the land it appears that there are 169,508 baptized Christians, of whom 13,008 belong to the Anglican work or *Nippon Sei Ko Kwai*, which is fifth in size among the Churches of the land. A large diocesan map of the Japanese Church is conveniently fitted into a pocket of the cover of the book. The book may well be made the text book for study. [Paper, 40 cents; cloth, 60 cents.]

In *Our Opportunity in China*, by J. A. Staunton Barry, the (English) S. P. G. has made a similar text book with reference to Anglican work in China. It contains an excellent presentation of present and past conditions in that land of the missionary work under way, but there is less generous recognition of the work of the American Church than is given in the Rev. F. L. Norris' volume on *China in the Handbooks of English Church Expansion*, which latter, therefore, is rather more useful for our own study classes than is this new volume. Especially unnecessary does it seem that in a diocesan map of "Anglican Bishoprics in China" (p. 78) the American Missionary Districts are simply ignored, so that one would naturally gather that the portion of China therein contained was wholly unorganized for Anglican work. We believe the authorities of the S. P. G. will desire to correct this blemish before another edition of the book shall be issued.

Missions are cast in dramatic form in two publications lately received. *The Conquerors of the Continent* is a play written by Alice Gwendoline Alhee and published by the Church Missions Publishing Co. as the July number of the *Soldier and Servant* series (10 cts.). *Two Thousand Miles for a Book, or The White Man's Book*, written by Helen L. Wilcox, is published by the Missionary Education Movement, 156 Fifth Avenue, New York.

A new Missionary Leaflet on the subject of *Alaska*, issued by the Church Missions Publishing Co., tells admirably the story of that land and of the Church's mission work in it.

MISCELLANEOUS

A BOOK that will bring practical suggestions of value to many people is *Fresh Air and How to Use It*, by Thomas Spees Carrington, M.D. Adorned, as it is, with many pictures, the book shows how fresh air living may be made compatible with comfort even in crowded city houses and tenements. The suggestions as to porches and other devices for out-door sleeping are such as may be adapted to houses of many sorts of construction. The book is intended primarily as a manual in the campaign against tuberculosis, but gradually we are all coming to see that fresh air living ought to be the normal rather than an abnormal way of living and so to value such helpful volumes as this for their own sake. We gladly commend the present work. [National Association for the Study and Prevention of Tuberculosis, price \$1.00.]

GATHERED into a single pamphlet, with the title *Alien Romanism versus American Catholicism*, five papers, three of them sermons, by the Rev. Dr. William Harman van Allen of Boston make good reading. The papers treat of phases of the Roman question and show admirably the distinction between Romanism and Catholicity. One of them was originally printed as an editorial in *THE LIVING CHURCH* with the title "On Going to Rome." In spite of the dissociated character of these papers there is a continuous unity running through them and together they make a valuable contribution to the literature of the Roman controversy. Dr. van Allen's easy, flowing style readily adapts itself to popular writing of this character.

THE SETTING of a great hope is like the setting of the sun—the brightness of our life is gone; shadows of the evening fall behind us, and the world seems but a dim reflection itself—a broader shadow. We look forward into the coming lonely night; the soul withdraws itself; then the stars arise, and the night is holy.—*L. Ongfellow.*

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 educational forces of the country are being brought into readiness for the winter's work. On every side we see the school authorities getting things into order before the opening of school or college. It behooves us in the Church to be doing the same thing for the Sunday schools.

Two weeks ago we pointed out in these columns certain preparatory steps that must be taken to ensure a successful opening of the school. We reminded those in authority of the necessity of revising the curriculum in use in each parish to make it more suited to the particular needs of that parish; we urged the securing of suitable teachers in season for the opening day; and we suggested certain well tried methods for bringing the scholars promptly to the first session. It makes no difference whether or no the school has been closed the past summer; there will surely be a day on which the aggressive work of the winter will begin. If in any school there should not already be preparations for such a day, then by all means let them be made as soon as possible. No truly effective work can be done without them.

To the suggestions made at that time we must add certain others which may seem almost more trite and needless, and yet their importance cannot be overstated.

It would seem almost unnecessary to suggest the thorough cleaning of the Sunday school rooms before the opening sessions; and yet who that has seen the conditions of such rooms can hesitate to mention it? The accumulated dust and dirt of the summer, the dinginess of long continued disuse, cannot but have their effect upon the school. Fresh paint and new wallpaper, if the walls are papered, or retinting of them if not, may mean an expenditure of money, but it also means an attractiveness of class rooms that more than makes up for this expense. The more serious side of such a "clean-up," the removing of disease germs, one needs but to mention.

It is surprising how children are affected by the dirt or even dinginess of their Sunday school rooms. We have in mind such a room that was far from what it should be in this respect, and the school suffered from it. Indifference to cleanliness is not conducive to the teaching of godliness.

Along with a freshening of the paint and walls and a thorough cleaning of the floors and seats, we would urge an honest effort to make the rooms attractive by pictures and maps. Go into any well-appointed secular school, private or public, and what a wealth of such things you will see on the walls! There are constant evidences of the recognition of the importance of the "eye-gate" to training as well as that of the "ear-gate." Who does not know the value, the spiritual value, of beautiful windows and of pictures upon the walls of a church? Why should the Sunday school rooms, where the children are being trained in those things which pertain to their soul's welfare, be barren and unadorned? We recall in a certain parish that the Sunday school children gave the stained-glass window that adorns the main assembly room, and we are sure that whenever the children of that Sunday school look upon it they are taught afresh the lesson of the Lord's love for little children.

Cleanliness, and adornment, and then, valuable supplies.

Some years ago it was our good fortune to be in Canterbury, and while there to go through St. Augustine's Training School in the old monastery. Two things live in the memory of that visit. One is the list of names, inscribed on the stone tablets in the chapel, of those that have gone hence and died in the mission fields of the English Church. The other is the museum, where all manner of things pertaining to the life and religion of the different mission fields are gathered together. Is it too much to hope that in our Sunday schools there may be museums, not only of things from the mission fields of our Church and elsewhere, but, what is more important, a good collection of models of the things that the children are learning about in

their Biblical lessons? We shall return to this at some future time, with, it is hoped, practical proposals for carrying out the plan. For the present let this suffice as a suggestion for what should be in view as part of the preparation for the winter.

ALL THESE THINGS are more or less external. The curriculum, the teachers, the scholars, the cleaned class rooms, and the beautified walls with their pictures and maps and collections, may result in nothing whatever that is worth while, that is worthy of the purpose for which the school exists. It is our earnest belief that a most vital part of the preparation for the winter is clearing the minds of every one concerned, of any doubt or hesitation about the fundamental purpose of the Sunday school. No effort that can be expended upon this will be either misdirected or wasted. Without a clear understanding of it, all else must of necessity be indifferent or insufficient.

The importance of the Sunday school demands from the rector, no matter who is the actual superintendent, personal guidance and inspiring leadership. He, if no one else, must have a clear vision of what the aim of the school is to be. He—and if he does not he cannot expect anyone else to do so—must instil into the whole force not only an understanding of this object but an enthusiastic devotion to it. This side of the question has been discussed so often that it, like the clean rooms, hardly needs emphasizing, and yet do all the clergy, even those interested in their Sunday schools, fully understand just what they are aiming at? Is it to be teaching, or training? Are they seeking to make Christian men and women—in the broad sense in which those words are used in common speech, i.e., men and women who will live honest and upright lives and come to some religious edifice now and again to listen to the sermon or identify themselves with some religious body when they are old enough to choose? Or are they trying to train the boys and girls committed to their care into reverent, loving children of God, members of Christ and inheritors of the kingdom of heaven; into men and women who shall grow up into the nurture and admonition of the Lord, and be faithful to the Catholic Church which God's own Son established on earth, and particularly to that portion of it within which, by the providence of God, they receive the blessings of His sacramental grace? The answer to such questions will determine to no little degree the tendency and tone of the school; but whatever the answer be, there must be some answer if the school is to be effective, whether for or against the Church.

With the purpose of making the school truly a training school for children into loyal life in the Catholic Church, it will surely be found a most effective preparation for that work to call upon the teachers of the school to gather in the church upon some evening before the opening session, and listen to an earnest address upon the spiritual value of that which they are about to undertake; and then upon the first Sunday morning to have them gather together at the Holy Eucharist and make a corporate Communion, and with it make a corporate intercession for their work. Teacher training must not be restricted to the intellectual side of the matter, nor to practical methods to be used in teaching. If there is not a strong spiritual force within the individual teachers, and a deeply spiritual purpose behind them all, it will not fail that the religious tone of the school will be low.

The teacher is not the only one who needs to know what the real spiritual value of the school is. The parents must be interested, not as they are in secular studies but still more, as the lessons to be learned at Sunday school are so much more important than those learned at day school. Here perhaps the best preparatory method, beyond and in addition to the circular spoken of a fortnight ago, is a special sermon on the school in which the subject is put before the parish concretely. It is waste of energy to speak upon the general subject of Sunday schools before the ordinary congregation. What they need, and what they will listen to with intense interest, is the application of general principles and the discussion of the particular needs of their own school. Mr. A. and Mrs. B. want to learn, not what the Sunday schools at large are doing, but what the plans and purpose of the rector are with regard to their own children and those of their neighbors. Then, when their interest is aroused as to the local conditions, it will be possible to broaden them out to the national problems.

A LAST SUGGESTION demands a moment's attention. Let us suppose that all that has been suggested has been done; and the children, well reminded of the day, have assembled into clean

and attractive rooms and have given in their record cards and learned the general plan of their own classes. The children, we said—but not all of them. No school can expect to open with a full enrolment of those in attendance last year. The secretary will make out a list of absentees from last year's roll and of new scholars. Both these classes need prompt attention. The absentees must be sought for at once and personally. At this stage of the work, postcards, letters, and telephones will prove weak rods. Personal visiting and personal interest alone will be of any avail. Some will be found to have left town, others to have moved too far away to come. They should be then put into touch at once with the nearest Church school, and personal effort be made by the old teacher to get them into regular attendance in the new school. Others will have been attracted to other schools. If these are not Church schools, again persistent effort should be made to win them back. Others will be indifferent, and here it is generally the parents who must be interested. So it will be found that each absentee from the first session will be sought after personally, and deliberate efforts be made to keep the boy or girl under the influence of the Church.

The new scholars, too, will need visiting promptly so that they may be made to feel at home in the school, and so that if possible the parents may be won first to interest in their children's regularity and then to attendance themselves at church, and to Baptism and Confirmation.

Success is secure for the Sunday school upon such lines; and where loyalty, devotion, earnestness, and preparation enter into all that are concerned, there the school will be not only a success as a school, but a success as a training school for the Church.

THE LAST SUNDAY EVENING ON THE "TITANIC"

I STOPPED for a moment to read again the day's run and observe our position on the chart; the Rev. Mr. Carter, a clergyman of the Church of England, was similarly engaged, and we renewed a conversation we had enjoyed for some days. It had commenced with a discussion of the relative merits of his University—Oxford—with mine—Cambridge—as world-wide educational agencies, the opportunities at each for the formation of character apart from mere education as such, and had led on to the lack of sufficiently qualified men to take up the work of the Church of England (a matter apparently on which he felt very deeply), and from that to his own work in England as a priest. He told me some of his parish problems, and spoke of the impossibility of doing half his work in his Church without the help his wife gave. I knew her only slightly at that time, but meeting her later in the day, I realized something of what he meant in attributing a large part of what success he had as a vicar to her. My only excuse for mentioning these details about the Carters—now and later in the day—is that, while they have perhaps not much interest for the average reader, they will no doubt be some comfort to the parish over which he presided, and where I am sure he was loved. He next mentioned the absence of a service in the evening, and asked if I knew the purser well enough to request the use of the saloon in the evening where he would like to have a 'hymn sing-song'; the purser gave his consent at once, and Mr. Carter made preparations during the afternoon by asking all he knew—and many he did not—to come to the saloon at 8:30 P. M."

The "hymn sing-song" took place at the appointed time: "After dinner Mr. Carter invited all who wished to the saloon, and with the assistance at the piano of a gentleman who sat at the purser's table opposite me (a young Scotch engineer going out to join his brother fruit-farming at the foot of the Rockies), he started some hundred passengers singing hymns. They were asked to choose whichever hymn they wished, and, with so many to choose, it was impossible for him to do more than have the greatest favorites sung. As he announced each hymn, it was evident that he was thoroughly versed in their history—no hymn was sung but that he gave a short sketch of its author, and in some cases a description of the circumstances in which it was composed. I think all were impressed with his knowledge of hymns and with his eagerness to tell us all he knew of them. It was curious to see how many chose hymns dealing with dangers at sea. I noticed the hushed tone with which all sang the hymn 'For those in peril on the sea.'"

This informal service of praise came to an end at a comparatively late hour: "The singing must have gone on until

after 10 o'clock, when, seeing the stewards standing about waiting to serve biscuits and coffee before going off duty, Mr. Carter brought the evening to a close by a few words of thanks to the purser for the use of the saloon, a short sketch of the happiness and safety of the voyage hitherto, the great confidence all felt on board this great liner with her steadiness and her size, and the happy outlook of landing in a few hours in New York at the close of a delightful voyage; and all the time he spoke, a few miles ahead of us lay the 'peril on the sea' that was to sink this same great liner with many of those on board who listened with gratitude to his simple, heartfelt words. So much for the frailty of human hopes and for the confidence reposed in material human designs."—From *The Loss of the SS. Titanic*, by LAWRENCE BEESLEY.

FORWARD!

A MISSIONARY MARCH

[TUNE: "March of the Men of Harlech."]

Men of God, go take your station,
Go to every tribe and nation,
Preach the gospel of salvation,
Spread the heavenly light!
See the red-cross banner waving,
Millions now for help are craving,
Sin their saddened souls enslaving;
Forward to the fight!

Strike for Christ and heaven!
Let their bonds be riven!
By the fame of Jesus' Name
Strength to each arm given!

By the souls in night immured,
By the cross your Lord endured
By the help divine assured,
Forward to the fight!
In the arms of Satan lying,
See a world for succor crying,
Go, the powers of hell defying;
Forward to the fight!

By Christ's love constrained,
Every shame disdained;
For the cross count all things loss,
A crown shall be obtained!

Christ is King and Captain o'er us,
Every foe must fall before us,
Ours shall be the conqueror's chorus;
Forward to the fight!

Arlington, Mass. JAMES YEAMES.

WORKING WITHOUT WASTE

To USE aright all the time and opportunity that we now waste would for the most of us mean a life of such output as we dare not think is possible. If we could have now available, for example, every minute of time that we have wasted since the first of this year, and draw on that surplus "time account" for all the time we need to do the things that are now being crowded out or sadly postponed, what a wealth of resource it would mean to us! If we should use to its fullest capacity every minute of the time still left to us between now and the close of this year, what a record of accomplishment this would mean! Just such "efficiency engineering" is needed in our personal lives. And there is only one who can achieve it for us: Christ. God is the only unwasting worker. Never an instant has He wasted since time began, nor will He ever waste. The man Jesus during His thirty-three years of perfect human manhood wasted not one moment. To-day Christ our life can, if we let Him, direct and achieve a daily programme for us that shall prevent the awful inroads of waste. When to live is Christ, then to live is to work without waste.—*Sunday School Times*.

WE CANNOT anticipate or analyse the power of a pure and holy life; but there can be no doubt about its reality, and there seems no limit to its range. We can only know in part the laws and forces of the spiritual world; and it may be that every soul that is purified and given up to God and to His work releases or awakens energies of which we have no suspicion—energies viewless, as the wind; but we can be sure of the result; and we may have glimpses sometimes of the process. Surely there is no power in the world so unerring or so irrepressible as the power of personal holiness. All else at times goes wrong, blunders, loses proportion, falls disastrously short of its aim, grows stiff or one-sided, or out of date—"whether there be prophecies, they shall cease; whether there be knowledge, it shall vanish away"; but nothing mars or misleads the influence that issues from a pure and humble and unselfish character.—*Bishop F. Paget*.

THE THIRTEENTH SUNDAY AFTER TRINITY

When men by mutual covenant are bound,
 Attested duly, sealed, and ratified,
 True to the bond unchanged must each abide,
 Howsoe'er to his own loss it may redound;
 And highest monarch, robed and crowned,
 Begirt with ceremony, pomp, and pride,
 With countless legions battled at His side,
 May not to hand-fast pledge be faithless found:

God's covenant of promise, free and full,
 The law long after could not disannul;
 The law condemns; the Promised Seed relieves
 From its stern sentence whoso'er believes;
 Salvation never was of works, but grace;
 For all mankind, not for a single race.

JOHN POWER.

Church Kalendar



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

KALENDAR OF COMING EVENTS

- Sept. 4-8—B. S. A. Convention, Chicago, Ill.
- " 9-14—Conference of Military Chaplains, Los Angeles, Cal.
- " 18—Consecration of the Bishop-elect of South Dakota.
- " 19—Conv. of Miss. Dist. of South Dakota.
- " 25—Vermont Dioc. Conv., Bennington.

Personal Mention

THE REV. C. R. BAILEY of St. John's Church, Taunton, Mass., who has conducted services during the summer at St. Ann's Church, Revere, spent the latter part of August in New Hampshire and Maine.

THE REV. A. H. BARRINGTON, rector of Grace Church, Everett, Mass., has resigned charge of the parish, his resignation becoming effective in November.

THE REV. GEORGE BELSEY of Boerne, Tex., in charge of the work in Kendall county, is in England, taking his first vacation in many years.

THE REV. E. F. BIGLER has resigned the charge of Calvary Church, Columbia, Mo.

THE REV. C. F. BLAISDELL, rector of Trinity Church, Redlands, Cal., has resigned, and on October 1st will become rector of St. Phillip's Church, St. Louis, Mo.

THE REV. SIMON BLINN BLUNT, rector of All Saints' Church, Ashmont, Mass., spent the month of August at Saunderstown, R. I.

THE REV. JOHN A. CHAPIN has resigned the rectorship of Trinity Church, Tilton, N. H., to become associate minister at Holy Trinity Church, Harlem, New York City. Address after September 20, The Washington, 2040 Seventh Ave., New York City.

THE REV. JOSEPH ELLIS, rector of St. Peter's Church, Kerrville, Texas, is spending a few weeks with his mother in his old home in Wales.

THE REV. PRESCOTT EVARTS of Christ Church, Cambridge, Mass., spent the month of August at his old home in Windsor, Vt. During his absence the services at Christ Church were conducted by the Rev. Max Kellner, professor at the Episcopal Theological School.

THE REV. CLIFFORD W. FRENCH, rector of St. Luke's Church, Chatham, N. Y., has resigned, and will become curate at Trinity Church, Mt. Vernon, N. Y., on September 1st.

THE REV. E. J. HALL has resigned as missionary at St. Luke's Church, Valley Park, Mo.

THE REV. JOHN MITCHELL HARPER, vicar of St. Luke's Chapel, Gladstone, N. J., has just been elected president of the Board of Education of that borough.

THE REV. WILLIAM H. HAUPT, Archdeacon of Kansas, has taken up his residence in St. Paul's rectory, Coffeyville, Kansas, and asks that all mail intended for him should be addressed accordingly.

THE REV. CHARLES H. HOLMEAD, curate of St. John's Church, Wilmington, Del., has declined the call to the rectorship of St. John's Church, Camden, N. J.

THE REV. GEORGE H. HOLORAN, rector of Trinity Church, Denver, Colo., is spending his vacation in England.

THE REV. WALTER S. HOWARD has resigned the rectorship of St. James' Church, South Bend, Ind., and has accepted a call to become rector of Christ Church, St. Paul, Minn., where he will enter upon his duties on October 1st.

THE REV. A. GEORGE E. JENNER, for the past two years curate at All Saints' Church, Dorchester, Mass., has resigned and accepted a call to the rectorship of St. Ann's Church, Dorchester, where he will begin his duties about October 1st.

THE REV. E. D. JOHNSTON has resigned the rectorship of St. Phillip's Church, St. Louis, Mo.

THE REV. W. H. JURNEY has retired from the clerical staff of St. Paul's Church, Brooklyn, N. Y.

THE REV. A. W. KIERULFF, assistant at St. Peter's Church, Chicago, and house director of the Butler Memorial House, a social service institution connected with that parish, has accepted a call to become an assistant at St. George's Church, New York City, and has entered upon his work. Address 207 East Sixteenth street.

THE REV. WYTHE L. KINSOLVING has tendered his resignation as rector of Mt. Calvary Church, St. Louis, Mo., the same becoming effective on October 1st.

THE REV. GRANT KNAUFF, rector of St. Katharine's Church, Pensacola, Fla., is spending September in the mountains of western North Carolina. During his absence St. Katharine's is in charge of the Rev. H. W. Ticknor.

THE REV. T. J. LACEY, rector of the Church of the Redeemer, Brooklyn, N. Y., sailed on August 21st on the Austro-Americana *Martha Washington* for a trip to the Mediterranean. He will visit Algiers, Italy, Sicily, Greece, Dalmatia, Hungary, and Servia, and will not return to his parish until late in the fall. This trip was made possible for Mr. Lacey through the generosity of parishioners.

THE address of the Rev. CHARLES SMITH LEWIS is changed to 1535 Central avenue, Indianapolis, Ind.

THE REV. FRANCIS S. LIPPIT, rector of All Saints' Church, Meriden, Conn., is spending his vacation with his family at "The Munnatawket," Fishers' Island, N. Y.

THE REV. CHARLES W. G. LYON, rector of the Church of the Ascension, Salda, Colo., has not accepted a call to the rectorship of the Church of the Ascension, Pueblo, Colo., as has been reported.

THE REV. GEORGE M. MACDOUGALL is in charge of St. Mark's Church, San Antonio, Tex., during the vacation of the rector, the Rev. Phillip Cook.

THE REV. RICHARD MERCER is supplying in Christ Church, San Antonio, Tex., during the absence of the rector, the Rev. John Kidout.

THE REV. C. J. MILLAR has resigned the rectorship of Calvary Church, Louisiana, Mo., his resignation taking effect on September 1st.

THE REV. DR. FRANK H. NELSON of Christ Church, Cincinnati, Ohio, will spend a year in Rome, taking charge of the American Church in that city, while the Rev. Walter Lowrie, rector of St. Paul's Church, Rome, will preach in Christ Church during the same period. The parochial and institutional work will be in charge of the assistant, the Rev. H. Boyd Edwards.

THE REV. W. J. PAGE has had charge of the Church of the Advocate, New York City, during the month of August.

THE REV. JOHN F. PLUMMER, curate at St. Paul's Cathedral, Cincinnati, Ohio, has resigned to accept the rectorship of St. Andrew's Church, Kokomo, Ind. (diocese of Michigan City), where he will begin his new work on September 1st.

THE REV. CANON PURVES of the Cathedral, Cincinnati, Ohio, has returned from Prout's Neck, Maine, and has resumed his duties as vicar of the Cathedral congregation.

THE REV. CANON CHARLES G. READE of Cincinnati, Ohio, has been ill with an attack of auto-intoxication produced by work during the extreme heat in July, and is recovering at the Glendale home of Mr. and Mrs. Mortimer Matthews, where he and his family have spent the month of August.

THE REV. H. E. S. SOMERVILLE of the City Mission, Toledo, Ohio, has been assisting the staff of the Cathedral and City Mission Society of Cincinnati, Ohio, during August.

THE REV. JOHN W. SUTER, who is supplying at the Church of the Epiphany, Dorchester, Mass., during the absence of the rector, the Rev.

Thatcher R. Kimball, is spending the summer at East Gloucester, Mass.

THE REV. H. L. J. WILLIAMS, having returned from England where he took the degree of B. Lit. at Oxford, has entered upon the rectorship of St. Stephen's Church, Milledgeville, Ga., with the charge of missions at Fort Valley, Talbotton, Eatonton, and Sparta.

DIED

KALTENBACH.—Entered into joys of Paradise and in the full Communion of the Catholic Faith, on the Twelfth Sunday after Trinity, at his home, Royersford, Pa., HENRY G. KALTENBACH, beloved husband of Sarah L. Kaltenbach and father of the Rev. Normine H. Kaltenbach.

"Lord, all-pitying Jesu blest,
 Grant him Thine eternal rest."

LYON.—At Brooklyn, N. Y., on August 16, 1912, LOUISA CATHERINE LYON, aged 100 years, three months, and one day.

"At evening time, it shall be light."

MEMORIAL

HARRIET PRESTON REYNOLDS

REYNOLDS.—In loving memory of HARRIET PRESTON REYNOLDS, wife of William Pitt Reynolds and mother of Mrs. David Henry Clarkson, who entered into rest September 1, 1908.

May she rest in peace!

RETREATS

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

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS WANTED—CLERICAL

THE REV. P. OWEN-JONES, now supplying at St. Alban's Church, Olney, Pa., and assisting temporarily at St. Luke's, Germantown, Pa., will be free to accept work temporary or permanent September 6th. Address 115 West Coulter street, Germantown, Pa.

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

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

SOUTHERN PRIEST desires change. Rector present parish six years. References Bishop and others. Address "CONSERVATIVE," care LIVING CHURCH, Milwaukee, Wis.

CAPABLE PRIEST desires parish early in September. Experienced preacher. "PRESBYTER," care LIVING CHURCH, Milwaukee Wis.

YOUNG, capable priest, about to be married, desires parish. The East preferred. "WILMINGTON," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

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

WANTED.—In suburb of Chicago, a competent organist and choirmaster by September. Must be of good habits and good disciplinarian. Boy and men choir. Salary to start \$600. Good opening for piano teacher. Address "F. J.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

DR. A. MADELEY RICHARDSON, having accepted educational work near New York, will be prepared to take important Church appointment in that city on October 1st. Dr. Richard-

son is ready to provide music equal to what he gave at Southwark Cathedral for twelve years. References to the Lord Bishop of Winchester, Farnham Castle, England; to the Bishop of Rhode Island, Providence, R. I.; and to the Rev. Dr. Manning, Trinity Rectory, New York. Address, NEWPORT, R. I.

EXPERIENCED ORGANIST and choirmaster desires appointment. Very successful boy-choir trainer. Excellent testimonials. Recitalist. Communicant. Address "G. R.," care LIVING CHURCH, Milwaukee, Wis.

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

POSITION WANTED as Housemother or Supervising Housekeeper in a Boys' School, by a widow with three sons. Address "CHURCHWOMAN," care LIVING CHURCH, Milwaukee, Wis.

POSITION as Parish Visitor, or manager of small institution. Experienced in both. Miss C., care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED as chaperon or companion housekeeper. Address "L. I. W.," Box 6, Gibbsboro, N. J.

STENOGRAPHIC position desired. Address "EXPERIENCED," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—An Anglican clergyman writing to sixty eminent organists east and west found the great weight of advice received was for Austin Organs. That Austin is the leading organ maker of America seems now undisputed. Many large organs now building. Same relative care on smaller instruments. Twelve organs for Episcopal Churches now building or being erected. AUSTIN ORGAN COMPANY, Hartford, Conn.

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

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

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

INTERNATIONAL CHOIR EXCHANGE AND CLERICAL REGISTRY

PARISH ORDERS for CLERGYMEN or for ORGANISTS and CHOIRMASTERS promptly taken care of. Substitute work a specialty.

CATHEDRAL trained ORGANISTS from England will arrive this month and following months. Address, 111 Newark Avenue, Jersey City, N. J., or 147 East 15th street, New York City.

HEALTH RESORTS

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

BOARDING HOUSE FOR GIRLS—NEW YORK

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

TRAVEL

LADY well-accustomed to European travel, and thoroughly acquainted with the art treasures of the old world, purposes taking a very limited, select party for a nine months' tour of Spain, Greece, Italy, Germany, Belgium, France, and the British Isles. The party will leave New York early next January. References given and required. For further particulars apply to L. B. T., care THE LIVING CHURCH, Milwaukee.

INFORMATION WANTED

CHURCHWOMAN of many years experience as principal, who has traveled extensively, wishes to know of a locality needing a private school for girls. Address "GIRLS' SCHOOL," care LIVING CHURCH, Milwaukee, Wis.

APPEALS

EPHPHATHA APPEALS

Prayers and offerings are desired for the work among the Deaf in the Northwestern District on the Twelfth Sunday after Trinity, which falls on August 25th. Copies of the Year Book, embodying the statistics, official acts, etc., of the work, may be sent upon request. Rev. GEORGE FREDERICK FLICK, Missionary, 214 East Fifty-fifth Street, Chicago, Ill.

THE BOARD OF MISSIONS.

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

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."
Last year

THE BOARD OF MISSIONS

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, six and nine-tenths per cent. of the amount of money passing through its treasury. Leaflet No. 958 tells the story. It is free for the asking. Address

THE SECRETARY,

281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—\$1.00 a year.

NOTICES

PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

On July 24th, after wide and strenuous appeals, we were, at last, able to make the July 1st quarterly payments to about 550 Old and Disabled Clergymen, Widows and Orphans.

Would that we could publish hundreds of letters disclosing real conditions.

The need is as real as if there had been fire, flood, or famine.

Laymen constantly write: "Our Bishops and clergy are responsible for this shameful condition of things in the Church by their failure to make the work known. How can they expect the lay people to take an interest when they themselves are so timid and indifferent?"

We need \$30,000 each quarter.

We are only the Church's agents. SHALL YOUR NATIONAL AGENCY DEFAULT?

THE OCTOBER QUARTERLY PAYMENT MUST BE PROVIDED DURING MONTHS WHEN NO CHURCH OFFERINGS ARE MADE.

Will you be one of 1,000 Churchmen to subscribe \$30 per quarter or \$120 annually?

This plan already has the approval, by a subscription, of some of the most careful and conservative bankers, financiers, and lawyers of the Church.

Be one of this Honor Roll of men and women who will quietly and effectively, and with less expense, and anxious appeal, provide, to the glory of God and in loving appreciation of the labor of His servants, the amount necessary.

The plan reads: "G. C. R. F. \$120 x 1000 UNDERWRITERS."

For full and convincing information send postal.

GENERAL CLERGY RELIEF FUND,

ALFRED J. P. McCLURE, Treasurer,

The Church House, Philadelphia, Pa.

THE AMERICAN CHURCH UNION

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

BROTHERHOOD OF ST. ANDREW

(FOUNDED IN 1883)

President, EDWARD H. BONSALE

General Secretary, HUBERT CARLETON, D.C.L.

OBJECT—The spread of Christ's Kingdom among men and boys by means of definite prayer and personal service on the part of its members. The Brotherhood aims to intensify and make real all Church work among men and boys.

The twenty-seventh Annual Convention will be held in the buildings and grounds of the University of Chicago, September 4 to 8, 1912. To this Convention all Churchmen are earnestly invited. For particulars regarding the Convention or the general work of the Brotherhood, address the

BROTHERHOOD OF ST. ANDREW

Broad Exchange Building, BOSTON, MASS.

INFORMATION AND PURCHASING BUREAU

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

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

FOR LITTLE CHILDREN

An exceedingly attractive little booklet for young children is *The Child's Desire* and Other Poems. It is bound in a stiff paper, white cover, stippled, and a picture of "Suffer Little Children to Come Unto Me" printed in colors, red and blue line border. The first poem is "I think when I read that sweet story of old." There are eight of the sweet childhood hymns, ending with "The Lamb"—

"Little lamb, who made thee?

Dost thou know who made thee?

Gave thee life, and bade thee feed

By the stream and o'er the mead?"

The booklet retails for 5 cents (6 cents single copy postpaid). When wanted in quantities, 50 cents per dozen. We commend it to mothers with little children and to teachers of primary classes. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

MOWBRAY'S JUVENILES

A Series of Historical Stories of Great Interest. New editions and new books. All handsomely bound:

Roses of Martyrdom. Stories of the "Noble Army of Martyrs," for Children. By C. M. Cresswell. 8 Illustrations in Color. \$1.00; by mail \$1.12.

The Doomed City; or *The Last Days of Durocina.* A Tale of the Anglo-Saxon Conquest of Britain and the Mission of Augustine. With 9 Illustrations. 4th edition. By the late Rev. A. D. Crane. \$1.00; by mail \$1.12.

The Last Abbot of Glastonbury. A Tale of the Dissolution of the Monasteries. 7 Illustrations. By the late Rev. A. D. Crane. \$1.00; by mail \$1.10.

The Two of Them Together. A Tale About Africa of To-day. By the Rev. Arthur Shearly Cripps. 6 Illustrations in Color. \$1.00; by mail \$1.10.

A Brotherhood of Heroes. Being Memorials of Charles, George, and William Napier. 4 Illustrations in Color. \$1.40; by mail \$1.50.

The Dragon of Wessex. A Story of the Days of Alfred, A. D. 871. By the Rev. Percy Dearmer. \$1.40; by mail \$1.55.

A Child's History of Westminster Abbey. Illustrated. By Agatha G. Twining. \$1.40; by mail \$1.50.

The Founders of Westminster Abbey. Water Color Drawings. By Henry Troutbeck. 80c; by mail 86c.

Our Kings and Westminster Abbey. Being a Revised and Abridged Edition of Child's History of Westminster Abbey. By Agatha G. Twining. 33 Illustrations. \$1.00; by mail \$1.12.

The Greater Triumph. A Story of Osborne and Dartmouth. 7 Illustrations. A naval story of great interest. By Archibald K. Ingram. \$1.00; by mail \$1.10.

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THE CHURCH AT WORK

BROTHERHOOD CONVENTION PROGRAMME

WEDNESDAY, SEPTEMBER 4TH.

11:00 A. M. to 1 P. M.—Meeting of the National Council.
 8:00 to 9:30 P. M.—Quiet Hour. Rev. W. Russell Bowle, rector St. Paul's Church, Richmond, Va.

THURSDAY, SEPTEMBER 5TH
Inspiration—The Bible

7:30 A. M.—Celebration of the Holy Communion. Short address by the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago.

8:15 A. M.—Breakfast in University Commons.

9:00 to 9:55 A. M.—Daily Institutes.

1. A Programme of Work for the Senior Chapter.

George H. Randall, Associate Secretary, Boston.

2. A Programme of Work for the Junior Chapter.

W. A. Cornelius, National Council Member, McKeesport, Pa.

10:00 to 10:30 A. M.—Full meeting of Convention for Prayer.

"The Practice of the Presence of God" (as outlined in the Bible).

Very Rev. Edmund S. Rousmaniere, D.D., Dean of St. Paul's Cathedral, Boston.

10:35 to 11:30 A. M.—Organization: Election of Officers; Addresses of Welcome.

11:35 to 12:00 M.—Address: "The Message of the Men and Religion Forward Movement to the Brotherhood."

E. H. Bonsall, President of the Brotherhood of St. Andrew in the United States, Philadelphia.

12:05 to 12:30 P. M.—Daily Question Box.

Hubert Carleton, General Secretary, Boston.

12:30 P. M.—Luncheon in University Commons.

1:30 to 2:00 P. M.—Preliminary Meeting for Juniors.

Rev. F. H. Sill, Order of the Holy Cross, Kent, Conn.

2:00 to 3:30 P. M.—First General Brotherhood Conference.

"The Use of the Bible."

By the Brotherhood Man for his Up-building.

Paul M. Paine, the *Post-Standard*, Syracuse, N. Y.

By the Brotherhood Man and Chapter in Winning Others.

Professor C. S. Baldwin, Columbia University, New York.

3:35 to 4:30 P. M.—Daily Institutes.

How to Organize and Develop the Boys' Work in a Parish.

Dr. John Wilkinson, Jr., Director St. Paul's Memorial Chapter.

How to Organize and Develop the Men's Work in a Parish.

G. Frank Shelby, Western Secretary, Denver, Colo.

6 P. M.—Dinner in the University Commons.

7:15 P. M.—Twilight Meeting in University Quadrangle.

"Inspiration from the Bible."

Rev. D. L. Ferris, rector Christ Church, Rochester, N. Y.

8 P. M.—Public Meeting.

"The Bible in the World To-day."

Rev. Dr. William Harman van Allen, rector Church of the Advent, Boston.

Rev. James S. Stone, D.D., rector St. James' Church, Chicago.

FRIDAY, SEPTEMBER 6TH

Preparation—Prayer

7:30 A. M.—Holy Communion.

8:15 A. M.—Breakfast in University Commons.

9:00 to 9:55 A. M.—Daily Institutes.

1. A Programme of Work for the Senior Chapter.

George H. Randall, Associate Secretary, Boston.

2. A Programme of Work for the Junior Chapter.

W. A. Cornelius, National Council Member, McKeesport, Pa.

10:00 to 10:30 A. M.—Full Meeting of Convention for Prayer.

"The Practice of the Presence of God" (through constant prayer).

Very Rev. Edmund S. Rousmaniere, D.D., Dean of St. Paul's Cathedral, Boston.

10:35 to 11:30 A. M.—Business Session.

11:35 to 12 M.—Address:

"The Significance of the Week of Prayer." Courtenay Barber, Chicago, Second Vice-President, Brotherhood of St. Andrew in the United States.

12:05 to 12:30 P. M.—Daily Question Box.

Hubert Carleton, General Secretary, Boston.

12:30 P. M.—Luncheon in University Commons.

2:00 to 3:30 P. M.—Second General Brotherhood Conference.

"The Corporate Communion."

Rt. Rev. A. S. Lloyd, D.D., President Board of Missions, New York.

Opened by address and followed by two practical talks.

A. E. Barlow, Newark, N. Y., member of the National Council.

J. A. Birmingham, General Secretary, Brotherhood of St. Andrew in Canada.

3:35 to 4:30 P. M.—Daily Institutes.

How to Organize and Develop the Boys' Work in a Parish.

Dr. John Wilkinson, Jr., Director St. Paul's Memorial Chapter, Philadelphia, Pa.

How to Organize and Develop the Men's Work in a Parish.

G. Frank Shelby, Western Secretary, Denver, Colo.

4:35 to 5:30 P. M.—Sectional Conferences.

1. Business Methods in the Brotherhood Chapter.

J. A. Birmingham, General Secretary Brotherhood of St. Andrew in Canada.

2. Rescue Missions.

Rev. J. J. D. Hall, Galilee Rescue Mission, Philadelphia.

3. The Brotherhood Man's Relation to Social Service Agencies.

H. D. W. English, Pittsburgh, First Vice-President of the Brotherhood of St. Andrew in the United States.

6:00 P. M.—Dinner in University Commons.

7:15 P. M.—Twilight Meeting in University Quadrangle.

"Preparation for Service" (through Prayer).

Rev. F. H. Sill, O.H.C., Kent, Conn.

8:00 P. M.—Public Meeting.

"What the Brotherhood Has Accomplished."

Hubert Carleton, M.A., D.C.L., General Secretary Brotherhood of St. Andrew in the United States.

"The Present Opportunity."

Rev. John Henry Hopkins, D.D., rector Church of the Redeemer, Chicago.

This meeting to be devotional, including especially set thanksgivings as well as intercessions.

SATURDAY, SEPTEMBER 7TH

Consecration

7:30 A. M.—Holy Communion.

8:15 A. M.—Breakfast in University Commons.

9:00 to 9:55 A. M.—Daily Institutes.

1. A Programme of Work for the Senior Chapter.

George H. Randall, Associate Secretary, Boston.

2. A Programme of Work for the Junior Chapter.

W. A. Cornelius, National Council Member, McKeesport, Pa.

10:00 to 10:30 A. M.—Full Meeting of Convention for Prayer.

"The Practice of the Presence of God" (including especially Consecration).

Very Rev. Edmund S. Rousmaniere, D.D., Dean of St. Paul's Cathedral, Boston.

10:35 to 11:30 A. M.—Final Business Session.

11:35 to 12:00 M.—Address:

"The Call to Higher Service."

Rev. F. H. Sill, O.H.C., Kent, Conn.

12:05 to 12:30 P. M.—Daily Question Box.

Hubert Carleton, General Secretary, Boston.

12:30 P. M.—Luncheon in University Commons.

3:00 to 5:00 P. M.—St. James' Church, the Birthplace of the Brotherhood.

"A New Consecration."

Edward H. Bonsall, Philadelphia, President Brotherhood of St. Andrew in the United States.

Rt. Rev. Frederick Courtney, D.D., rector St. James' Church, New York.

7:15 P. M.—Twilight Meeting in University Quadrangle.

"Consecration to Service."

H. D. W. English, First Vice-President Brotherhood of St. Andrew in the United States, Pittsburgh.

8:00 P. M.—Preparation for Annual Corporate Communion.

Rt. Rev. R. H. Weller, D.D., Bishop Coadjutor of Fond du Lac.

SUNDAY, SEPTEMBER 8TH

7:30 A. M.—Annual Corporate Celebration of the Holy Communion.

Rt. Rev. William E. Toll, D.D., Bishop Suffragan of Chicago, Celebrant.

(Reading of Names of Memorial Record at this Service.)

11:00 A. M.—Addresses in City Churches by Laymen, on "Work for Laymen."

2:30 to 3:45 P. M.—General Conference for all Seniors and Juniors.

"How to Lead Outside Boys Into the Church."

"How to Lead Inside Boys Further In."

"How to Make Our Prayers Count."

Ira D. Buck, Jr., Redeemer Junior Chapter, Chicago.

(General Discussion.)

4:00 P. M.—Public Mass Meeting in Handel Hall.

"Christ and the Republic."

Raymond Robbins, Chicago.

Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago.

7:15 P. M.—Twilight Meeting in University Quadrangle.

"Follow Me."

Rev. W. Russell Bowle, rector St. Paul's Church, Richmond, Va.

8:00 P. M.—Final Service.

Charge to the Brotherhood.

Rt. Rev. A. S. Lloyd, D.D., President of the Board of Missions.

SUNDAY SCHOOL INSTITUTE AT SALEM, VIRGINIA

AN INTERESTING Sunday School Institute was held at St. Paul's Church, Salem, Va., on two days of last week, and was well attended by workers from the counties adjacent. The Rev. Dr. Mitman, Educational Secretary for the Third Department, was able to be present and to speak. Other speakers included Professor J. M. McBryde of Sewanee, the Rev. R. B. Nelson of Blacksburg, Mr. Julian Ruth-erford of Roanoke, Mr. T. M. Terry of Lynchburg, and the Rev. Edwin R. Carter of Lynchburg. The former officers were elected.

THE DEPOSITION OF REV. CHARLES S. LESTER

THE DEPOSITION from the ministry of the Rev. Charles S. Lester, sometime rector of St Paul's Church, Milwaukee, has recently been noted in these columns without comment. More or less discussion has, however, appeared in the daily papers with respect to the matter and various interviews have been published. Bishop Webb now asks to have the following signed statement made public:

"As there has been a great deal of very unfair criticism of Mr. Charles S. Lester, in connection with his deposition, I wish to state that over two years ago he asked me to depose him. I tried to dissuade him from pressing his request, and kept putting off any action in the case. I knew that his deposition would be misunderstood by some people and my action by others.

"About a year ago he again pressed the request and said that he thought of publishing a book that he ought not to publish as a clergyman of the Church.

"I then promised to depose him, and suspended him for six months as the canon requires.

"Mr. Lester's whole action was exceedingly honorable, and however one may regret

his deposition, he did what any gentleman would wish to do under the circumstances.

"At the time of his deposition I had not seen his book, and I was in no position to make any statements about it.

"No action that I ever take is to me more sad than the deposition of a priest, and Mr. Lester's well-known ability, his years of hard work in the ministry, his age and influence, made it all the more a grief to me.

"WM. WALTER WEBB,
"Bishop of Milwaukee."

BISHOP JOHNSTON IN MICHIGAN

THE BISHOP OF WEST TEXAS is spending the summer in northern Michigan, seeking restoration to health. Favorable reports are received from him. The ecclesiastical authority of the diocese during his absence has been formally transferred to the Standing Committee, the Rev. Dr. James T. Hutcheson (San Antonio), president.

SON OF BISHOP GREGG DIES

THE RECENT DEATH at his long-time home in Luling, Texas, of David Gregg, brings from Bishop Johnston a beautiful tribute in the *Church News*. The departed Churchman was a son of the first Bishop of Texas, the Rt. Rev. Dr. Alexander Gregg.

TEXAS PRIEST MARRIED

THE REV. WILLIAM WESLEY DAUP, rector of St. Andrew's Church, Bryan, Texas, was married to Miss Ada Howard in Trinity Church, Fort Wayne, Ind., on August 19th. The service was followed by a nuptial Eucharist sung by the choir. The Bishop officiated.

BISHOP OF NEWARK COMMENDS LABOR SUNDAY

BISHOP LINES has sent out a letter to the clergy of his diocese asking that "there should be in our churches on Sunday, the eve of Labor Day, wise and sympathetic reference to the day and that for which it stands in life, especially, of our industrial communities. The propriety of making reference to Labor Day on Sunday, September 1st, is commended to your respectful consideration."

A NOVENA FOR THE RELIGIOUS LIFE

A NUMBER of Religious Communities and others interested in the development of the monastic life in the American Church have arranged to keep a Novena for the establishment of the Cloistered Religious Life in America from September 8th to 14th. The prayers appointed to be said daily are as follows:

Veni Creator (Hymn 289). Our Father. Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

O Lord Jesus Christ, who when Thou camest to Thy Father's House found the Blessed Anna who departed not from the temple, but served God with fastings and prayers night and day: raise up, we beseech Thee, many souls in Thy Church for the life of prayer; and withdrawing them from the distractions of the world, give them of Thy loving kindness the opportunity to pour out their hearts continually to Thee in praise and intercession, Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

Adorable Saviour, Who didst love solitude, we beseech Thee inspire the hearts of Thy chosen ones with the love of retirement, so that, withdrawn from the tumult of the world, they may hear Thy voice in the silence of creatures, and faithfully correspond with

the whisperings of Thy Heart and the inspirations of Thy love; who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

RECTOR CALLED TO WORCESTER

THE PARISH of All Saints', Worcester, Mass., has called to the rectorship the Rev. Lewis Gouverneur Morris, now rector of St. John's Church, Los Angeles, Calif., who has been spending part of his vacation in charge of the parish. Mr. Morris accepted the temporary appointment when the Rev. Dr. Fosbroke had been called to the rectorship and when it was supposed the vacancy had thus



REV. LEWIS G. MORRIS.

been filled. Dr. Fosbroke, however, declined the call.

Mr. Morris was born in Stillwater, Minn., August 4, 1873, and traces his descent directly through the line of oldest sons to Lewis Morris, the signer of the Declaration of Independence. His parents died in his early childhood and he spent much of his boyhood at the historic Morris homestead in Otsego county, N. Y. He was educated at St. Stephen's College and at the General Theological Seminary, and was ordained deacon in 1897 by the present Bishop of Albany, and priest in 1898 by the late Bishop Gilbert of Minnesota. He began his ministry as curate in the Church of St. John the Evangelist, St. Paul, after which he was rector for a short time of Christ Church, Pittsford, N. Y., and afterwards for five years of Christ Church, Oswego, N. Y. His present rectorship in Los Angeles began in 1905. Mr. Morris was married on April 25, 1900, to Miss Ruth Myers of St. Paul, daughter of W. F. Myers, now of Milwaukee.

MEMORIALS AND OTHER GIFTS

DURING the mid-day service, Sunday, June 30th, a very handsome memorial window (the third since November 1st), was unveiled and blessed in St. John's church, Oneida, N. Y., by the rector, the Rev. William Russell McKim. The window is the gift of Mr. A. B. French as a memorial to his wife and was unveiled by Mrs. F. R. Lenox, a niece of Mrs. French. The window is executed in the English painted antique style, and in design and character the artist has adhered faithfully to those principles which marked in the 13th and 14th centuries the highest development of the art of stained glass. The style is not pictorial, but decorative, adapted to the requirements of this church. The earthly life of the second Person of the Godhead, revealed by the Old Testament prophets, begins in the

moment here pictured, "The Annunciation as foretold by Isaiah, "Behold a virgin shall conceive, and bear a son," and as written of by St. John the Evangelist, "And the Word was made flesh, and dwelt among us." The subject has been mystically treated as the expressive symbol of the "Incarnation of the Deity." Gabriel, the angel-messenger is shown in richly embroidered priestly robes, scepter in hand, as he announces to the Virgin, the "highly favored," "*Ave Maria gratia plena*," which has been inscribed on the scroll. In medallions, mystically introduced, are figures of Moses, who beheld the burning bush "which burned with fire and was not consumed," and Gideon, on whose fleece descended the dew of Heaven, while all the earth beside was dry. The architectural treatment at the base contains the monogram of Mary, crowned, and the lily (*fleur-de-llys*), emblem of purity, and also the inscription: "To the glory of God and in memoriam, Kate Ellenette French, 1841-1911."

TRINITY CHURCH, Ossining, N. Y., has recently received as a memorial of Miss Mary Haviland, for many years an active member of the parish, a set of embroidered green brocade hangings, comprising an altar super-frontal, pulpit, and litany desk frontals, burse and veil, stole and Bible markers. The designs are Celtic, adapted from ancient stone crosses, or the illuminated manuscripts of the Irish monks. The coloring is the same as that used in the illuminations, giving an iridescent and jewelled effect. In the centre of both burse and veil is a gold boss studded with peridots.

STUDYING SUNDAY SCHOOL WORK

THE SOUTHERN OHIO Sunday School Commission through its Field Secretary, Canon Reade, has sent out a set of questions to the rectors and missionaries of the diocese, seeking to find the conditions of the Sunday schools. Out of seventy-five sets of questions sent out, forty-five have been returned with more or less complete replies, the general trend of which seems to be that the work of the commission is of vital interest and much is to be done to bring the average school to a higher condition of effectiveness.

PARISH HOUSE IN SAN ANTONIO

THE NEW and additional parish house for St. Mark's Church, San Antonio, Texas, is under construction, the contractors promising its completion by November.

SETTLEMENT WORK IN GEORGIA

ST. MARY'S MISSION in the Gate City Mills, near College Park, Atlanta, is growing wonderfully, in charge of the Rev. C. K. Weller, aided by two devoted mission workers, Mrs. Macklan and Miss Ethel Macklan, who came this spring from Atlantic City and are devoting their lives to these children of the mills. As a result of a sermon, with stereopticon illustrations, on the life of our Lord, by the Rev. Mr. Weller, there were eighteen baptisms the following week, and seven following shortly afterwards, making a very remarkable record in the Church's progress, the past few weeks. A kindergarten is maintained, and nursing among the sick, and the mission house is the centre of many forms of service and entertainment for young and old. The Church's services are maintained and rendered with all the ornateness and Churchliness of its beautiful ritual. This mission of only two years' growth has already won from among the humble mill workers a young man who will shortly begin his studies for Holy Orders. A settlement house, with partitioned-off chapel, has been built, and also a beautiful little modern home for the settlement workers. And this on such a few

hundred dollars that it seems almost a miracle of faith on the part of the devoted priest in charge who inaugurated it.

In the Settlement House of the Good Shepherd, La Grange, in charge of the Rev. Henry D. Phillips, a chapel accommodating fifty people has been arranged and suitably equipped. This is a great gain to the corps of nurses, teachers, and students. The Holy Communion is celebrated every Wednesday morning.

NEW CHURCH ON LONG ISLAND

ON SUNDAY afternoon, August 18th, Bishop Burgess broke ground on Main Street, Southampton, Long Island, for the new St. John's Church; being assisted by Archdeacon William Holden, and by the Rev. Messrs. S. C. Fish, O. F. R. Treder, F. V. Baer, and E. C. Chorley. The choir consisted of choristers from the parishes at Bridgehampton, Easthampton, and Sag Harbor. Over 200 persons were in the congregation. In the course of his address the Bishop announced that he had \$1,500 at his disposal, and that he was able to add this amount to the building fund. It is understood that, including this sum, the fund now amounts to \$6,500, and that the new church, to be of brick or tile, will cost about \$10,000. This promising movement is the result of Mr. Fish's missionary labors at Southampton among the village people, and has no connection with the summer services at the "Dune" church near the sea-shore.

BISHOP GRAFTON'S CONDITION

THE CONDITION of the venerable Bishop of Fond du Lac is again very critical. He suffers great pain, but rests quietly much of the time. The long standing disease (diabetes), that developed rapidly last May, when it seemed that the end was near, yielded to treatment in June and July and recovery seemed possible. It has again made rapid progress during the past ten days and the attending physicians give no hope of recovery. There is absorption with resultant high temperature and rapid pulse.

On Friday of last week, the Bishop had a bad chill and for a time it seemed as though he would not come out of it. It passed off, however, and his condition was more nearly normal the next day. At latest reports before going to press his condition was unchanged.

DEATH OF JOHN WIRT RANDALL

THE HON. JOHN WIRT RANDALL, distinguished as a lawyer, banker, author, and Churchman, died on August 16th at the home of his son-in-law, at Roland Park, Baltimore, Md., in the 68th year of his age. He had been in failing health for several months and his death had been expected almost momentarily for about ten days. He was removed from his home in Annapolis several weeks ago in order to be near his physicians. He was a member of a Maryland family distinguished in State and Church for one hundred and fifty years. Mr. Randall was a graduate of St. John's College, Annapolis, and of the Law School of Yale University. He began the practice of law in his native city, Annapolis, and for several sessions represented Anne Arundel county in the state senate. He was president of the board of visitors and governors of St. John's College, vice-president of the Civil Service Reform Association in Maryland, and for many years president of the Farmers' National Bank of Annapolis. He was a member of the Maryland Historical Society, and his writings include many notable addresses and monographs on historical events connected with the early history of the state and Church. As a Churchman none was more highly respected and honored in the diocese than he. He was one of the leaders in the diocesan convention

and was chosen to represent the diocese as a delegate to the General Convention since 1901, and was also the first to occupy the position of historiographer of the diocese. When, at the last convention, laymen were for the first time admitted to the Standing Committee, Mr. Randall was one of the first to be elected to that body. He was a life-long member of old St. Anne's Church, in Annapolis, of which he had been a vestryman and the treasurer for twenty-five years. He is survived by a widow and four children. The funeral took place from St. Anne's Church on August 19th, Bishop Murray, assisted by the Rev. Percy F. Hall and the Rev. Joseph P. McComas, D.D., rector of the parish, officiating.

CHANCEL GIFTS AT SAG HARBOR COMPLETED

ON SUNDAY MORNING, August 18th, at Christ Church, Sag Harbor, Long Island, the Rev. Francis Vinton Baer, rector, preached an



SANCTUARY WINDOW,
CHRIST CHURCH, SAG HARBOR, L. I., N. Y.

appropriate and impressive sermon, and conducted a service of Benediction on the occasion of the unveiling of the sanctuary window. This service was a memorable one in the history of Christ Church, as it marked the completion of the chancel presented, in memory of her father, Marmont B. Edson, by Mrs. James Herman Aldrich of New York, whose summer residence is at North Haven, Sag Harbor, and whose husband, the senior warden of the parish, is the donor of the parish house recently dedicated. The altar, lectern, pulpit, and organ included in her gift had already been set up, and the new window above the altar comes fittingly to crown love's offering of this beautiful chancel in memory of a devout and generous layman whose benefactions to the Church Missions House and other enterprises of the Church at large will not soon be forgotten.

The central and dominant figure in the window represents our Lord in the act of calling James and John. These disciples are just leaving their nets. In the opposite panel Andrew and Peter, previously called, are standing at attention, each leaning on a pilgrim staff. The rich color effects have been produced by using two or three thicknesses of glass composed of many hundreds of pieces, some being of American manufacture and others specially made in Europe. The window has been made at the New York studios of Messrs. J. & R. Lamb under the supervision of Mr. Frederick Stymetz Lamb, and Mrs. Aldrich has manifested her interest by giving personal attention to details during the progress of the work.

PRIEST IS RESTORED

THE BISHOP OF CHICAGO has terminated the sentence of deposition pronounced several years ago upon the Rev. John B. Haslam, priest. He was one of those who entered the Roman communion after the General Convention of 1907, but soon discovered his mistake, made his submission to his Bishop, and entered upon the canonical probation required before restoration.

There was great joy at Nashotah on the Tenth Sunday after Trinity when the Rev. J. B. Haslam, who, under Canon 34, had been debarred from exercising his ministry, appeared at the mid-day service vested for the celebration of the Holy Eucharist. He was attended in the chancel by the Very Rev. E. A. Larrabee, D.D., Dean of the Seminary, and there was a goodly congregation. The notice of his restoration had been received the previous day. The three years of his term of probation Fr. Haslam has passed bravely and faithfully in very useful work as an instructor at Nashotah House.

REGISTRY FOR STUDENTS IN BOSTON

THE GREAT number of students who flock to Boston each autumn has led to the opening of the "Boston Coöperative Registry for Students" as a means of helping young women students to secure board, lodging, and right environment. This registry is housed in five different places in the city, each of which has information as to suitable places in its own section. These, at which inquiry may be made by letter or by personal call, are as follows:

The Women's Educational and Industrial Union, 264 Boylston street. Hours, 8:30-9 A. M., 11 A. M.-1 P. M., 3-4 P. M. Rooms, West End and Back Bay districts and suburbs.

The Young Women's Christian Association, 40 Berkeley street. Hours, 7 A. M.-9 P. M. Boarding home. Rooms in South End.

The Boston Students' Union, 81-83 St. Stephen street. Hours, 11 A. M.-2 P. M. Club House with board. Rooms in Fenway district, near Huntington and Massachusetts avenues.

Trinity Church Parish House, Clarendon street, near Boylston. Hours, 11 A. M.-12 M., during September and October. Rooms on St. Botolph and adjoining streets.

AN ASSOCIATION OF DEAF-MUTES

A CONVENTION, which was attended by over one hundred deaf-mutes of Virginia, was held in Richmond, Va., on August 13th, 14th, and 15th, under the auspices of the Old Dominion Association of the Deaf. The object of the association is to promote the mental, moral, and spiritual welfare of the thousands of deaf-mute people in Virginia. The Rev. Oliver J. Whildin, General Missionary to the deaf-mutes in the South, attended the meetings and was elected an honorary member of the association.

ATTEMPT TO BURN RECTORY AT WESTFIELD, N. Y.

FIREBUGS made a bold attempt to burn two residences in Westfield a few nights ago, the houses being St. Peter's rectory (the Rev. Frederick W. Burge, rector), and that of Mrs. George Harris, next door. Bundles of rags saturated with oil were placed under the verandas of both homes, but only those under the latter house were ignited. Fortunately a passer-by discovered the smoke and so prevented what otherwise might have been a serious conflagration.

FIRE IN CHURCH HOSPITAL AT BOISE, IDAHO

A FIRE broke out in St. Luke's Hospital, Boise, Idaho, on Thursday, August 8th, about 10 o'clock A. M. The fire department acted promptly and did their work well, but were

for a time unable to locate the fire. Finally it was extinguished. The doctors, nurses, and attendants all did good work. There were about fifty patients in the hospital, but the work of extinguishing the fire was so quietly done that many of them did not know of it.

While the hospital was insured, it would greatly help the Bishop of Idaho if he had sufficient funds while repairs are being made to improve and make more fireproof this valuable hospital.

RICHMOND (VA.) ASSEMBLY OF THE B. S. A.

THE MID-SUMMER meeting of the Richmond Assembly of the Brotherhood of St. Andrew was held in the parish hall of Emmanuel Church, Richmond, Va., August 19th. The attendance was large, nearly all of the churches in and about the city being represented by good delegations. Devotional services were conducted by the chaplain, the Rev. John Moncure, D.D. Addresses of welcome were made by the Rev. E. E. Osgood, rector of Emmanuel Church, and by Mr. Thomas P. Bryan. Mr. Charles P. Newell, president of the Assembly, responded.

The address of meeting was made by the Rev. David H. Lewis of Grace Church, Richmond, his subject being "Consecrated Manhood, or Strength to Meet a Crisis." Mr. B. F. Finney, southern traveling agent of the Brotherhood, was also one of the speakers.

WYOMING PARISH UNDERTAKES INSTITUTIONAL WORK

THE PARISH HOUSE activities of St. Mark's Church, Cheyenne, Wyo., have taken on new life as the result of the arrival of the new physical director and general overseer of the institutional work in the person of Professor Earl Wright. Mr. Wright graduated from the Colorado University last spring, where he was for the past three years assistant physical director of the University. As there is no Y. M. C. A. in the city, the rector of the parish has turned the lower floor of the parish house over to the young men of the town and will carry on an institutional work similar to that of the Y. M. C. A., only on broader lines. Classes will be organized in September for the business men, the young men, the boys, and the girls of the city. The gymnasium equipment has already arrived and is

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now being used. Reading rooms and pool and billiard rooms have also been fitted up.

The Rev. George Davidson, the rector of the parish, has recently returned from Chicago, where he spent the month of July doing special work in sociology and in the study of the psychology of religion at the summer school of the Chicago University. During the Sundays of July he supplied the services at the Church of the Atonement, Edgewater, in the absence from the city of the rector, the Rev. C. E. Deuel.

DEATH OF REV. G. W. SIMPSON

THE REV. GEORGE W. SIMPSON, M.D., was found sitting in a chair in his study dead, at his home in Baltimore, Md., on Sunday afternoon, August 18th. He had been suffering from heart disease for the past year, but his condition was not regarded as serious. Dr. Simpson was born in Baltimore in 1841, where he received his preliminary education, and where he received his medical degree from the College of Physicians and Surgeons. After practising medicine for some years in York, Pa., he was appointed a chaplain in the United States army. He was ordained to the diaconate on November 1, 1889, by the Rt. Rev. James S. Johnston of West Texas, and to the priesthood on November 3, 1889, by the same Bishop. He served in the army until 1894, when he was retired because of disabilities incurred in the service. After his retirement he made his home in York, Pa., for some years, where he resumed the practice of medicine, and also acted as assistant minister of St. John's Church. He removed to Baltimore in 1899, where he continued to practice medicine and also had charge of the Johns Hopkins Orphan Asylum for colored children, which he held until last May, when he was obliged to retire because of failing health. He is survived by a widow, two sons, and two daughters. The funeral took place on August 21st, Bishop Murray, assisted by the Rev. Charles E. Perkins, officiating.

WILL GO TO CHINA AS A MISSIONARY

MISS EVELYN A. TABER, who recently resigned her position as parish visitor in the Memorial Church, Baltimore, Md., to undertake missionary work in the district of Hankow, China, has just left her home for the Pacific coast, whence she expects to sail for China on August 30th, in company with the Rev. S. H. Littell and Mrs. Littell, also of the Hankow mission.

IMPROVEMENTS AT THE ADVENT, BALTIMORE

IN HIS fourth annual "Year Book" of the chapel of the Advent, Baltimore, Md., just published, the vicar, the Rev. C. P. Sparling, devotes much space to the most important question of the new church and improved parish house. At the present time, he announces, the sum of \$16,000 has been promised, and of this amount \$5,000 has been pledged by the Finance committee of the chapel to be raised, if possible, within eighteen months. The balance of the necessary amount will be raised by Grace and St. Peter's Church. It is estimated that about \$25,000 will be required. Architects are working on the plans, according to which on the ground floor of the present building, in place of the primary room, there will be one or two choir rooms, a sacristy, and a study or office for the clergy, with a passage-way leading into the church. On the second floor the nave will be retained as an auditorium, with a stage and dressing-rooms; and with a kitchen opening into the auditorium. It is planned also to have a men's department,

with a reading and smoking room, and bowling alleys, together with a shower-bath. The church will face on Charles street and will be of Gothic architecture, with a clerestory in order to give as much light and air to the vicarage as possible. Of the \$5,000 which the congregation has been pledged to raise, \$1,000 is already in hand, and a meeting of all those most interested will be called early in the fall to formulate plans for raising the balance.

MASONIC GRAND CHAPLAINS IN NEW JERSEY

OF THE eight grand chaplains lately appointed by the Grand Master of Masons of the state of New Jersey, four are priests of the Church, namely, the Rev. L. H. Lighthipe of Orange, the Rev. A. L. Longley of Bayonne, the Rev. C. B. Dubell of Glassboro, and the Rev. Wm. M. Mitcham of Hackettstown.

VIRGINIA CHURCH OBSERVES ANNIVERSARY OF FOUNDING

THE TWO HUNDRED AND SIXTH anniversary of the foundation of Yeocomico Church in Westmoreland county, Va., was celebrated in that venerable edifice on Sunday, August 18th. The services were in charge of the rector, the Rev. Wm. E. Allen, Jr., and the memorial sermon was preached by the Ven. John Poyntz Tyler, rector of St. John's Church, Hagerstown, Md., and Archdeacon of Cumberland.

Yeocomico is the parish church of Cople parish, and is situated in one of the earliest settled sections of the country. Among those who have attended it are some of the most distinguished citizens of Virginia.

It is located in the county of the birth of George Washington, James Monroe, and Robert E. Lee.

STANDING COMMITTEES CONSENT TO CONSECRATION OF MR. LONGLEY

SUFFICIENT consents of the Standing Committees having been received, the consents of the Bishops to the election of the Rev. Harry Sherman Longley as Bishop Suffragan of Iowa are now being asked for. It is expected that these will soon be in, when the date for the consecration will be set.

CALLED TO ST. PAUL

THE REV. W. S. HOWARD, rector of St. James' Church, South Bend, Ind., and one of the oldest clergy in point of residence in the diocese of Michigan City, has accepted the rectorship of Christ Church, St. Paul. Mr. Howard is a member of the Standing Committee, and the Missionary Board, and a deputy to the General Convention, and has done a most successful work in the diocese of Michigan City, Plymouth, and South Bend.

ATLANTA

C. K. NELSON, D.D., Bishop
Summer Notes

WITH THE APPROVAL of the Corporation, the Bishop has sold for a reasonable price the lot near Kingston, where the church building has fallen into disuse and decay.

IT HAS BEEN suggested to build a summer clergy home at Tallulah Falls, a beautiful mountain resort. The Bishop has several lots there that might be so used advantageously.

BISHOP and Mrs. Nelson will spend two weeks at Ogunquit, Maine, and two weeks with friends near Alexander Bay among the Thousand Islands, during September.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

G. F. S. Holiday House at Denver—Church Struck by Lightning

THE GIRLS' FRIENDLY SOCIETY'S Holiday House at Buffalo Park, Denver, has had an exceptionally successful year. Associates and visitors from all parts of the country have enjoyed the gracious hospitality extended to them at the Blue Jay Inn. We are truly fortunate in having Miss Eyre for the post of House Mother, and she discharges her duties with marked efficiency.

DURING a recent storm, the roof of Emmanuel church, Denver, was struck by lightning. While serious damage was sustained, the loss is not irreparable.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Cornerstone Laid at Willimantic—Notes

THE CORNERSTONE for the new St. Paul's church, Willimantic, was laid on Friday, August 23rd.

THE REV. DR. ANTHONY, vicar of St. Augustine's chapel, New York City, is visiting friends in South Glastonbury.

THE SUMMER CAMP is proving popular with the boys of the diocese. There are several different camps in the state to which the boys of our Sunday schools have gone this summer. They have done good to the boys mentally and physically, and have often been given opportunity for the boys' teachers and older Church friends to get closer together in a way that is both congenial and wholesome. The old idea that work with boys is done when the Sunday school hour is over, is happily going.

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"My food did not agree with me, I grew thin and despondent. I could not enjoy the simplest social affair for I suffered constantly from nervousness in spite of all sorts of medicines.

"This wretched condition continued until I was twenty-five, when I became interested in the letters of those who had cases like mine and who were getting well by eating Grape-Nuts.

"I had little faith but procured a box and after the first dish I experienced a peculiar satisfied feeling that I had never gained from any ordinary food. I slept and rested better that night and in a few days began to grow stronger.

"I had a new feeling of peace and restfulness. In a few weeks, to my great joy, the headaches and nervousness left me and life became bright and hopeful. I resumed my studies and later taught ten months with ease—of course using Grape-Nuts every day. It is now four years since I began to use Grape-Nuts. I am the mistress of a happy home, and the old weakness has never returned." Name given by the Postum Co., Battle Creek, Mich.

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

IOWA

T. N. MORRISON, D.D., Bishop
Church Renovated at Waterloo

THE REV. GEORGE W. HINKLE, rector of Christ Church, Waterloo, was absent for the month of July, and on his return for the first Sunday in August he was agreeably surprised on beholding a renovated church. Under the leadership of the president of the Daughters of the King, the ladies of the parish had had a new hardwood floor laid, oiled, and polished; the seats, altar, and reredos polished; the organ rebuilt, and the basement put in condition for the Kindergarten department of the Sunday school. The money was raised and the work done without knowledge of the rector.

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop
Death of Two Laymen

W. G. MULHOLLAND, Sr., superintendent of St. Stephen's Sunday school, Louisville, and one of the most prominent members of that congregation, died at the Norton Infirmary as the result of injuries received in the runaway accident reported in THE LIVING CHURCH last week, in which his wife and the Rev. George C. Abbitt, rector of Grace Church, Hopkinsville, were also slightly injured. The burial services were conducted from the church the following day, by Mr. Abbitt (who has charge of the church during the absence of the rector, the Rev. F. W. Hardy), and who was none the worse for the accident. Mrs. Mullholland is still in a critical condition; the shock of her husband's death, together with probable internal injuries make her physicians apprehensive as to the outcome.

Mr. Mulholland will be greatly missed at St. Stephen's where he had for long been one of the most earnest and faithful workers.

He had built up the Sunday school into what is probably the largest in the diocese.

GRACE CHURCH, Paducah, has lost one of its faithful members in the death of Miss Elizabeth Nash, who died, Saturday, August 17th following an operation. She was the daughter of Morris B. Nash, Sr., a vestryman of the parish and had for long been one of its most earnest workers, serving as a member of the choir for seventeen years. The burial was from Grace Church, Monday, August 19th, the rector, the Rev. Clinton S. Quin, officiating. Besides her parents, she is survived by several brothers and sisters, among whom are Mrs. John G. Saunders of Louisville, the wife of the secretary of the diocese, and Mrs. J. L. Sykes, wife of the rector of the church at Corpus Christi, Texas.

St. STEPHEN'S CHURCH, Louisville (the Rev. F. W. Hardy, rector), has recently been presented with a handsome sign board, nicely lettered, giving the hours of service and other necessary information. It also has an extra board on which he writes additional notices. The board is the gift of the Norton Mason class of the Sunday school, of which Miss Virginia Margaret Semple is teacher.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop
Diocesan Notes

THE REV. DR. SAYRES, general missionary, is to be married on September 4th in St. John's Church, Detroit. Palestine Lodge of Free Masons numbering 2,000, of which he is chaplain, have presented him with \$1,000, and they are invited as a Lodge to attend the wedding and reception in St. John's parish house, immediately following the ceremony.

THE REV. JAMES N. CHESNUTT of Fort Benton, Mont., has been visiting his old parish at Henrietta after an absence of eight years. On Sunday the 18th inst. he officiated

and baptized twenty-six persons, most of them being heads of families. The parish club on Thursday the 23rd had a "home coming" at Pleasant Lake, when several hundred were present.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop
Marriage Anniversary of Rev. W. E. Callender

THE REV. W. E. CALLENDER, rector of Falls Church, Fairfax county, Virginia, and Mrs. Callender celebrated the fifteenth anniversary of their marriage on August 9th, at their home at Clarendon. One hundred and fifty guests offered their congratulations.

WESTERN COLORADO

BENJAMIN BREWSTER, D.D., Miss. Bp.
Death of a Candidate for Orders

THE CHURCH in Western Colorado has suffered a loss in the death of Arthur Edward Shock, candidate for Holy Orders. He had just completed his course at School for Postulants at Uniontown, Ky., and expected to enter the General Seminary in the autumn. He had already given promise of efficient service to the Church in the west. A sum of money left by Mr. Shock to the Church was devoted by his family to the purchase of a beautiful brass altar cross and a baptismal shell, for St. Luke's Church, Delta. These gifts were blessed by the Archdeacon at a memorial service recently held in St. Luke's.

CANADA

Death of Chancellor Heneker—News of the Dioceses

Diocese of Quebec

IN THE DEATH of the late chancellor of Bishop's College, Lennoxville, Dr. Heneker, a well known and respected Churchman has

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gone to his rest. He died at Bournemouth, England, August 18th, at the great age of eighty-nine. He resigned the chancellorship of the college eleven years ago.

Diocese of Toronto

THE INCUMBENT of the church at Washago, the Rev. F. H. B. Carey, died August 11th, at the age of forty-four. He was ordained deacon by Archbishop Sweatman in 1905.—THE CORNER STONE of the nave of St. Alban's Cathedral, Toronto, is to be laid August 27th by the Governor General, the Duke of Connaught.—SIBONG APPEALS are being made for the funds of the Georgina House, a boarding place and home for business women in Toronto. The work has been very successful, and the Home is now being enlarged in order to house a larger number. It is hoped that it will be ready in October.

Diocese of Saskatchewan

A CONFERENCE of Sunday school workers has been called in the deanery of Prince Albert, to meet the first week in September. This was one of the matters decided upon at the August meeting of the deanery held in the vestry of St. Alban's pro-Cathedral, Prince Albert. Another matter brought before the meeting was the injury being done to the Indians, by the sale to them, in the city, of intoxicating liquors. It was resolved to call the attention of the authorities to this question.

Diocese of Montreal

IT IS PROBABLE that the consecration of the Bishop-elect of the new Canadian diocese in Japan, the Rev. H. J. Hamilton, will take place in Montreal at the time of the meeting of the Provincial Synod in October.

EDUCATIONAL

(Continued from page 608.)

nest Churchwoman, and is already working in full sympathy with the Bishop and the Cathedral clergy. To anyone who knows St. Agnes', the spiritual atmosphere is characteristic, and it consists not merely in the religious instruction, which goes on under the Bishop's direction, not in the mere attendance at the Cathedral services, great as that privilege is felt to be, not even in the choral singing at the daily evensong, for which the girls are especially trained by the Cathedral choir-master, and to which old girls come back so lovingly. It consists in a permeating atmosphere of wholesome Christian thinking and living.

No St. Agnes' girl as she looks back to her school days remembers first the classroom, or the happy outdoor life, or even the home-like evenings and lively dramatic performances. The memory that stands out clearest is of the great schoolroom emblazoned with the legends of each departing class, and of lines of white-dressed undergraduates and groups of old girls and old friends, teachers, trustees, and clergy, among whom, as a father among his children, the Bishop still walks as he has walked for so many years to light the Hallowe'en fire on the hearth, while the same old hymns ring out year after year, uniting the hearts and voices of old girls and new.

As one thinks of the reorganization of this spring, one's mind goes back to the first purpose of St. Agnes', to be a school to train Christian women for a life of service.

Surely it is because this great purpose is a living one that it has come through many changes of method, and now again is clothing itself in a new form to meet the need of a new generation of women. The Hallowe'en fire will be lighted next October from the sparks of the older fires, with a new warmth and a brighter glow than ever, to welcome Miss Gray, and to warm with thankfulness the loyal hearts that had almost feared that a great and good work must cease.

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IT WAS BEFORE THE DAY OF ..

SAPOLIO

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