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SERVE your Lord and Master faithfully, to the best of your ability. Never neglect your daily prayers. Be always on the side of right, be willing to suffer for it, and be willing to suffer for the Lord and his cause. Be good and kind to all and to your children, but be strong and firm if they disobey you or disregard the Lord and his commands. Do not keep company with infidels, nor with any one who uses vile and unclean language. Those who are not careful in that direction will afterward suffer from an unclean and defiled conscience.—G. Lauterbach.

A NEW CREATURE

FOR THE FIFTEENTH SUNDAY AFTER TRINITY

THE law of good works, of conformity, failed among the Jews, as it fails among us all, for none can keep and observe it. In order to become a law-breaker it is not necessary to break every law, but merely one. The murderer, thief, perjurer, counterfeiter—all are subject to imprisonment; and whoever violates one of the Ten Commandments has broken the Law.

So, as men and women in the Kingdom of God, none can be saved by the observance of the law; for if we say that we have no sin we deceive ourselves, and the truth is not in us. Nor can we salve our consciences by declaring ourselves free of the law, as though not expected to keep it. Nor, again, can we find justification in trying to do what we believe to be right, and seeking not to injure another; for while our conscience is the highest natural guide it is not sufficient to save, or even to ensure right judgment.

Heretics have been tortured and killed because men conscientiously believed that such deeds would "please God." Standards of right are so many and varied—often so low in tone—that we are none of us satisfied with the conduct of even the "good" among us. We see "the frailty of man" saved from falling only by miracles of grace!

What are we to do, then, if neither law nor conscience save? In the Epistle to the Galatians St. Paul assures them that they need not conform to the demands of Jewish Christians, to fulfil the law of the Jews; and that those who are Christ's are not "under the law." And then he bids them not to use this new-found "liberty" as a cloak of maliciousness; and he answers our question: "In Christ Jesus, neither circumcision availeth anything, nor uncircumcision; but, A NEW CREATURE"—regeneration.

In natural life there are two births: into the animal kingdom, and into the social order. In the spiritual life there is the birth into the Kingdom of God. Our Baptism "borns" us into the Divine Family, makes us the children of God, until we, as members of that family, which is the Church, absorb the ideals and life of the family circle. Thus, being born again in Christ Jesus, we are enrolled under a new law, the law of Christ's liberty; and under a truth that shall set us free. This law is a law of love and service for the children of the Father and the brethren of Jesus.

Soldiers are trained and made within the camp. Brethren are made in the lodge. We learn to swim in the water, not on the shore. All of which is extremely trite and—true. And there is another truth, would God it were trite! We grow in grace within the Church, and not outside. O, we of little faith! Our heavenly Father knoweth that we have need of many things; but only by seeking first the Kingdom of God and His righteousness, shall all these things be added unto us.

"Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen. R. DE O.

HEAVEN is like the life of Jesus with all the conflict of human sin left out. Heaven is like the feeding of the multitude in the wilderness with everybody sure to get ample to eat. Heaven is like the woman sinner from the street who bathed the feet of Jesus in her tears and wiped them with her hair. I do not want to know more than that. It is peace, joy, victory, triumph. It is life. It is love. It is tireless work, faithful and unselfish service going on forever. The way to achieve all this is to try to follow Christ to-day, to-morrow, and the day after through prayer and right living.—Henry Van Dyke.

BISHOP GRAFTON

AT the conclusion of Isaak Walton's *Life of Richard Hooker*, we find this prayer, which might with equal propriety have been written in honor of the closing of earth's sunlight for the late Bishop of Fond du Lac in the more beautiful haze of the coming eternal day:

"Bless, O Lord! Lord, bless his brethren, the clergy of this nation, with effectual endeavors to attain, if not to his great learning, yet to his remarkable meekness, his godly simplicity, and his Christian moderation; for these will bring peace at the last. And, Lord, let his most excellent writings be blest with what he designed when he undertook them: which was, glory to Thee, O God! on earth, peace in Thy Church, and good will to mankind."

A simple prayer for one who had passed to his rest; a prayer for the clergy, his fellow-workers; a recognition of "great learning," of "remarkable meekness," of "godly simplicity," of "Christian moderation"; a prayer for blessing upon "his most excellent writings," coupled with a keen insight into their purpose—these are such things as one would most naturally write in loving memory of the great prelate who has passed to his rest.

Bishop Grafton was a man of the past generation. An aristocratic "gentleman of the old school," he preserved the courtly manners of a generation that valued the niceties of life rather than its strenuousness. Yet his affections were democratic, and no man was too mean to enlist the Bishop's sympathy. Indeed few men in the modern episcopate have so thoroughly grasped the democratic idea, or so thoroughly sought to weld together the diverse elements that combine to make the population of an American state, as did he.

The world supposed he was chiefly "Ritualist." It was the most unnecessary of misconceptions. His aristocratic bearing did, indeed, make of every motion of his body a graceful ceremony, and his sense of fitness of things in the House of God made every crudity to him a thing impossible. His Ritualism was the ritualism of John Ruskin, but applied to the things of God; an intense appreciation of the beautiful, an overwhelming aspiration for harmony and fitness in every action, which, elevated by his intense religious devotion, made it impossible for the smallest detail of the House of God to be insignificant. Instead of adorning his own home, he adorned God's house. There was no detail of historic ceremonial of the Church, reasonably symbolic of true doctrine, that seemed to him unfitting for use. He loved an elaborate service because he loved the fullest expression of the idea of worship. God was everything; he was nothing. In all his religious life he was intense. To few men, probably, was the divine Presence consciously so near, and he lived with God, and communed with angels, in a way that is almost unknown in our prosaic day.

Yet this did not mean that he was a recluse. He had no sympathy with the negative temperament that so often leads the mystic into a selfish life, seeking only the salvation of his own poor soul. Bishop Grafton looked out upon the world and sought, with all the power of his intense personality, to win it for Christ and the Catholic Church. "Press on the Kingdom!" was his constant watchword. He had the zeal of a Francis Xavier in working for this one end.

In the short biographical sketch of the Bishop which we published last week, something of the history of his religious experience was shown. It seems strange to read of the struggles of the fifties and sixties, of the re-founding of the religious life in England, of the early days of the Cowley order, and of the great London mission, as events in the life of one who has just died—so rapidly was history made in Bishop Grafton's lifetime and so large a part did he have in the making of it. The bitterness of those middle nineteenth century days left no impress upon the character of Dr. Grafton, but as a survivor of those sad days, he bore, to the last, some of the unmerited distrust that Protestants had felt against the Tractarian leaders when human passions had been at their worst. Yet, at least in his latter years, his most pronounced characteristic was his charity to those who differed with him. The aged St. John was his pattern. Reviled, he reviled not again. Few men were more bitterly attacked, from within and from without the Church; but never a harsh word for his critics did he have.

He ardently longed for peace in the Church. He felt especially the enormity of the needless separation, as he viewed it, between Anglican and Eastern-Orthodox Christianity, and he sought to heal the breach. He felt that each party needed the other, and that friendliness was the tie that would bind

them together. He was the first of American Bishops to seek and to cultivate friendly relations with the Russian Bishop first sent to this country, to make him his friend, and to invite him to an honored place in his Cathedral. But it was not only the ambassador of the great, powerful Russian Church that was the object of his friendship. The poor, obscure Polish-American Bishop, persecuted by his former religious associates, and treated with contempt by Protestant Episcopalians, was made to feel himself a friend of the broadest-minded, least appreciated prelate in the American Church. When Bishop Grafton delivered to the House of Bishops the one favorable response to the Quadrilateral that ever was given—that from the Polish-American Bishop and his associates—and those who were pleased to describe themselves as "Broad" refused to allow the Church to "make good" on her own tender to the whole Christian world, he settled once and for all the question of where "breadth" is to be found in the Anglican Communion.

Nor was this an isolated incident. Bishop Grafton was constantly picking up men who were under suspicion and giving them the opportunity to try to work out their ideas. How many well-meaning but visionary men—embryo monks sometimes, with visions of religious orders on totally new lines—were given housing by Bishop Grafton and permitted to work on their plans until they met with inevitable failure, nobody knows. The world said the Bishop was being constantly "fooled." As usual, the world was wrong. In his humility and charity, Bishop Grafton was only assuming that *perhaps* these men had a vision that he, the Bishop, had not had, and was taking the most practical way to prove to them whether they were right or wrong. That he had to pay the bill and receive the criticism for the failure never seemed to occur to him; he would not have considered such trifles worth thinking of if he had. He never discouraged enthusiasts; he was willing to "give them a chance." "Don't publish anything about ———," was his request several years ago concerning one of these enthusiastic attempts to do the impossible; "they want to try out their ideas, and will probably fail, but I want to give them a chance." And so the large-heartedness of the Bishop led to the repeated giving of "chances" to men who had found only frigid receptions elsewhere. He was the refuge of the misunderstood.

Indeed this willingness to permit ideas to be tried is the explanation of the uniqueness of Fond du Lac Churchmanship; for in some ways it is perfectly true that the very name of the diocese suggests a certain differentiation from conventional Protestant Episcopalianism. Bishop Grafton came to a diocese that was overrun with foreigners, alien in every way to Anglican Christianity. Many of them were renegade or abandoned Roman Catholics. Following upon a precedent that had been set by his illustrious predecessor, instead of informing these Dearly Beloved Brethren, many of whom could not speak the English language, that the scripture moveth us in sundry places to say the office of Morning Prayer at eleven o'clock of a Sunday morning, he set to work to study *their* religious difficulties as he found them, with their religious antecedents and predilections, and tried to build upon the foundation that he found. Sometimes he failed; but he succeeded often enough so that Fond du Lac is unique among American rural dioceses in the extent of its work among foreigners. Others sighed because their dioceses or their parishes were filling up with foreigners. He left others to do the groaning, and went valiantly out to make better Christians and Catholics of those who already purported to be both, but who were practically alien to all religious influences.

The center and sun of his religion was the Holy Eucharist. He could not conceive why men should quarrel about the sacrament, why any should desire to differentiate it from the Mass of the Christian ages, why any devout Christian should fail to "discern the Lord's Body." His writings on the subject are so devotional, so free from the polemics that have so often been injected into it, that they are models of charity and of clarity of thought. Bishop Grafton seemed unable to hate.

He felt, particularly in his later years, a very strong antagonism to the whole system of Roman Catholicism. That antagonism, fostered by various unhappy experiences, grew upon him, and much of his later writing was directed against that system that he believed to be a dangerous parasite upon Catholicism. He fought Romanism as a Catholic, upon Catholic grounds, and he was a controversialist of no mean power, although one feels that in such writing he was not at his best. Ardently as he longed for the unity of the Church, he could see no hope of repairing the breaches in Western Catholicism, and would admit of no compromise with Rome. Gradually he seems

to have lost even the hope of ultimate reunion, pointing out that though our Saviour prayed earnestly that His followers might always be one, He gave no indication that, once broken, the Church's visible unity would ever be restored. He pointed to the never-healed breach between Israel and Judah as a prophecy of what might be an irreconcilable breach among God's people under the new dispensation. But, pronounced though this anti-Roman sentiment on his part became, it never took the puerile form of antagonism to devout practices or vestments as being "Romish." The distinction, in his mind, was not between Romanism and Anglicanism, but between Romanism and Catholicity. Whatever was Catholic he demanded as the heritage of the whole Catholic Church, and refused to surrender it to Rome. Whatever was only Roman he repudiated, not because it was not Anglican but because it was not Catholic. Thus the very growth of his anti-Roman sentiment impelled him to hold tenaciously to practices and to vestments that were proven by history to be Catholic and not Roman. He perceived the utter weakness and futility of Protestantism as an opponent of Romanism, and his Catholicity was only strengthened by his growing antagonism to Rome.

BISHOP GRAFTON was called to be Bishop at the age of 59, when most clergymen are being politely relegated to the post of something-emeritus, and when most men are seeking a way to retire. What a commentary his episcopate has been upon this undue tendency to retire men or to retire voluntarily from work! There was probably no more difficult post in the whole American Church than that of Bishop of Fond du Lac in 1859, when he was consecrated. His episcopate is a lesson in the possibilities of what can be accomplished with the handicap of advancing age upon one.

That he was misunderstood quite generally throughout the Church, especially by those who did not know him, goes without saying; all men who do things that are worth while are misunderstood, precisely as an elephant is misunderstood by the most well-meaning of ants. Out of the misunderstandings and polemics that surrounded him through life, arises this conviction: *he was the truest BROAD CHURCHMAN in the American Church.* Men who can work only on narrow lines simply could not understand him. Men whose conception of Church extension is that the nations must be taught to be Englishmen in their attitude toward Almighty God, could not fathom what Bishop Grafton was trying to do. In the midst of all the misunderstanding that was heaped upon him, he had only friendly smiles and fervent prayers for those who treated him uncharitably. He did not even know that sometimes they hated him.

He was a leader. The common episcopal temptation is to drift—which is undoubtedly the easy course for a Bishop to pursue and the one best calculated to lead all men to speak well of him. To lead his diocese toward a fixed ideal but not to repel men of other ideals, to have a definite policy but not to force it, to be pronounced in his Churchmanship but not partisan in his administration, is the most difficult of all aims, and only one possessed of peculiar graces and gifts can succeed in it. Bishop Grafton succeeded measurably. His leadership, always unquestioned, was a loving leadership, and he attracted his followers not alone by his intellectual vigor but by the greatness of his heart.

He had the defects of his greatness. He was better acquainted with angels than with men. He was not a "practical politician" in Church affairs. He was sometimes disappointed miserably in men whom he trusted, for he could see no guile in any man. It is even related—though the report is not confirmed—that once, when a priest who was very near to the Bishop, suddenly abandoned his orders for the Church of Rome, Bishop Grafton made a hasty exclamation of impatience. If so, he probably remembered the outbreak to his dying day as one of his most heinous of sins, and repented accordingly.

Men like Bishop Grafton are the vindication of the Christian religion. They prove what it can do. They preach by their lives and their deaths.

"Bless, O Lord!" Bless him in that place which Thou hast prepared for him, in which he may rest until Thou wilt that, clothed in Thine own purity, he may behold the Beatific Vision—which he almost saw in every Eucharist on earth! Bless his brethren, the clergy, and the laity, of his diocese, and all those, in many lands, who were cheered and encouraged by his words! Bless them, "with effectual endeavors to attain, if not to his great learning, yet to his remarkable meekness, his godly simplicity, and his Christian moderation; for these

will bring peace at the last. And, Lord, let his most excellent writings be blest with what he designed when he undertook them; which was, glory to Thee, O God! on earth, peace in Thy Church, and goodwill to mankind."

Amen!

CONTINUED anxiety is expressed over the comparatively small receipts for the current funds for General Clergy Relief. The July quarterly payments to beneficiaries, which should have been made on the first of that month, were delayed until the 24th. Another quarter expires October 1st, and it is that summer quarter in which receipts for any religious purpose reach their lowest ebb. On August 29th the balance on hand available for the purpose was \$12,000; the amount that must be distributed among beneficiaries on October 1st, on the present inadequate basis, is \$30,000. That sum represents bread and butter—perhaps, more exactly, bread with a very thin sprinkling of near-butter—for the aged clergymen and the widows and orphans of the clergy of the Church.

Some months since, Mr. McClure, treasurer of the fund, asked that a thousand Churchmen would pledge themselves each to give \$120 annually for the purpose, so that this constantly recurring cause of anxiety might be relieved. It is, of course, hoped that ultimately the income of the \$5,000,000 fund now in process of raising may meet the need; but that means that \$5,000,000 must first be raised and invested as the capital for that fund, and the wealthy men of the Church have not risen to their opportunity in the way that had been hoped for. In the meantime the present generation of the aged clergy and the widows and orphans of the clergy must be provided for, and at least \$120,000 annually is required for the purpose. It is this current fund, for immediate relief, that causes anxiety at the present time. We understand that about fifty persons have responded favorably to the \$120 annual pledge appeal. This, for *immediate* purposes, is equivalent to an endowment of about \$100,000; but of course the only permanent solution to the problem is by augmentation of the endowment through the increase of the \$5,000,000 fund to the figure by which it is commonly known. In the meantime contributions for current funds and for the permanent endowment fund must both be gathered in, but the former must at least reach the minimum of \$120,000 a year or great suffering will ensue.

Why might not groups of ten, each paying \$1.00 monthly, the group thus pledging the \$120 annually, be formed in many places?

THE Brotherhood Convention at Chicago was so unfortunate as to strike a week in which the whole of the Middle West was plunged into the worst hot wave of the season. To maintain high-water mark of spirituality and of keenness of intellectual vigor for four full days and nights with the thermometer hovering about the 95 degree point is not easy, yet in considerable degree it was done. Once more the Convention showed that the Brotherhood is a power in the Church and in the lives of large numbers of her laymen. The pilgrimage to the mother church of St. James', with the gracious reception and happy words of welcome from the rector, Dr. Stone, were incidents that will long be remembered by the pilgrims, to most of whom the early scenes of Brotherhood life were entirely new.

Once again we extend congratulations to the Brotherhood upon its excellent management.

THE second and final instalment of Mr. J. G. Hall's papers, "Notes on the Church in North Wales," is laid over until next week in order to make place for the full reports that we are printing, with illustrations, of the Brotherhood convention.

ANSWERS TO CORRESPONDENTS

C. A. J.—A layman may serve as sub-deacon at the Holy Eucharist, though it is preferable that one in holy orders should serve when possible.

H.—Circumcision was never a rite of the Christian Church, having been superseded by the sacrament of Baptism.

F.—In the plans for the proposed San Francisco Cathedral the sanctuary is placed in the west end because, in the judgment of the architect and the Cathedral authorities, the topography is such as not readily to admit of orientation.

BE AS little children holding up their cups to the fountains. Wait not for a vase or chalice of silver. Take thy common, everyday cup of coarse ware, and hasten.—*Selected.*

BLUE MONDAY MUSINGS

HOW time goes! I cannot claim novelty or originality for that profound remark; but it is indisputably true, and that is much.

Fugaces labuntur anni! So Horace reminded Postumus with an introductory *Eheu*; and the world has mourned over that transitoriness with an ever fresh and startled surprise that almost confirms Kant's denial of time's reality.

Here it is Labor Day again! Summer, by the usual calculation is over; and the driving rain, that beats chill against the windows of a Michigan Central limited train, announces autumn; no melancholy heralding, to be sure, with the golden weeks of September and October to anticipate, and Indian summer further along the vista. But "the summer is ended"; there is something tragic about that sentence, with its prophetic connotation. If only one could signal to the moving-picture operator that one wished to have that film over again! [Events proved afterward that I wrote inadvisedly here. Summer was not ended. It was all a mistake.]

But memory can recreate something of past delights; no kinemacolor reproduction that seems to be actually alive, but better than oblivion, pale, thin shadow though it be. Let me look back across three months, and see what stands out most clearly among the *choses vues*.

OTTAWA, first, capital city of the great Dominion to the north of us; not yet venerable with such traditions as hang about Quebec and Montreal, but beautiful where the Parliament buildings tower above the swift river; beautiful, too, in the green arcades of its home quarters, and the woodland parks that adorn its environs. "Royalty" dwells there now; I love the remote impersonality of that august word as it sounds on the lips of a British subject. But when the Ottawans come to speak more specifically of the Duke of Connaught, it is with a very genuine respect and liking superadded to loyalty. The outstanding figure, however, is the Archbishop. If one went by dates—but His Grace is really very young for his high office, when one judges by the swift foot, the mental eagerness, the unflinching good humor, and the dauntless eloquence which marks Canada's Chrysostom. There was a new portrait of him, just finished in time for his Synod to see, standing in the sanctuary of his Cathedral, vested, crosier in hand, splendidly vital, looking the champion of the Faith that he is. Thank Heaven, not always is the old reproach true, with its hateful *semper paridissimi*.

A PANORAMA of schools and colleges next, in rapid sequence; that gracious institution where first Tennyson's vision of "sweet girl-graduates" was realized, in the valley of the Chemung; the rustic University, high among Allegheny hills, where lofty ideals and simplicity of life go together still as when, seventy years ago, the name I bear was borne upon its rolls; Bishop Chase's foundation, beautiful for situation, and renewing its youth as it rises above old prejudices; schools by the ocean and in the great cities; and everywhere the pageant of youth, ardent, aspiring, tremulous with anticipation and confident of success. Has the world anything lovelier to display than the American commencement season? Whether it is the enchanted circle of the Harvard yard on class-night, or the crowded assembly hall of a ward school with five-and-twenty races and tribes blending into one nationality as in an alembic of patriotism, I vow I had rather rejoice with the rejoicing graduates than witness a coronation.

NANTUCKET, Nahant, and the tip of Cape Cod; it sounds like the chorus of a chanty. To write adequately of each would need a volume where I can give a paragraph only. Nantucket, thirty miles out at sea, windswept and cool even under "the Dog-day's sweltering star," haunted by harmless ghosts of whaling times; a little decayed nowadays, but never one moment forgetting its history; with stately old mansions and formal gardens elbowing shingled cottages of the eighteenth century type and pert little villas that look out of place in their colonial setting. Streets that begin at the beautiful, shady centre of the town, stray off at will and find themselves lost in the moors. Names famous in many regions appear on door-plates, over shops, or in conversation. (The ten-year-old grand-daughter of a gallant Carlist general told me her family history under the cliff one morning, "soft meandering Spanish name" and all.)

From the ancient wind-mill one looks across to the south shore, where the surf beats incessantly, or eastward to 'Sconset,

perched on its bluff, near where Sankaty light lifts a warning finger. An hour's sail, more or less, brings you across the harbor to Wauwinet, where a few yards of sand shuts out the Atlantic. And everywhere there is peace; part of the Quaker inheritance, perhaps, and unbroken by the hoot of the motor-car. An island-Paradise, indeed, for tired folk of simple tastes!

Before I forget, I must preserve the motherly counsel of an islander, overheard at the bathing-beach: "Now set right there, Susie, and chew your gum like a lady!"

THE CLASSIC EPIGRAM about Nahant is Tom Appleton's "Cold Roast Boston"; and if it fairly sums up the nature of the place, then, *O ter quaterque beati*, they who are privileged to sit down before the smoking joint itself. (I remember hearing a well-known religious journalist refer to Boston as "the Milwaukee of the East"!)

But Nahant needs no reference to any outside standard: it is beautiful by itself, this rocky all-but-island down the harbor, with its quaint old village, its dignified cottages, and its wonderful cliff-walk. Nahant has not, like some other places, to strive to be smart: it is far beyond such parvenu endeavor; and perhaps its only blot is its consciousness of superiority. I smiled when I heard how the proprietor of a mansion for paying guests (call it not boarding-house, I beg) had refused rooms to an applicant, actually of the Chosen but personally unknown, on the ground afterward avowed that "the name sounded rather common"!

ONLY a short walk from the abodes of the Socially Registered, but separated by a convenient military reservation, is the other extreme, Bass Point, which might be described as "Warmed-over Concy Island." Rows of cardboard cottages, perched on ledges and set round with nasturtiums, look down at catch-penny booths of every sort. Vendors of hot buttered pop-corn and salt-water taffy laud their wares shriekingly. You can shoot the chutes, or ride the ponies, or make an exhibition of yourself in a dozen other ways, if you please, with the "plain pee-pul" for companions. But if you do, I prophesy that you will return to Dr. Holmes' verdict: "Theoretically I believe in equality, but practically I prefer the quality."

CAPE COD protrudes like a giant's arm, bent menacingly or invitingly; and just where the fingers curve inward, Provincetown nestles along its strip of sandy beach. It is unique; no other fishing village along the coast is quite like it. There are dignified eighteenth century mansions with splendid trees and wonderful hedges, prim meeting-houses, rotting wharves, studios, bungalows, old farm-houses overflowing with soft-eyed, pleasant-faced children from the Azores, and every conceivable shelter for "the summer boarder," Cape Cod's best crop. Above all towers the huge and absurd Pilgrim monument—a gray stone duplicate of a Florentine tower, with no palace at its base to justify it, and as far removed from any association with the Pilgrims as a Chinese pagoda would have been. We need a Board of Censors, with power to inflict the high justice, and the low, on all who miss opportunities of this kind so tragically.

IT WAS IN PROVINCETOWN that I found myself constrained reluctantly to disagree with a woman-writer in THE LIVING CHURCH who speaks approvingly of women going bare-headed everywhere during the summer, even to church. Sitting one bright morning in a rose-bower where I could review the whole procession of promenaders, I noticed how cross the girls and women seemed; their foreheads were knotted into frowns, their eyes squinted, their faces looked inflamed, their noses were peeling, red, and wrinkled, and even their hair was discolored. Why? I wondered; and then I noticed they were all hatless! It was the fierce sun in their faces that made them distort their features; and its effects were lasting. Besides (at least among the girls) the hatless fashion seemed to produce a quasi-emancipation of manners which was anything but gracious or gentle. No, I continue to agree with St. Paul!

I HAVE LEFT no space to write of Marblehead and Mattapoisett, York and Kennebunkport, the Berkshires and the Westchester hills, though all are worthy of discriminating praise. Perhaps autumn may afford other glimpses of pleasant regions. Just now, we are drawing near Chicago, where, I learn from a reliable Hearst newspaper, "three thousand clergy are to be entertained by the University of Chicago!"

PRESBYTER IGNOTUS.

BROTHERHOOD NATIONAL CONVENTION

AT UNIVERSITY OF CHICAGO, SEPTEMBER 4-9, 1912

TWENTY-NINE years ago a member of the Bible Class of the late James L. Houghteling, of St. James' Church, Chicago, propounded to his teacher a question on the life and work of the Apostle St. Andrew. In reply Mr. Houghteling made a passionate plea for brotherly service in leading others to the Master, and the thought took such hold upon him that it led to the founding of the Brotherhood of St. Andrew, whose marvellous work of spreading the Kingdom of God among men is well known among Churchmen throughout the world. Now for the second time in the history of the Brotherhood its annual convention has been held in the city of its origin. Last Wednesday, at the beautiful grounds of the University of Chicago, one of the most beautiful, if not one of the most costly universities in the world, at the invitation of President Judson of the University, the Brotherhood of St. Andrew opened its twenty-seventh annual convention.

It was a wonderful convention. Nearly seven hundred Seniors and about a hundred Juniors were registered before the opening day, and by far the larger proportion of these were in attendance at the sessions. They came from all parts of the United States; Canada sent a delegation; from Hawaii, those beautiful islands of the sea, came a delegate and also cabled greetings; from far-away Japan a Brotherhood man was present. One realized as never before the cosmopolitan formation of the Brotherhood, and the catholicity of its membership. But it was not the force of numbers that was the marked feature of the Convention; it was the intense earnestness of the men in attendance and the deep spirituality of all the meetings and deliberations. The thought of every delegate was centered on the supreme work of the Brotherhood, its lofty ideal of spreading the Kingdom of the Christ among men and boys.

Never has a Brotherhood convention been held under more ideal conditions—barring the extreme heat that prevailed throughout the time; never but once before has the opportunity been given of meeting in a great city and yet being free from its attendant distractions. For at this Convention the community life was lived in all its fullness, with freedom from outside forces of the world, and the communion of constant brotherly fellowship. The commodious and well-appointed men's dormitories were thrown open, and in these the delegates lived throughout the sessions; the Reynolds Club with its comfortable and perfect appointments afforded a place of rest and refreshment during the time between meetings and services; the beautiful grounds invited to walks and meditation upon the inspiring words which had been heard; in Hutchinson Commons all meals were served to the great family assembled; a large swimming pool in Bartlett Gymnasium and numerous shower baths in the various dormitories afforded solace from the intense heat wave; and Mandel Hall, in which the sessions were held, is the most attractive auditorium the Brotherhood has ever been privileged to use. Nothing was lacking for convenience or concentration or comfort, and those who were in attendance will look back upon the Chicago Convention with heart-felt thankfulness to God for the many spiritual privileges vouchsafed, and with appreciation to President Judson for his magnanimous generosity in making possible the holding of the Convention under such ideal conditions.

Of the meetings and services it is difficult to choose any marked feature. Not a day passed but deep spiritual lessons were imparted, and from the opening quiet hour, conducted by the Rev. W. Russell Bowie, to the charge to the Brotherhood delivered by Bishop Lloyd at the last public meeting on Sunday evening, the ideal of service to others and the deepening of personal spiritual life were never lost sight of. The pilgrimage to St. James' Church, where the Brotherhood was founded, attracted great attention as the delegates thronged the streets from the railway station to the church, and doubtless left a lasting impression on those who witnessed it; the service of preparation for the corporate Communion, conducted by Bishop Weller of Fond du Lac in St. Paul's Church, will never be forgotten by those present; and the corporate Communion of the vast body of men at the early service in St. Paul's on Sunday morning, revealed to those who have spiritual discernment why the Brotherhood has stood fast where other organizations have wavered, why it has increased in spirituality and influence and power while other societies have decreased and passed away. It

is because the men of the Brotherhood have an eternal purpose, the purpose from which Jesus Christ became incarnate—the spread of His Kingdom among men. And in this work they have a firm belief in the power of prayer, and more particularly in the intercessory power of the Holy Sacrifice; around the Eucharist they center all their efforts; they know in their lives, and believe in their hearts, His words, "I, if I be lifted up, will draw all men unto Me."

In reporting the convention in detail it is difficult to tell how best to give a perspective of the whole. Space available is altogether inadequate to give an intelligent idea of all the magnificent addresses, brief and extended, that were made during the four days and five evenings. It seems more useful therefore to report rather fully some of the more important of these than to give a few lines to each.

The keynote was given to the convention by the preacher at the Quiet Hour on Wednesday evening, the Rev. W. Russell Bowie, rector of St. Paul's Church, Richmond, Va. He spoke in a deeply devotional strain and prepared his hearers for the spiritual retreat that was to follow.

The programme has been printed in *THE LIVING CHURCH* and was carried out with few changes. The conferences on practical phases of the work were among the most useful features for members, but are passed over in these reports to make place for the events of more general interest. Dean Rousmaniere of Boston gave very helpful addresses on the three mornings, Thursday, Friday, and Saturday, on the general subject "The Practice of the Presence of God"; and Dr. Hubert Carleton's answers to the problems that were contained in the question box showed a most complete grasp of every detail of work among men. Tired after the very crowded programme of each morning and each afternoon, the men enjoyed their luncheon and their dinner together in the University commons, and perhaps the practical benefit of conversations with experts during these periods of recess was at least equal to that of the set speeches.

Another feature, new this year, which proved a very happy one, was the series of "Twilight Meetings" at 7:15 on each of the evenings. The several speakers were the Rev. D. L. Ferris of Rochester, the Rev. F. H. Sill, O.H.C., Mr. H.D.W. English, and the Rev. W. Russell Bowie. Each of these in a brief address gave preparation for the great public meetings which were to conclude each day's sessions.

THURSDAY EVENING

The first speaker of the evening public meeting in Mandel Hall, the Rev. WILLIAM HARMAN VAN ALLEN, D.D., rector of the Church

of the Advent, Boston, Mass., opened his address with the remark that since coming to Chicago he had been forcibly reminded of the trials of Shadrach, Meshach, and Abednego, and their experiences in the fiery furnace. From this introduction, which was fully appreciated by the throng in the hall, Dr. van Allen, in speaking on the subject, "The Bible in the World To-day," went on to a discussion of the peril which is always attendant upon any large organization. There was always great danger that as any organization grew, it would become too much absorbed in its own machinery. The machinery was necessary but there was a tendency that the dust and accretions of the machinery might in time be considered of more importance than the machine itself, and the purpose of the existence of the machine be forgotten or overlooked. Thought must be turned to the fundamentals. The question was, what is the fundamental thing to be considered in the work of the Brotherhood? What could be more fundamental than the consideration of the infallible and indeceivable oracles of God? The counsel of John Wesley to his lay preachers was excellent.



THE BISHOP OF WEST TEXAS
In the Reynolds Club Reading Room

That counsel was, "Be men of one Book." It was good counsel to-day. The spirit of the Bible should be in one's heart, its treasures stored in one's mind, and its words of comfort, consolation, and peace on one's lips. Though the Bible had often been attacked in the past, and was still being attacked in the present, these attacks only tended to show its enormous power. However much attacked, the Bible itself was never in danger. Some weak brethren might be troubled and fear for the stability of the Book, but in spite of all attacks, the Sword of the Spirit remains still the all-powerful weapon of the Church of God. "They shall know whose word shall stand, Mine or theirs." The Bible is the Book of books, the Book with the halo around it. Infidels have continually assaulted the Bible, and have proudly proclaimed that their assaults have finished it, but in spite of all the Bible still remains, and will remain, the mainspring of action for multitudes upon multitudes of Christians. It meant something that so many Bibles were circulated last year. It meant something that the greatest scholars of the world are devoting their best thought and the fruits of their scholarship to the work of Biblical study. Earnest men searching for the truth, the full truth, inevitably turn to the Bible. Scientific study of the Bible is excellent. The dust in the fields of scientific study sometimes covers the Bible, and conceals its truth and beauty. Analysis is not all. Here some scientific study is radically defective. If it stops here, knowledge is never obtained in fulness. To submit the tear on a woman's face to chemical analysis, never can give expression to sorrow, nor avail to dispel grief. We should be grateful to those who have placed the results of scientific study in our hands, but we must remember that it has not changed the Bible in any particular nor detracted from the substance of its teachings. If some scientific critics do not believe what the Church believes, it should not affect our belief. The Church has set her seal on those things necessary to be believed for the soul's salvation, but those things which the Church has never sealed may be set aside as unimportant, and matters on which men may differ without affecting the faith. The rule of St. Anselm, "I believe in order that I may know," is an excellent one to follow. We American Churchmen can still affirm, "the Holy Ghost spake by the prophets." The force of the Bible in the world to-day could be tested by its universality. It is of universal human interest. The greatest books are those that will bear translation into other languages and still maintain interest and give help. By this test many of the books of to-day will have vanished in another century. Why do we not consider the Jewish Scriptures out of date? Because no matter into what language they are translated, to whatever people they are given, they become a contribution to the daily life. How many nations never had a literature nor a language, until the Bible came and gave them an alphabet, and a language, and a religion! A famous Chinese missionary once said, "For every American student who rejects the Holy Scriptures, we shall raise up twenty Christian Chinese to defend it." Some people scoff at the Story of Creation. Compare it with other accounts of the creation of the world, and see which is the more reasonable to believe. The decalogue is appealed to everywhere to-day. It may even be traced in the platforms of the various political parties in the present campaign. We must bear in mind, too, that the Bible is a progressive revelation, so that each age still finds in the Scriptures, that which is suited to its needs. On the textual side, we must remember that all errors and revisions could be written on one page of foolscap and no essential doctrine found to be impaired. The destructive element in higher criticism is purely speculative, therefore higher critics dislike the study of archeology. Every spadeful of earth turned up in explorations of Egypt and the other biblical countries affirms some

portion of the Scriptures. On the moral side the Bible has difficulties, but Nature's morals are difficult also, as we can not always see why, from the breaking of some of her laws, it is right that pestilence and famine and disease should result. Faith knows how to solve the difficulties or surmount them. If one had a box of letters from a dear one, there would be allusions and references in these letters which another would not understand nor appreciate. Holy Scripture is the box of God's letters to His Church, and the children of God. His true children, know by faith and knowledge how to read them better than those who are not His children. The Bible shows its unique character in that it portrays universal character. No portrayal of humanity in the abstract can do any good, or help mankind in its life upward. The Bible shows the perfection of manhood in Jesus Christ. There is a

tapestry in Europe some six centuries old. It is faded and the figures dim and indistinct. But let a ray of sunlight strike upon it and the golden threads form a background that throws out the figures of tapestry in beautiful and exquisite coloring. Men turn to the Bible and at times are puzzled and cannot make out its beauty; but when the sunlight from His face strikes the ancient pages, then He says, "They are they that testify of Me."

The next speaker on the subject was the Rev. JAMES S. STONE, D.D., rector of St. James' Church, Chicago, who said that the atmosphere created by the Bible touched the keen passions of the human soul, for it tells a man that he must lead a pure and an honest life. With the single exception of Him who became incarnate, no perfect character is presented. Sin is often pictured in the Scriptures. David, a man after God's own heart, was sinful, and so was the impetuous St. Peter. The Bible fearlessly and truthfully depicts a man as he is. Men speak of bringing a paradise upon earth; Scripture speaks of a time when there was a paradise here—and man fell. The Bible speaks of hope for the present, as may be seen in the parable of the Prodigal Son; it also depicts hope for the future, in the person of the despised beggar in the parable of Dives and Lazarus. But its greatest message is the thought of God Himself. It brings men to a realization of His presence. Somehow no other book, as a whole, strikes deepest into the soul. The story is told of Jenny Lind, that after giving up her career, she was found one day reading her Bible, and was questioned as to why she had give up her prospects for the future. She, pointing to the Bible she held, replied, "I was giving too much attention to it, and not enough to this." No book to-day meets with such reception at the hands of scholars. New methods do not mean destruction. There is no effort on the part of honest, faithful, and earnest students to destroy the Word of God. They seek truth because it cannot be downed. They study the Bible because it personifies Him who said, "I am the truth." The only thing to be feared is conservatism, not higher criticism. Greater scholars than some of the higher critics have gone still further, and found the Bible still the Word of God. In the Church itself, Bible classes are growing, but great ignorance of it still remains. Sermons are less expository than they were. People now-a-days want short sermons, fifteen minutes in length, with a tendency to mercy. And fifteen minutes is too short to deal with an exposition honestly. People want sermons that do not make them think, in fact the very last thing people want to do to-day, theologically, socially, or politically, is to think. People do not want controversial sermons. Besides, the clergy do not study their Bible as they used to do. The rector of a modern church cannot put in three or four hours a day in Bible study. He is wanted to build parish houses, and run guilds, and other organizations, and what in the world could a parish do with a man who spent time reading his Bible! The committee on the lectionary tried to cut lessons down as short as possible. It is maintained that people do not listen to the reading of the first and second lessons; it may be that they are not read well enough to attract interest. The Bible is not read in the pews as it once was. The days have passed when one can be disturbed by the turning of the leaves while the lessons are being read. If the Brotherhood of St. Andrew wants to begin a new work, they should see to it that a Bible as well as the Prayer Book, and a hymnal, is placed in every pew in the Church. As has been said, the Church suffers too much from the machinery. The noise and fuss going on in every parish over the machinery is lamentable. With it all, the spiritual side, the side for which the machinery exists, is often entirely lost or partially forgotten. And Bible reading in the home has passed largely away. Family prayer is mostly neglected. Grace before meals is often omitted. How can a man sit down to a full table, be mindful of the multitudes who have no table to sit down to, and only crusts of bread to eat, and forget to render thanks to God for His bounty! Mothers tell their boys how the greatest men are those who have the millions, and the boy who might have made a hero for God is crushed in his spiritual life by the thought of money. Our Sunday schools give half or three-quarters of an hour to study, and fathers and mothers regard it as a secondary thing. The secularist who fights against the Bible is giving it the highest honor—he is so afraid of it that he would keep it out of the schools. He knows that the book is all-powerful in the formation of child-life, more so than anything the child could be given. He does not try to keep out Shakespeare or Scott. If the Bible is a harmless, useless book, why keep it out of the hands of little children? Someone has said of the Anglican Church that he feared that unless we did more in the cause of missions, God would take away our candlestick and give it to others. China wants the Bible. Japan, Africa, want it. The Bible helps them all somehow or other. They don't know about higher criticism or authorship, and they don't care. And wherever the Bible goes into the slums and finds a reader, it finds a changed man. Light is let into the individual life, for it depicts the beautiful life of the Saviour. The strength of the Bible lies in this, that it reveals the Son of God who loved us and died for us. It matters not who wrote Genesis, or what the dates of certain things were, but it does matter that the Son of God came down from Heaven and gave Himself for us. Brotherhood men, no man, will ever be the help in the Church, for others, until they learn this in their own life. As for the future, the Bible is not going to be abandoned



MR. MITCHELL OF OHIO, FORMER PRESIDENT OF HONOLULU LOCAL ASSEMBLY, AND MR. R. G. M'GHEW, THE PRESENT PRESIDENT, THE MOST TRAVELLED DELEGATE, WEARING THE NATIVE FLOWER WREATH ABOUT HIS NECK.

because people are changing their minds on some aspects of it. It will stand forever. It is the Word of God. The success of that Word depends immeasurably on us. The world looks to us to see what the effect of that Book is on us. If it has not made us kind, honest, loving, pure, why should it make them so? If it has done these things for us, they want it. Tell about the Bible, introduce it, study it, get others to study it, and so the oft repeated charge will be removed, that while our services are so full of Scripture texts and passages, the Bible is still to us a sealed Book.

FRIDAY EVENING

Mandel Hall was packed to the doors for the evening session and it was an inspiration in itself to hear the singing of the hymn "Stand up. Stand up for Jesus," with which the session was opened. Mr. English presided and after a few brief words called to the platform Mr. Henry Warren of Columbus, Ohio, the oldest man in the Brotherhood, being, as Mr. English said "eighty-two years young." Mr. Warren went to the platform, while the organ pealed forth a march of triumph, and the vast audience rose to its feet, and cheered one who has been active in Brotherhood work for twenty-five years. Mr. J. A. Birmingham, General Secretary of the Canadian Brotherhood was introduced, and brought greetings from the Brotherhood of Canada, and an invitation to the Toronto Convention. Mr. R. B. McGrew of Honolulu, T. H., read a cablegram which he had just received, "Alohai Nui. Honolulu Local Assembly." He was directed to return to the Hawaiian Brotherhood the Convention's warmest greetings.

Dr. HUBERT CARLETON then addressed the Convention on "What the Brotherhood has Accomplished." He recalled the words which St.

Dr. Carleton's Address

man must ask himself, why art thou here? what is your duty? what is thy aim? what are you accomplishing? The Brotherhood has a right to expect a great deal from such a society, a society organized soon after the petition was placed in the Litany, "We beseech Thee to send forth labourers into Thy harvest." It has had splendid and unusual advantages and should have accomplished much. For one thing it has brought clergy and laity together so that they understand each other better, and are of greater help to each other. In no religious body in this land are the leaders and laymen so closely linked together, and united in their efforts as in the Church, and this in spite of the fact that it is the only society in which Bishops and clergy have no official standing. Nor has the Brotherhood any official recognition from any governing body of the Church; yet in spite of this many Bishops and priests and deacons were active workers in the Brotherhood. The Church has been a graveyard for men's and boys' societies, yet the Brotherhood has steadily grown. In the twenty-nine years of its existence a quarter of a million of men and boys have passed through the Brotherhood and thus been brought into contact with the active work of the Church, and through it into closer touch with God. Then it has the power of continuous reproduction, which no other society has. Many organizations are formed, do the work which called them into being, and pass out of existence; others supplant them, and die. But the Brotherhood is more real, lasting, and deep, because it has the peculiar power to reproduce itself. A striking instance of this is seen in that the son of the founder of the Brotherhood, born in the same year of its organization, is taking up his father's work and carrying it on, as are the sons of several other early Brotherhood men. The delegate from Hawaii was a Church boy, a junior under another man, he is now a senior and in charge of the work in the Islands. It shows the real secret of all Church work, that men and boys must be taught to work at their religion. The Brotherhood has swept away the old accusations that the Church was formal and cold. Now the ordinary man knows that in any of our churches he can receive a warm welcome. The truth of the personal responsibility of each man to do work with others has been revived, though twenty-five years ago it was well-nigh forgotten. The Church then was weak, lame, maimed, and crippled. Nine tenths of the work of winning the unwon fell upon the clergy, so that they had in a measure to neglect the high and holy work to which they have been set apart. As always when the laymen compel the clergy to do the work laymen should do, the clergy must neglect the peculiar, high and holy part of their labor and dedication. Now men know and feel their responsibility. The Brotherhood has also stuck to its fundamental duty of going out and winning the unwon. Then there is the splendid missionary awakening in large part due to the Brotherhood of St. Andrew. The organization is a missionary one to the very core. It is impossible to have such a society without a missionary influence radiating from it. Hundreds of men have gone into the mission field from its ranks, for it fits men not only to engage in the Church's work at home, but to take up the work in foreign lands. In closing Dr. Carleton gave a warning. He told of seeing carved in the tower of a Cathedral in England the words, "*Periar et mutantur*," "I shall perish and they shall be changed," and said we must bear in mind the shortness of life and the fact that one day we perish and all is charged to us that we have done. The Chinese had a word "Shir" meaning a generation, the symbol of

which was a perpendicular line with three horizontal ones crossing, each representing ten years, thirty years being considered a generation. The Brotherhood has reached the end of its first generation, and a new one was about to begin, every Brotherhood man should pledge himself anew to the principles of the organization and seek to make the coming generation greater than the past.

"The Present Opportunity" was the theme of the Rev. JOHN HENRY HOPKINS, D.D., rector of the Church of the Redeemer, Chicago. Dr. Hopkins in a marvellous word

"Now is the Accepted Time"

picture emphasized the words with which he opened his address, "Behold, now is the accepted time." There was he said a marvellous opportunity in the present to help our fellowmen, and often along simple lines. There was a need to invite others to the Church services. In the service no one could help but feel something which appealed to him. A great duty we owe to our fellows was to broaden their concept of life, and its problems. While sectarianism in religion was being banished, sectarianism in altruism was being fostered. Some would drive away the liquor interests, and emphasize the work of the Anti-Saloon League; others would go down and live among the poor and teach them habits of health and cleanliness, and these would speak of the Anti-Saloon League in a slighting manner. Still others would devote their attention to tuberculosis and consider the supreme duty that of driving away the great white plague. These, too, would not be interested in the Anti-Saloon League, and the social settlement worker would not be interested in their work. It is as sectarian to be limited in one way as another. In the magnificent Church Catholic there was room for all these workers, but sectarianism could not enter there. We must approve and be interested in every good work, and not to the exalting of any one in importance above another. Although the needs of the hour are tremendous we can do our part in them. The Church has an opportunity in her attitude toward the past. Our Lord faced the past when He said, "Think not I am come to destroy the Law or the Prophets, I came not to destroy, but to fulfill." Modernism, the seeking after a new religion, must be combatted. Jesus Christ is the same yesterday, to-day and forever, and the Christian faith therefore cannot be variable. The Church is the only body that can look back over nineteen hundred years without blanching. What a privilege it is to say that we come not to destroy but to fulfill. The opportunity toward the Word of God is one to be grasped. Two kinds of men officially undertake to approach the Bible. So in the terms of music two men approach an organ. One knows every pipe and wire and valve and spring. He is the artisan, the organ-tuner, the organ-builder. But put him at the desk and, unless he know more than these, discord results. But put the artist, the musician, before the instrument, and what melody he can produce to sway the human heart. So there are artisan critics of the Word of God. They may know its every syllable, the Greek and the Hebrew roots, the etymology, and syntax, but ask them what it means and you get the minor worth of the artisan. But let him to whom the word of God is the voice of Christ approach the Scriptures to interpret them, and their beauties are revealed. For such a soul the Bible was written, even as the organ was builded for the musician. The world is longing for God. A late book compares Russia with the United States in the prevalence of sects. It merely shows the hunger in the nations for religion. Here is a chance to lead men into the truth as it is in Jesus, the chance to create a new American Christianity. There are two ways to impress your personality on a moving throng. The tiniest personality moving with the crowd, has but to step out and move the other way. Every person in the throng will perceive him. He goes toward the Church as the crowd goes away. He may be in the minority, but the influence is there. Another way is to leap to the front of a crowd when it is headed in the right direction and lead it. If there is need for social service, if there is work to be done in the neighborhood, the Brotherhood man should seize the opportunity, fearing not, for "if any man lack wisdom, let him ask of God who giveth to all men liberally." At the close Dr. Hopkins quoted the well-known poem, "Opportunity," and urged upon his hearers the necessity of making the opportunity, not waiting for it. Continued applause showed that the eloquence and force of the speaker had made a deep impression on the assemblage.

SATURDAY MORNING

The address by the VERY REV. EDMUND S. ROUSMANIERE, D.D., Dean of Boston, on "The Practice of the Presence of God" was deeply



THE OLDEST MEMBER TELLS A JUNIOR A STORY

Eugene White, All Saints' Chapter, Ravenswood, Chicago, and Henry Warren, Trinity Chapter 115, Columbus, Ohio, who is 82 years old and a Brotherhood man for 25 years.

devotional. He spoke of prayer and work as two doors into the Divine Presence. There were tendencies to overlook the one door or the other. There have been ages possibly when the door of prayer was exalted over the door of service; but surely we do not live in such an age to-day. To-day men press the entrance in to the Divine Presence by means of work and service, forgetting altogether, regarding as unnecessary and impractical and somehow apart from the world's work, the door of prayer. Now if there is one thing for which as loyal Christian men and women we must stand it is this; that there is no antagonism between prayer and service. They are like the double leaved gates that welcome the students into this university. They both fly open in order that the seeking minds may be satisfied. It is through the double gates that you and I must enter into the presence of God. As members of the Brotherhood of St. Andrew we are consecrated. To-day again you render a new consecration. What is it? Is it not simply this, to make known to our fellow men that they are sons of God and therefore heirs of eternity? That is the word to which God has called us, the work which He has set us to do. We go further than that, and say that we do it when in the smallest, slightest way we make any fellow man more conscious of his relationship to God, as God's child.

I want this morning to ask you to take one step further, even though it seems possibly to you a venturesome step to take, and to say that whenever we do this service in our Brotherhood to which God has appointed us, we are for the moment not simply working with God, lofty as that opportunity is, but we are living for that moment, the life of God.

Some of us who had the privilege of knowing that great saint and preacher, Phillips Brooks, remember those hours in his study alone. When that was our blessed experience he was not simply a teacher; we were not arguing and conversing with him, but for the time being we thought his thoughts; we shared his life. Do you not see, then, how not only is the great word of Kepler's true that a man studying the laws of the universe is thinking God's thoughts after Him, but it is also true that whenever a man goes out to serve his fellow man, he is thinking the thoughts of God with Him; he is sharing the very life of God.

SATURDAY AFTERNOON

No Brotherhood Convention in Chicago would be complete without a pilgrimage to St. James' Church, the birthplace of the Brotherhood. This was taken on Saturday afternoon, a special train being chartered to carry the delegates across the city to a point near the church. Few if any of the Seniors or Juniors remained at the University grounds, and the church was thronged. Dr. James S. Stone, the rector, read the service of evening prayer, and the full vested choir led in singing the Brotherhood hymns. DR. STONE welcomed the delegates to the home of the original chapter, and then BISHOP COURTNEY, rector of St. James' Church, New York City, who was rector of St. James', Chicago, when the late Mr. Houghteling was conducting the Bible Class which became the nucleus of the Brotherhood, preached the sermon on the subject of "A New Consecration." The Bishop spoke feelingly of the ideals of Mr. Houghteling's life, saying that in olden days saints were not canonized until they were dead and their frailties had been forgotten. Mr. Houghteling was too near in the memories of all to be canonized, but we must remember that he was a man of like passions with us. Saints of God all have passions which tend to lead them away from Him, but the saint took the passions used amiss and turned them

in the opposite direction, so that frailties and infirmities were constantly diminishing in him. In Mr. Houghteling those things which made a saint of God were constantly on the increase. For a new consecration three things were required, simplicity of character, directness of purpose, and sanctified common sense. Simplicity of character was obtained by putting away childish things and developing child-like qualities. Childish things to be put away were impetuosity, rashness of speech, recklessness of conduct, harsh judgment, ungoverned temper, confident conclusions on impartial evidence, being willing to take present pleasures without regard to the future. Child-like things to be developed were candor, love of truth, trustfulness, confidingness (the outgrowth of trustfulness), unselfishness, humility, naturalness, and lovingness. Directness of purpose was summed up in the words of St.

Paul, "This one thing I do." Mr. Houghteling lived for the sake of the Brotherhood because more and more he wished to arrive at the purpose which he laid down before he organized it. The furtherance of the Kingdom of God requires an inward setting up of the direct purpose to achieve righteousness. We should try to realize the value of life, which may be either good or bad. It is for us to say which our brother's shall be. We should called Simon and he became the Prince of the Apostles; Stephen prayed at his martyrdom, and Saul was converted. What would the world have experienced of the Christian religion if there had been no St. Paul? We are all sceptics about the love of God for every human being. Yet He has put the value of the human souls with which we have to do upon us. We need sanctified common sense. Common sense arises from a perception of the possibilities of the case, and sanctified common sense is the additional insight given to those who live a sanctified life. We cannot have a new consecration unless a need is felt for it. We must have a lust for, lust in the old sense of the word, that of earnest desire. It is the spirit that says, "I don't care, I am going to do it." We do not give up our will; we find God's will and conform to it. We must do something inside our being, not too much, but a little at first, and a gradual increase. Better do a little well and increase it, than to try to do much and fail.

Bishop Courtney was followed by a brief address by Mr. Bonsall, President of the Brotherhood, who after paying a tribute to Mr. Houghteling, said that the men of the Brotherhood should try to follow him as far as they recognized that he followed Jesus Christ.

There should be a full consecration of the life to God that He may take and use us in His service. But we should remember that God cannot use a man who keeps back a part of the price.

SATURDAY EVENING

The twilight meeting this evening was devoted to the subject "Consecration to Service," and the speaker was H. D. W. ENGLISH of Pittsburgh. He feared that in the Brotherhood we are inclined to think too much of the single man and not enough of men as a whole. By practical work among those in distress we meet the conditions which our Lord has set down as those of the life of consecration, in the twenty-fifth chapter of St. Matthew. He would impress upon his hearers that this consecration involves infinitely more than our work for a man here and there. It means that that single contact with a man only points the way to what Jesus came to do; to create a new earth wherein righteousness should dwell. He came not simply to save a soul here and there, but He did come to change human life and redeem society, and He must have a consecrated army if He is finally to succeed; a kind of consecration that leads a man into the open to make his fight for cleaner conditions of human life, though he must bear the estrangement of friends, criticism unjust from the press, all those things which make up what we call a little martyrdom.

A Boston Brotherhood man who had the burden of this human cry in his life and who had the joy given him of having the burden taken off his soul by the King of kings, quoted before his death these lines, and I pass them on to you men: "I was some time in being burned, but at the close a hand came through the fire above my head and drew my soul to Christ whom now I see." Think of it, being able to bear our humble witness for others, for those needy folk, our brothers and our sisters, and then at last to see the hand come through and to be able to say, "Christ whom now I see." That is the victory over self, that is the meaning of "Inasmuch as ye have done it to the least of these, even these least, ye have done it unto Me."

The preparation for the annual Corporate Communion was held in St. Paul's church at 8 P. M., the RT. REV. R. H. WELLES, D.D., Bishop of Fond du Lac, being the preacher.

Preparation for Corporate Communion Bishop Weller said that our humanity gathered around a finite person, in Christ humanity gathered around the eternal infinite God. Many people do not appreciate the tremendous humility and lowliness of God in becoming incarnate, while there are those who are staggered by the greatness of it. No other fact compares with this, for the entire universe hinges on it. Christ's coming in the flesh revealed not only the marvellous character of God, but proclaimed to the world that He came first and foremost that we "might have life, and have it more abundantly." The two great forces of good and evil reached greatest and fiercest battle on the Cross. If one has done no evil, he has no part in the Cross, but if even venial sin exists it placed Him there on it. There is no past or present with Him, and hanging on the Cross nothing was hidden from Him of the sins of His children. There is a painting of the Crucifixion which depicts no nails in the hands and feet of the Crucified. It recalls in startling manner that not nails, but love, crucified Him, the love of God for man, and all through the bitter hours Christ in language of intolerable pain, a language understood by all, told how dear to the heart of God is the soul of man. Then at His ascension He promised to send a Comforter. Multitudes follow thus far, but never let their religion go farther. They act as though Christ has left the earth, when He has only lifted Himself above the laws of material and physical nature. He is on the altar not after any material manner, in physical presence, or in conformity to



BISHOP COURTNEY AND
DR. ROUSMANIERE
Out for a Stroll

any earthly law. His is not an earthly presence, but a spiritual, not a natural, but a supernatural. It is not, however, a spiritual presence in a merely figurative sense. As in olden times knights stood about the king to protect him and remind those who approached of his majesty, so in approaching the altar we must remember whose presence we are in, and draw near with clean hands and hearts. One cannot bring to the altar a religion without a sense of morality; a sense of sin is an absolute necessity. The Pharisee in the parable was a pretty fine man, and can teach us many a lesson of fasting and almsgiving, but the publican was the better man, for there is no hope until one is dissatisfied with self and realizes the evil in him. Our Lord said such bitter things of the Pharisees not out of hatred, but because He knew that their self-complacency would be the sin of religious men, the enemy of His religion. It was an unspeakable satisfaction to Him to say, "Thy sins be forgiven Thee." Self-content means in the end degeneration. Make our communions after searching out sin and looking it in the face, in self-examination remembering the obligations of Brotherhood men. Unless these mean something, one is only outwardly a Brotherhood man. Failure in the Brotherhood of St. Andrew comes from a lack of the personal relation to God. History never saved anyone; it is the living relationship between God and His people that saves. We live on angel's food, His own human life, and with it that divine life that is connected with it forever. The Sacrament of the Altar is a great pulpit. It tells every man of a love so deep that it cannot be understood. The love of God can be learned at the altar as at no other place, and in our partaking of the Body and Blood of Christ we shall know that God does still dwell among the sons of men.

SUNDAY MORNING

The annual corporate Communion took place at 7:30 A. M. in St. Paul's church, Bishop Toll, Suffragan of the diocese of Chicago, being the celebrant, assisted by Bishop Weller and by two of the Chicago clergy. The service was one of beauty, dignity, and simplicity, and was characterized by great devotion and reverence. The large church was nearly filled by men of the Brotherhood, all intent on the culminating service of the Convention, the approach in a body to God's Board. There was the largest attendance of men at this service, many from Chicago chapters being in attendance who were unable to come to the week-day sessions.

For the later service of Sunday morning no one place had been selected, since no church in any city is now large enough to accommodate the throngs that would wish to be in attendance. Laymen of the Brotherhood were the speakers in many of the city churches, while Bishop Lloyd preached at the Church of the Redeemer and Bishop Weller at Grace Church. Perhaps the celebration of the twenty-fifth anniversary of the local chapter of the Brotherhood (which proved to be the twenty-sixth as was discovered only a few days before the celebration was held) at Trinity Church was the most notable of these. Dr. Hubert Carleton gave the address. Prominent Laymen of the Brotherhood were also speakers at several of the Chicago churches. President Bonsall spoke at St. Peter's church, Mr. English at St. Simon's, G. Frank Shelby at St. Alban's, F. H. Spencer at the Church of the Good Shepherd, John M. Locke at the Church of the Epiphany, George H. Randall at Christ Church, B. F. Finney at the Cathedral, and Harold W. Buchanan at the Church of the Advent. In spite of the intense heat large crowds were in attendance at all these services. There were conferences for seniors and juniors in the afternoon in the hall of the Reynolds Club, and to many of the delegates the junior meeting was the best part of the whole convention. The seniors might learn many a lesson from the young members of the Brotherhood in conciseness, clearness, and ability to stick to their subjects. Then came the general mass meeting when the general subject "Christ and the Republic" was discussed by Bishop Anderson and Mr. Raymond Robbins of Chicago.

These Sunday addresses will be more fully reported in next week's issue. Attention is directed to the snapshots of convention delegates and scenes taken especially for THE LIVING CHURCH and printed on pages 689-692.

OFFICERS OF THE CONVENTION

James L. Houghteling, national councilman and chairman of the Chicago Executive Committee, was elected chairman of the Convention at the meeting of organization held Thursday morning. H. D. W. English of Pittsburgh, S. B. Robinson of Los Angeles, and R. B. McGrew of Honolulu were chosen vice-chairmen and Thomas M. Weber of Detroit, Rodney Bonsall of Philadelphia, and Sheafe Watkins of New Haven, Conn., were named as secretaries. The officers of the Brotherhood were reelected for the coming year at the meeting of the National Council after the public session in Mandel Hall. The officers are the following:

- President, Edward H. Bonsall, Philadelphia.
- First Vice-President, H. D. W. English, Pittsburgh.
- Second Vice-President, Courtenay Barber, Chicago.
- Treasurer, H. W. Atkinson, Baltimore.

NO PROCESS is so fatal as that which would cast all men in one mould.—*Channing.*

NOTES ON THE CONVENTION

A MARKED feature of the holding of this Convention was the attitude of the press toward it. Never before has a Convention of the Brotherhood been allowed so much space in the columns of the local dailies. Three of the largest newspapers had reporters at the public services and published daily reports of the meetings. The *Record-Herald*, which published nearly a column each day and inserted several pictures, deserves the thanks of the Brotherhood for the accurate and friendly way in which the Convention was written up. The *Chicago Tribune* and the *Chicago Examiner* also published news of the sessions each morning.

THE PROSPECTUS of the Convention published the statement that "for a recent average year . . . the temperature was 39 degrees minimum and 65 degrees maximum." Thomas H. Trenholm, who so successfully conducted the department of publicity, and who wrote the prospectus, was the subject of much good-natured raillery on the subject and many questions as to the source of his information. It might be stated that on the opening day of the Convention the thermometer rose to the vicinity of 95 degrees and remained there throughout.

THE MOST TRAVELLED delegate was R. B. McGrew, President of the Local Assembly at Honolulu, T. H., who attracted much attention in his white flannel suit (which many envied) and the native wreath of red which he wore around his neck. Mr. McGrew travelled 4,745 miles to the Convention, and brought the greetings of Hawaii with him. He was always ready to tell of the work of the Brotherhood in the islands, and gave each delegate a souvenir card with native illustrations and statistics of the Church's work. Mr. McGrew, who is only 21 years of age, is the Brotherhood's youngest local assembly president.

THE ATLANTA DELEGATION believes in making preparations early for contemplated work. They were boosting the city of Atlanta for the Convention of 1914, and chose a novel and attractive way to do it. Each delegate was given a cotton ball and a ribbon with "Atlanta 1914," printed in red upon it. This unusual decoration was everywhere in evidence, and will be kept by the delegates as an interesting souvenir. Many of the northern and western men had never before seen a cotton ball. Some years have passed since a Convention was held in the South, and it is to be hoped that at the New York Convention next year, Atlanta will be chosen for the 1914 sessions.

THE WORK of the Galilee Rescue Mission in Philadelphia was very interestingly presented by its leader, the Rev. J. J. D. Hall, whose after-meetings were largely attended and were very beneficial, spiritually, to the men of the Brotherhood, many of whom take much interest in rescue work and are actively engaged in it.

THE *Chicago Convention Daily* was a feature. It was edited by James L. Houghteling, Jr., and was issued every afternoon. It gave the changes in the programme, short editorials, and comments on Convention happenings. T. H. Trenholm and Courtenay Barber were assistant editors.

THE SWIMMING TANK in Bartlett Gymnasium was very popular—especially with the Juniors, who gathered *en masse* every time it was opened to them. The Seniors, particularly the clergy in attendance, also availed themselves frequently of the refreshing pool.

BISHOP JOHNSTON of West Texas was a welcome visitor at the Convention. He was in Chicago when the Convention opened and immediately moved down to the University and took up quarters there.

THE BEST THINGS are nearest—breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are of the sweetest things of life.—*John J. Gibson.*



BISHOP WELLER

FRENCH ABBE DISCUSSES INTERNATIONAL MORALITY

"Each Man for Himself" the Rule of the Nations

EUROPEAN EVENTS, AS SEEN BY OUR PARIS CORRESPONDENT

PARIS, August 23, 1912.

ONE of the most impressive figures at the meetings of "*La Semaine Sociale de France*," to which I referred briefly in my last letter, was that of the former Dominican, l'Abbé Sertillanges. One of the ablest discourses was that given by him under the heading "Christian Morality and International Relationship." He emphasized his subject as "Catholic Internationalism," to distinguish it from ordinary Socialism. His brilliant eyes glowing behind the large spectacles he wears, his high, wide forehead telling of unusual intelligence, his clear, resonant voice and his ascetic attitude betokening intense earnestness, deeply impressed the audience. He was listened to with breathless attention and warmly applauded.

"The nations live under the rule of each man for himself, in the worst sense of the expression," said l'Abbé Sertillanges. "Even in time of peace they are always in a state of war. . . . A wolf on one side of the hedge, a lamb trembling on the other. Right to the strongest; the weak to the wall. . . . Each one trying to get what he can seize of the good things of life without consent or consultation of his neighbor. . . . The balance of power unable to be maintained except by continual appeal to force. To be strong oneself, to have strong allies; if these allies grow weak, to seek stronger ones; if neighboring countries increase their forces, their military resources, to do likewise, to strive to be stronger still than they—that is the evil of such a system. One finds oneself revolving on an infernal circle. Why this disorder in the external relationship of nations, while in their interior each nation has overcome such tendencies, has consented to an intelligent limitation and regulation of egoism? Why does the same government that assures justice within her boundaries refuse to submit its origin in the family, must go beyond each single state. International sociability is the highest sociability and ought to be under the same regulations as that of family life. . . . All men are brothers among such as know themselves to be sons of God. . . . Brothers badly matched, often; of opposite character, little understanding one another, ill acquainted, of differing occupations, divergent interests, destined to separations, to quarrellings, but who nevertheless may all earnestly wish to do their duty, to abide by the consequences of their brotherhood, of which the very least is reciprocal justice. But who is to decide in their quarrels?" The lecturer declared emphatically that men are in duty bound to have recourse not to force but to jurisdiction. "What are termed 'conventions' do not deserve to be called rightful in the strict sense of the word. International right does not yet exist. It will exist only when by moral *consensus* judicial authority competent to judge, in affairs of political relationship, shall be established and recognized. An organization acting according to the laws of true justice, which, when called upon to decide between two champions equally sincere in their conflicts, however complex, shall have power to declare with the voice of authority: This is justice; right."

In the ideal city imagined by the Abbé all nations being supposed to be Catholic and all the people faithfully practising the religion they profess, the Church would be the great moving power. She would be the spiritual influence, play the part of that great moral power which Auguste Comte dreamed of as existing and working only for the good of humanity. . . . International Right based on the Gospel; arbitration wisely instituted, with the Pope as supreme moderator; the approval or disapproval of the Church the great restraining force. . . .

Such is the good Abbé's Utopia. A somewhat audacious one! Rome at the head of affairs, the Pope controlling the destinies of the world! But though not all Catholics, as we understand the term, can join hands with the lecturer here, every Christian must be at one with him in the earnest hope that religious unity, which has even now its moral consequences, may in due time lead to effectual judicial organization in the world of politics. While large numbers of French Catholics are, very naturally animated by feelings of hostility to the Government on account of its anti-religious attitude, *la Semaine Sociale de France* declares itself in principle faithful to the Republic. Its members admit, however, that their obedience is due in the first place to their Church. "We are fully and resolutely faithful subjects of the Church, Catholic, Apostolic, and Roman." Where, therefore, the commands or interests of the Government and the Church clash, Rome must clearly have the advantage.

"The Hour of Prayer"; it no longer exists officially in

France; but French officials on State visits to other lands cannot avoid it. It was at the close of the day, a day of gorgeous ceremonies; the cannons were still sounding the signal of retreat, when the Emperor of Russia and all his retinue stood still in the face of the vast military assembly gathered to greet the French Premier, and the command was given for Evening Prayer. The *Pater noster* was said by an officer standing in front of the Czar, then a prayer for the Emperor; the prayers were reverently repeated by the 100,000 soldiers bareheaded who stood around. The scene was most impressive.

One of the chief means by which the Church in France has sought to influence and draw together her people during the last few years is by the multiplication of diocesan councils. The formation of such councils has gone on actively throughout the whole country of late. In a letter addressed to his diocese, Mgr. Germain, Archbishop of Toulouse, lays down rules for the organization of such councils as follows:

Diocesan Councils Increase in France

1. Members of the committee must be *practising* Catholics.
2. They must be men of influence.
3. They must be able and willing to help the vicar wherever lay help is admissible.
4. They must support the *Ecole libre*.
5. They must be ready to join associations of heads of families, to encourage and propagate good, wholesome literature, to give lectures, to organize and support works of charity and charitable institutions, societies, syndicates, etc.
6. They must themselves be examples of exemplary Christian life. The Archbishop lays stress upon this latter point, remarking that *quality* must be considered rather than quantity, *i. e.*, the Council must rather be numerically weak than count among its members men who are not of high character and sincere Catholic convictions, and well fitted for the duties involved.

The pronunciation of Latin has always been a *crux* in modern times. To pronounce Latin not according to any distinct rules of its own, not in obedience to inherited tradition, but in accordance with the rules and customs of pronunciation

Pronunciation of Latin

of the native language of each different land whose people learn and use Latin, is on the face of it absurd. As well pronounce French, German, any of the living languages, according to the rules of the mother-tongue of the person using it. Latin is a dead language, stereotyped, therefore immovable; it can have less difficulty than any living language in the matter of pronunciation, once its rules are agreed upon. Rome, the cradle of the Latin tongue and the headquarters of the Church which still keeps Latin as the common language of devotion, has an unquestionable right to dictate the manner of its pronunciation. It is a happy movement on the part of the Pope to express his desire that ecclesiastical Latin in the Church under his jurisdiction should be pronounced as it is at Rome. The Pope gives as the chief reason for his wish, the better adaptation of Italian-Latin to Gregorian chanting, of which he is urging the universal adoption. The Italian pronunciation is not only fitter for singing, whether Gregorian or choral, it is altogether more harmonious and beautiful than any other. The French *u* and the English *a* and *i* are particularly out of place in Latin. The theory at one time advanced that the French *u* was an ancient Roman use, is hardly to be taken seriously, for no trace of it remains in pure Italian, Latin's eldest child. French authorities, however, demur at the soft Italian *c* and *g* before the vowels *i* and *e*, declaring that this is certainly contrary to the ancient Roman usage. It is probable, therefore, that what is known in England and America as the new pronunciation of Latin, already so largely adopted, will become the accepted rule for ecclesiastical Latin throughout the Catholic world.

In regard to a reference in my last letter, I was mistaken in supposing that Catholics and Protestants worked together as one society (here in Paris) for the protection of girls and women. There are two distinct societies: (1) *L'Union Catholique Internationale pour la Protection des Jeunes Filles*; (2) *l'Union Internationale des Amies de la Jeune Fille*. There is also "*Le Cercle du Travail Féminin*," which is undenominational. All do independently splendid work in a common cause.

A Correction

I. S. WOLFF.

WHICH BOOK has done the most for liberty, justice, and progress? Which book has most persistently branded, defied, and threatened every form of tyranny? Which book has spoken with the truest pathos to the wounded and sorrowing heart? The test is fair: the words and works are before you—judge them.—*Dr. Joseph Parker.*

ENGLISH WRITERS ON GENERAL BOOTH

Views of the "London Times" and the "Church Times"

LORD HALIFAX WRITES ON DISESTABLISHMENT

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

I HAVE no intention of writing an obituary notice of the late "General" Booth, originator of that corybantic form of Protestant sectarianism known as the Salvation Army, partaking partly of the nature of Wesleyanism and still more of Boothism. But perhaps some extracts from the special memoir of him published in the *Times* newspaper will not be out of place in this correspondence and will be interesting to its readers.

Before giving these, however, I will just refer to a reminiscence of William Booth, which was so thoroughly characteristic of his peculiar point of view generally in respect of matters of Christian belief, though I have seen no notice of it in the press. When his wife passed away, somewhere in the south of France, some years ago, Mr. Booth, who was with her at the time, sent a telegram to his Army headquarters in London announcing her decease, and the message was couched, if I recall aright, in terms substantially to the effect that Mrs. Booth arrived in heaven that day at 3 P. M.

After referring to William Booth's birth and education in Nottingham, the *Times* memoir says: "At the early age of 13 he showed signs of that independence in matters of religion and that absolute confidence in his own judgment which were characteristic of his later life by formally renouncing the doctrines of the Church of England and joining the Wesleyan Methodist Connection. It is also characteristic of the man that when, in 1889, he came to write the history of his early life, he did not so much as mention the existence of his parents, nor speak of the feelings with which they regarded his sudden change of views." He afterward left the Wesleyan Methodist Connection for the Wesleyan New Connection, followed by the final rupture with that sect, and then ended the first period of his life by his "throwing himself on the world as an exponent of the doctrine of salvation." Finally, in 1865, Mr. and Mrs. Booth went to London, and settled in the East End, forming a body which ultimately bore the name of the Salvation Army. "It is intensely interesting now to follow the gradual development of doctrine in the Army, its gradual approach toward the character of a sect, and its development into a world-wide spiritual and commercial enterprise." The original intention of the Army was to get people "saved," and then to send them to the "churches." But there were not wanting clergy and ministers of various denominations who had the courage, when by chance Salvationist processions were marched into their places of worship, "to tell the processionists more or less gently that to sit on a penitent form and to profess conversion, to wave handkerchiefs and clap hands, to roar 'Hallelujah!' and to go through 'knee-drill,' to attend 'holiness' meetings and occasional 'free and easies,' to be, in short, sanctimoniously hilarious, was not to have advanced far in the direction of righteousness." The Salvation Army, in fact, was thrown back upon itself, and became "a sect professing crude doctrines which were taught by strange methods."

It has been the fashion to talk and to write as if the Army had penetrated with its influence a social stratum which other agencies had given up as hopeless. "This is not true, and it never has been true, as every person who has knowledge of the lives of the poorest and the worst in our centres of population is well aware, and there are no more devoted workers than those who endeavor to spread the light of Christianity, without trumpets or cymbals, in the darkest hiding places of poverty and vice."

With regard to Mr. Booth's scheme for the regeneration of the "submerged tenth," for which he asked a million, and got £100,000, the memoir says: "A project to which the public were asked to subscribe on such a large scale was a legitimate subject for critical examination, and those who pointed out that it was crude, visionary, incapable of realization, and open to abuse were justified by events. It is possible that if Mr. Booth had obtained all the money he asked for, he would have done a great deal of mischief." How many persons have actually been rescued from the gutter and set upon their feet by the Salvation Army, and what it has cost "per head"—as a "business proposition"—will never, it is thought, be known. "If it were, we should be in a better position to gauge the probable future of the movement. It has hitherto undoubtedly depended on the personality of its founder, whose spiritual fervor created it, whose Utopian vision developed it, and whose unquenchable zeal has kept it going." No man, in the opinion of this memoirist, can take his place and do what he did. Mr. Branwell Booth (who succeeds William Booth) has long been the head business manager of the organization, but he has not his father's magnetic personality. Has the Army sufficient vitality in itself to go on without his driving force? The *Times*' writer doubts it. In his opinion it will go on, at least for a time, but it will not be the same. Probably some parts of it—those which have served real and permanent economic interests—

will remain, but others will be dropped, and the character will change.

The *Church Times*' regret is that Mr. William Booth was lost to the service of the Church. "As a religious movement," it says, "the Salvation Army lacks the sacramental life which the Catholic Church alone maintains, and the religion it inculcates is not without elements dangerous to true spiritual growth. It has added one more to the sects which have broken the unity of Christendom, but if a place could have been found within the Church for that free and enterprising spirit to develop an order of personal service among the poor and outcast, what wonderful results might not have followed!"

Lord Halifax, in the course of a notable paper read at Oxford in May last, and which is published in full in the August number of the *English Church Review*, expressed himself in an exceedingly illuminating way regarding "Disestablishment" of the Church in this country and Disendowment. Have we not need in regard to this matter, he says, to be careful in the use of words, and not use such as are misleading and prejudice the issue involved?

"Establishment," for instance, as the word is generally used, is one which begs the whole question. When was the Church established? In what way did the State establish it? By what Act of Parliament was it established? Is not establishment really recognition? And what is recognition except the general acknowledgment of the rights of the Church, and the protection of the Church in the enjoyment of those rights? Again, what distinction can be drawn, historically, between endowments prior to 1862 and endowments subsequent to that date? In both cases those endowments were the gift of individuals, not for secular, but for certain definite religious purposes. They were given in trust for the benefit, not of the nation as such, but of the nation in so far as its members professed and held the Catholic Faith. It would be as reasonable to say that money given to the inhabitants of a place for the support of libraries may be rightly applied, in accordance with the terms of the trust, to washhouses, because the inhabitants of that place have come to prefer baths to books, as it is to say that property given for the support of the Christian Faith as taught by the Church may rightly, and in accordance with the object of the original trust, be diverted to other purposes because some of those for whose benefit the money was given in times past have abandoned the Faith of the Church, and set up a religion of their own." In conclusion, Lord Halifax says that our wisdom is to have as little to do with Parliament as possible, to manage our affairs for ourselves, "which it would be easy to do with a little courage and determination, and so to secure that liberty which is rightly ours, and which, in so far as it is abridged now, is abridged rather by evil custom and a misapprehension of the real relation between Church and State than from anything inherent in those relations themselves."

The Rev. W. T. Lawson, general secretary of the Church Congress, has issued the following with reference to this year's Congress, which opens at Middleborough on October 1st:

Church Congress
Announcement

"In view of the delay in the publication of the report of the Royal Commission on the Divorce Question, and of the statement recently made in the House of Commons that the report cannot be issued till October next at the earliest—it has been thought advisable to omit the subject of the marriage laws from the Congress programme for this year, and to leave it to be discussed at a future Congress, when readers, speakers, and the public generally will be in possession of the report and the evidence on which it has been based."

The Duke of Newcastle, whose seat, Clumber Park, is two and one-half miles from Worksop, and who is one of the churchwardens of Worksop parish church, has promised £1,000 toward the restoration of the church, which it is proposed to undertake at a cost of about £12,000. The church, in the Norman style with later alterations, was formerly that of a Priory.

Restoration of
Worksop Church

J. G. HALL.

CERTAINLY, in our own little sphere it is not the most active people to whom we owe the most. Among the common people whom we know, it is not necessarily those who are busiest, not those who, meteorlike, are ever on the rush after some visible change and work—it is the lives, like the stars, which, simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. It seems to me that there is reassurance here for many of us who seem to have no chance for active usefulness. We can do nothing for our fellow-men. But still it is good to know that we can be something for them; to know (and this we may know surely), that no man or woman of the humblest sort can really be strong, gentle, pure, and good, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks*.

SUMMER CONFERENCE NEAR NEW YORK

Seabury Society Vacation Course at
Greenwood Lake

LARGE BEQUEST MADE FOR MISSIONS

Branch Office of The Living Church }
416 Lafayette St.
New York, September 10, 1912 }

IT will be recalled that the Seabury Society of New York, composed of unofficial young men who give their services for Church extension and at Sunday school and mission committee work, established the Church Summer Conference that holds its sessions in the Episcopal Theological School at Cambridge. In 1909 the Society transferred the Conference to a committee of six Churchwomen, who afterward formed a general committee and have gone on to larger success each year. While it had charge of this Cambridge Conference the Seabury Society was offered \$20,000 to provide a permanent site, but upon condition that the Conference should be for men.

Upon advice of the highest Church authorities in New York, and also of many laymen, it was decided by the Society, when founding its new site, to invite young men of other Christian bodies, Roman and Protestant, to unite with it. The invitation was warmly received. Greenwood Lake was selected as site because only forty-four miles out from New York, and the plan of classes and lectures at the meetings was thrown out altogether. Not to do so would have defeated the purpose. At the same time the real purpose was not for a moment lost sight of. That purpose is to enlist and train young men to help their own rectors in all of his plans. It is held regarding Montenac, as the new resort has been named, that it performs a sufficient service if it bring men into personal acquaintance with leaders.

This first season had an attendance of 118 men, some for one day, some for a fortnight, and a result, not the only one either, is a band of about seventy-five young men, familiar with conditions and ready to enter upon work this fall upon a common plan. That plan is along the material side of the Church's work chiefly, and does not, therefore, duplicate the Brotherhood of St. Andrew, while it does cooperate with it. Two old mansions were used this season, but the end of the season brought an unsolicited offer of a very fine site, without conditions. Since it contains only about thirty acres, efforts are to be made to secure a tract of nearly one thousand acres, and to provide upon it different headquarters for young men of respective religious bodies. Money is already promised for the Church Hall, to be named White Hall, after the great Bishop of Pennsylvania.

This summer Bishop Burch, Archdeacon Hulse, and a number of Church clergy from the three metropolitan dioceses visited the resort. Many men attended the Chapel of the Good Shepherd, including its unique boat service at sundown, and the entertainments that were held to pay off a debt on its splendid new parish house. On the closing day, with 44 men present, it was voted to continue and enlarge the Laymen's Training School, founded at Christ Church, New York, three years ago by the Seabury Society; to take up work for boys in individual parishes; and to establish the Montenac Club, with its own headquarters in New York if possible, to do all the year what Montenac week-ends have done during the summer; hunt up workers. So far only a temporary committee has been in charge, but it was voted at the meeting just mentioned to found the "Christian Union," to be the central body, and true to its name if possible to give concrete examples of Christian unity.

Renting quarters in order to try out the plan this first year, the venture ends its season without debt. Financial supporters of it this year included Messrs. J. Pierpont Morgan, Francis Lynde Stetson, Artemas Ward, Hon. Herman A. Metz, Richard M. Hoe, the late George B. Cluett, E. P. Dutton the publisher, Robert S. Brewster and Richard Stevens. Bishop Greer, Bishop Burch, Archdeacons Hulse and Pott, the Rev. George Alex. Strong, the Rev. D. S. Hamilton, and other Church leaders of New York and Newark dioceses lent their influence and personal assistance.

By the will of Miss Elizabeth J. Mead, who died at Stamford, Conn., on March 29, 1911, the Foreign and Domestic Missionary Society is made residuary legatee of her estate, here and in Connecticut, valued at \$106,870. It is thought that the Board of Missions will receive \$20,000 by this bequest.

To FILL the hour, that is happiness.—Emerson.

FALL WORK OPENING IN PHILADELPHIA

Several Churches Have Been Much Improved
During the Summer

REMARKABLE GROWTH OF DREXEL BIDDLE
BIBLE CLASSES

The Living Church News Bureau }
Philadelphia, September 10, 1912 }

AFTER Labor Day, the tide of summer travel turns toward the city, and the city parishes begin to revive after from two to three months of quiescence. At almost all of the Philadelphia parishes regular services are maintained during the summer, and a priest is on duty. The closed church is infrequent, except when necessary repairs or renovation compels it. The Church of St. Luke and the Epiphany, which was reopened on September 1st, has had the entire interior of the building painted and richly decorated. The rector, the Rev. David M. Steele, is reported as perfectly restored to health, after the serious operation he endured in the early part of the summer. Grace Church, West Philadelphia, is another that has been closed during the work of enlargement, and was reopened on the 8th. St. Philip's also has been beautifully decorated, and the finishing touches have been given to their fine new organ. Bishop Rhinelander has announced that he will resume his visitations on the Fifteenth Sunday after Trinity, September 15th, and will confirm for the most part in parishes outside the city from that time until Advent. The Bishop Suffragan will return and take up his duties about the first of October. Bishop Garland was in the city and at work until August 1st.

So remarkable has been the growth of the Drexel Biddle Bible classes in this and other cities that it has become necessary for Mr. A. J. Drexel Biddle, founder of the classes, to arrange for permanent homes in several cities, so that the organization may have adequate housing facilities. He plans the opening of such a home in this city about November 1st. There are more than three thousand members enrolled in the classes in this city alone. Through the activity of Mr. Biddle a class home has been established on one of his properties at Lansdowne, where there has been provided every facility for their physical and moral development. The Lansdowne home is open only during the summer months, so that during the fall and winter there is no central agency through which the various classes may be brought into touch with each other. The permanent home will be located in the heart of the city where the Bible students may meet during their lunch hour for a quiet chat, or drop in after work or during the evening. It is also planned to house in the building the general offices in this city, which is the centre of the work of the Middle States.

A very successful open-air rally was held recently at their home in Lansdowne.

The boys of St. Martin's College returned to the city September 7th, after camping since June at Neshaminy Falls, Pa. There they had an ideal camp along the creek, on the estate of Mr. Thomas Devlin, including ten sleeping tents, two store tents, and one large tent for meals. Row-boats and canoes furnished much pleasure on the water. All the boys—even the seven-year-olds—learned to swim. From time to time enjoyable "hikes" were taken through the surrounding country. The older boys, who are organized as boy scouts, traveled as far as Trenton, and three of them, with their scout-master, tramped on to New York.

There are now thirty-eight boys in the college, under the care of the Rev. Augustus Walton Shick and two lay assistants. At present, with the exception of six older boys who work, they attend the public school, but during the fall and winter there will be instruction at night for these six working inmates, and also classes outside school hours for all in cooking, music, business practice, type-writing, manual training, and physical culture. The teaching will be done by competent men from the university and experienced women from Drexel Institute.

The beautiful building of the Church of the Evangelists is now used as the school chapel. Regular services are held there, to which all the people of the neighborhood are welcome.

On the first Sunday in September, St. David's Church, Radnor (the Rev. James H. Lamb, rector), completed its 198th year. The first service was held in the historic building on the first Sunday in September 1715, though for fifteen years before that, services were conducted in an earlier building on the same site.

Christ Church, Germantown (the Rev. Charles H. Arndt, rector), is making elaborate preparations to observe the sixtieth anniversary of the founding of the parish. The celebration will be held the latter part of October.

Miscellaneous
Notes

TORRID WEATHER GREETES THE BROTHERHOOD IN CHICAGO

Heat and Thunder Storms Throughout the Week

TRAGIC DEATH OF REV. DR. WILSON

*The Living Church News Bureau }
Chicago, September 10, 1912 }*

CHICAGO greeted the Brotherhood Convention with the warmest weather of the entire summer. On Sunday, September 1st, the temperature was unusually high, and the heat continued with but slight abatement during most of the week. On Monday afternoon (Labor Day), there was held an important and well-attended meeting of the "key-men" of the Chicago Local Assembly in the Reynolds Club of the University of Chicago, to perfect the final arrangements for caring for the Brotherhood Convention. Mr. James L. Houghteling presided, and addresses were made by the Rev. Charles H. Young, chaplain of the Chicago Local Assembly, and the Rev. Dr. J. H. Hopkins. Deep interest was manifested by all present, and part of the afternoon was spent in intercessory prayer for the coming convention.

On Monday afternoon there broke over Chicago one of the most violent thunderstorms of the season. Great damage was done in the down-town district, and on the west side, about two miles from the Loop, the tower of the Church of the Epiphany was struck by lightning for the second time this summer. The damage was not severe, and is fully covered by insurance.

A terrible tragedy overshadowed the closing days of the National Convention of the Brotherhood of St. Andrew, and plunged the entire diocese into sorrow

Sudden Death of Dr. W. W. Wilson

inexpressible. The Rev. William White Wilson, L.H.D., the beloved rector of St.

Mark's Church, Cottage Grove avenue and Thirty-sixth street, who had been spending Friday, September 6th, at the convention, was struck by a street car on his way home from the evening session, and instantly killed. The accident occurred at Cottage Grove avenue and Forty-third street, a half-dozen blocks from the church over which Dr. Wilson had been rector for twenty-two years. The news was brought to the delegates just as they were leaving the hall after the benediction, and Bishop Anderson, who was among them, hurried at once to the stricken priest's desolated home.

The Rev. Dr. Wilson was born in Philadelphia, 62 years ago. Five years later the family moved to Brooklyn, New York. He studied law early in life, and was admitted to the bar after being graduated from the law school of Columbia University. After practising law in New York and Brooklyn for about eight years, he decided to apply for Holy Orders, and was ordained deacon by Bishop Potter and priest by Bishop Littlejohn, in 1876. He at once became rector of St. Paul's, East Orange, N. J., and remained there for four years. In 1880 he became rector of St. Paul's, Kittanning, Pa., where his rectorship continued for nine years. His third and last parish was St. Mark's, Chicago, to which he was called in 1889, over twenty-two years ago. Dr. Wilson was a forceful preacher and a priest of wide reading. His sermons were greatly appreciated by his people, and he had a large following outside of his parish. He gave a great deal of his time to helping the work in this diocese done by the Daughters of the King and the Guild of St. Barnabas, and, for some years, by the Actors' Church Alliance. He was at the time of his death and for some years past a trustee of St. Mary's School, Knoxville. He was a thirty-third degree Mason and chaplain of the George H. Thomas post, G. A. R. He was president for two years of the Third and Fourth ward districts of the Bureau of Associated Charities, president of the Chicago Diocesan Choir Association, a chaplain in the Masonic order, and chaplain of the First Regiment, I. N. G. His kindly spirit and cheerful manner won him hosts of friends, and his long residence on the South Side had endeared him to a very large circle. Scarcely any priest in this diocese was so frequently sent for to solemnize marriages, or to bury the dead. He is survived by Mrs. Irene M. Wilson and seven children, most of whom are living in the East. One son, the Rev. Frank E. Wilson, was recently ordained to the priesthood, and is priest in charge of St. Ambrose's mission, Chicago Heights, in this diocese. There are two other sons and four daughters.

At the time of the accident, Dr. Wilson was walking home from the Brotherhood Convention, deeply absorbed in thought. It is asserted that the street car which struck him was not equipped with air-brakes, and could not be stopped as promptly

as necessary. Recently the rule concerning the stopping of street cars in Chicago has been changed all over the city, and Dr. Wilson, thinking that the car, which was eastbound, would stop as usual on both sides of the transverse car-line on Cottage Grove avenue (as has been the rule hitherto for many years in Chicago), stepped in front of it as both he and it started to cross. The result was his almost instant death. The body was wedged in between the front trucks of the car, and it was necessary to summon the wrecking-wagon of the company before the body could be extricated.

He received his degree of L.H.D. from Hobart College, in 1896, after a sermon on "Christian Socialism."

Dr. Wilson's burial took place Monday afternoon, September 9th, from St. Mark's Church at 2 p. m. The building was crowded to its utmost capacity. Delegations of uniformed men from the First Regiment, I. N. G., of which Dr. Wilson had been chaplain for several years, as well as from the Knights Templar and other masonic organizations were present in large numbers. Bishop Anderson, Bishop Toll, some fifty of the priests of the diocese, attended the service, which was read by Bishop Anderson and the Rev. Dr. James S. Stone. Ten of the priests were honorary pall-bearers, viz.: The Rev. Dr. H. J. Brown, the Rev. Messrs. H. L. Cawthorne, J. H. Edwards, John Henry Hopkins, D.D., H. C. Kinney, E. T. Mathison, J. M. McGann, F. C. Sherman, J. S. Stone, D.D., and C. H. Young. Before the Lesson, Hymn 176 was sung, and a memorial address by Dr. Stone followed his reading of the Lesson. The committal service was read in the church by Bishop Anderson. The interment was at Mount Hope cemetery, the exercises being conducted by the masonic and military escorts.

On the Sunday before this burial there was a requiem Eucharist at 7:30 a. m. at St. Mark's. Bishop Anderson conducted the mid-day services, preaching a memorial sermon to a large congregation. The Rev. Dr. J. H. Hopkins had charge of the evening service on this Sunday, September 8th, the Fourteenth after Trinity. The Rev. W. E. H. Nailer, rector at Kittanning, Pa., one of Dr. Wilson's former parishes, was also present at the evening service.

The Church of the Atonement, Edgewater (Rev. Dr. C. E. Deuel, rector), suffered a great loss about mid-August, in the death of the junior warden of the parish, Mr. Charles

Deaths of two Laymen

H. Smith. He had been junior warden for several years. Previous to his Edgewater residence he had been a parishioner of the Church of the Epiphany, where he was for ten years the superintendent of the Sunday school. Originally raised among the Methodists, Mr. Smith was confirmed in his full maturity, and was one of the most faithful and earnest laymen in the diocese. Christ Church, Woodlawn, suffered a similar loss on Monday, September 2nd, in the sudden death of Mr. William J. Lafferty, the senior warden of the parish. He had been playing golf at the South Shore Country Club during the heat of the day, and when the storm of the afternoon suddenly came, a slight over-exertion caused his immediate death. The Rev. C. H. Young had gone to Springfield to conduct a retreat for the clergy of that diocese, but he returned on Wednesday for the burial service, resuming the leadership of the retreat in Springfield on Thursday morning.

While reports of the summer attendance at Church services in some other cities for the past summer have shown a decrease, the contrary has been largely true in Chicago.

Summer Congregations are Good

A clergyman from the South, who spent most of August in Chicago, and who went to a half-dozen or more of the city churches, including all the largest ones, has stated his surprise at the large congregations found almost everywhere, on all the Sundays, even including those assembling at evening services. Bishop Anderson returned on September 4th from Hackley, Wis., where he has his summer home, and his family expect to follow in another week. The Episcopal residence is being repainted on the exterior and repaired inside. Bishop Toll returned to Chicago at the close of August, from his vacation in the further West. Both of the Bishops have been much refreshed by their vacations, and are in full physical strength and vigor. Part of Bishop Anderson's summer recreation was the building of a frame chapel adjoining his cottage at Hackley. The Bishop did the work himself, and the building will accommodate some thirty worshippers. It is arranged so as to be serviceable as an office for the Bishop, during the week.

On Thursday evening, at Christ Church, Woodlawn, there was held a meeting of the Anglican and Eastern-Orthodox Churches Union, which was of great interest. The principal address was made by Bishop Anderson. Bishop Weller and the Rev. B. Talbot Rogers, D.D., of Fond du Lac, were also present. TERTIUS.

A. & E.-O. C. Services Held

WHATEVER be our special fear in reference to death—pain, judgment, solitariness, humiliation, defeat—the same remedy has been procured for it by the Incarnation, Passion, and Cross of our divine Lord. He has "brought to naught him that had the power of death, that is, the devil." It is the crucified Christ, and He only, who enables us to look death steadily in the face.—*Rt. Hon. G. W. E. Russell.*

BURIAL OF BISHOP GRAFTON

NEVER has Fond du Lac, a Wisconsin city of 20,000 population, witnessed such a scene as the burial service for the late Rt. Rev. Charles Chapman Grafton, second Bishop of the diocese, on Tuesday, September 3rd. The whole city was in mourning and a large number were in attendance from other portions of the diocese and beyond, including a large delegation from the diocese of Milwaukee.

Dying, as has already been stated, on Friday, August 30th, Bishop Grafton's body was prepared for its last resting place and was taken to the Sanctuary of the Cathedral on Monday at noon. Resting in its casket before the altar, with three candles burning on either side, and with many flowers, there was continuous watch kept by the clergy of the diocese until the hour of the funeral the next morning, prayers being offered constantly. In front of the Bishop's throne was a large cross of lilies, an expression of love and sorrow from J. Grafton Minot, a nephew of the late Bishop, who is at present in Europe. The Cathedral altar was dressed in black.

On Tuesday morning the Holy Eucharist was offered at half-hour intervals at each of the four altars in the Cathedral, and at the altars in the Convent, St. Dunstan's abbey, and Grafton Hall. Long before the hour for the burial, 10:30, people began to arrive at the Cathedral and it early became evident that in spite of the large dimensions of that edifice, only a small part of those who desired admittance could find place.

The procession formed in the Cathedral garth and moved from the garth gate through to Division street and thence west to the main entrance to the Cathedral. A platoon of police led, followed by members of the Twilight club, the Business Men's Association, and the Fond du Lac bar. The Mayor, members of the common council, and city officials followed. Next came the lay members of Grafton Hall corporation, a large representation of delegates from the various parishes in the diocese, and, in turn, lay members of the Chapter of the Cathedral and of the Standing Committee. The clerical procession was headed by a crucifer and two acolytes who were followed by students of Nashotah seminary, visiting clergymen, active bearers, honorary bearers, diocesan clergy, Father J. O. S. Huntington, O.H.C., Rev. Fr. Pyle of St. Edward's Church, New York, Dr. Dafter of Marinette, the oldest clergyman in the diocese, and others. In the procession of Bishops came Bishop Toll, Suffragan of Chicago, Bishop McCormick of Western Michigan, and Bishop Webb of Milwaukee, each attended by two priests as chaplains. The sacred ministers of the Holy Eucharist followed, Bishop Weller as celebrant, Archdeacon B. T. Rogers, deacon, Rev. A. Parker Curtis, sub-deacon; Archdeacon Thompson, master of ceremonies, and Rev. C. E. Huntington, assistant master of ceremonies. The Bishop of Chicago, delayed by a washout en route, arrived during the service.

Bishop Toll read the opening sentences and Bishop McCormick the lesson. Then followed the *De Profundis* as introit, and the Requiem Eucharist was begun, the musical service being that composed by Elbridge T. Gerry and dedicated to Bishop Grafton. There were several hymns, one of them, "Safe Home, Safe Home in Port," having been especially requested by the late Bishop for the purpose. A memorial sermon was preached by the Rev. J. O. S. Huntington, superior of the Order of the Holy Cross, in which he spoke of loyalty and personal devotion as chief factors in the character of the deceased Bishop. This was followed by the office for the absolution of the dead, conducted by Bishop Weller.

It was a picturesque procession that moved from the Cathedral, the honorary pall-bearers in cassock, surplice, and biretta, marching on either side of the hearse. The honorary bearers were Canon Frank A. Sanborn, Fond du Lac; Rev. G. H. S. Somerville, Waupun; Rev. W. B. Thorn, Oneida; Rev. N. D. Stanley, Sheboygan Falls; Rev. L. D. Hopkins, Big Suanico, and Rev. J. B. Gauthier, Green Bay. The active bearers were Rev. H. W. Blackman, Algoma; Rev. A. C. Chapman, Ripon; Rev. J. M. Johnson, Rhineland; Rev. Doane Upjohn, Plymouth; Rev. F. S. Dayton, Oshkosh; Rev. H. B. Sanderson, Fond du Lac; Rev. A. Q. Davis, Berlin; and Rev. A. C. Flicner, Grand Rapids. At the grave the service was taken by Bishop Webb of Milwaukee. The body was buried, vested in full pontifical robes and with a white mitre upon the head, one hand clasping a chalice and paten.

An unusual incident, showing the vast interest felt in the event by the entire public, and in which modern commercialism appears to have been closely joined with sentiment, was the fact that two moving picture concerns had planted their apparatus

in convenient points on the streets in order that they might take the procession as it passed. Apparently both of them were successful.

The body of Bishop Grafton will rest in the metal casket in the grave at Rienzi cemetery for one year, at the end of which time it will be removed to the Cathedral and placed in a cenotaph. Just where the cenotaph will be placed has not been determined. It will be surmounted by a recumbent statue of Bishop Grafton. The statue will be prepared by Robert Powrie, sculptor, who secured a death mask Saturday. The cenotaph will be entirely of white marble.

Bishop Weller preached a memorial sermon at the Cathedral on the intervening Sunday between the death and the burial. Concluding, he said: "It was in his religious home that Bishop Grafton said to me a short time before his final relapse: 'I've had a long, hard fight and I'm tired. If the good Lord is ready for me, I am prepared to go to Him.'"

Bishop Grafton's will was filed for probate on Thursday, and showed that at the time of his death he was possessed of personal property amounting to only about \$1,000 and no real estate. He leaves \$100 to a son of Bishop Weller and \$100 to a son of Dr. Rogers, warden of Grafton Hall. His library goes to the Sisterhood of the Holy Nativity, and his vestments to Bishop Weller and the Cathedral. His will shows how completely he had divested himself of everything for the sake of the Church, after spending a fortune estimated at from \$600,000 to \$700,000 in the diocese. He solved the problem of dying poor.

MEMORIAL OF A SAINT

NOT only as a fitting memorial to one who lately passed to her rest, but also as an exquisite gem of literature, is the following reprinted from *St. Mary's Messenger*:

"About twenty-five years ago there came to the Retreat at Kemper Hall, Miss Eliza Anne Gill, a woman of fine mind and forceful character, with a soul attuned to receive the heavenly message there presented. It has often been said of her that she never really came out of that Retreat. She not only heard; she also entered into the spiritual realm and there abode, until our Lord called her, a month ago, as we who know her best can but believe, into His unveiled presence. For many years and almost on the verge of our allotted span, she presented herself in chapel, as soon as the doors were open, even if her foot must be first to break the snow, to say her private prayers before Prime. With a full time-table of intellectual work, she nevertheless found moments during the day to return again and again to her quiet corner in the chapel. Rather, that was her *home*, body and soul, from which she issued only as duty required. Her broad and thorough culture, combined with rare social power, gave her the place of honor in every assembly to which she lent her presence; and of the tenderness of her family affection it is impossible to speak. The last three years were pathetic in the gradual loss of bodily activity, but grand in the persistence of solid religion. We have been told that no name is more widely known than hers among the educators of the Middle West, and the principal men of business in Kenosha offered themselves to carry the body of our saintly associate on its last journey.

"Long ago the light perpetual began to shine upon her, and to radiate from her; and now she rests in peace."

THERE is a simplicity, as Fenelon remarks, which is but a gross stupidity, but there is another simplicity which is a marvellous simplicity. This perfect simplicity is the result of the unity and harmony of the powers of the soul, through the unity and harmony of the virtues in their perfect accord in love. When the love of God fills all the powers, and purifies and animates all of them, they work in their order, and work with freedom, ease and calm decision. This is the secret of that beautiful lucidity and peace which shines from truly holy souls. Such souls live and are made sincere by humility; just and ardent by love; they live in light; and even when the light of consolation is obscured or withdrawn for their trying, they still have the light of righteousness.

The soul is calm and sweet in her operations; and when strong things have to be done, they are not done in a tempest, but from that calm and deliberate strength that is silently collected through the habit of resting the inner man upon the infinite strength of God. Yet this calm and simple strength is such that worldlings who live upon the excitements of the imagination will never understand it, but will ascribe this serene wisdom and clear strength to cunning and duplicity. Such holy souls, nevertheless, are always ready in their humility to say with St. Paul: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—F. F. Buermeier.



*Snapshots
at the
Brotherhood
National
Convention
Chicago*

A GROUP OF PROMINENT CHURCHMEN AT THE CONVENTION

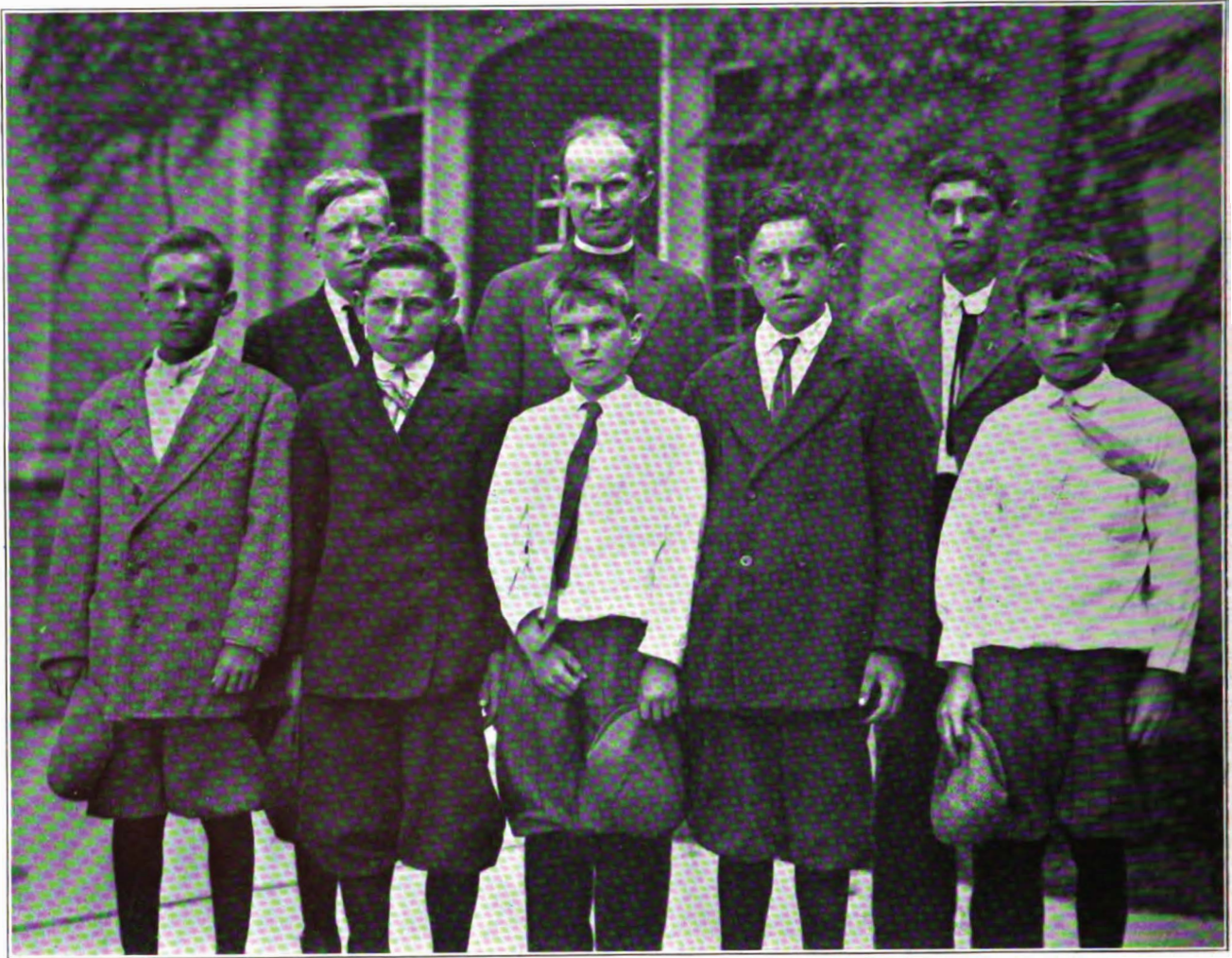
Very Rev. Edmund S. Rousmaniere, Dean of St. Paul's Cathedral, Boston; Rt. Rev. Charles P. Anderson, Bishop of Chicago; Dr. Hubert Carleton, Boston, General Secretary; Rt. Rev. J. S. Johnston, Bishop of West Texas; Rev. F. H. Sill, Order of the Holy Cross; Rt. Rev. A. S. Lloyd, President Board of Missions; Rt. Rev. J. N. McCormick, Bishop of Western Michigan.



THE CHICAGO [LOCAL] NATIONAL CONVENTION COMMITTEE

Gardner McWhorter, Assistant Secretary; L. H. Kellogg, Chairman Transportation Committee; Henry M. Arndt, Chairman Entertainment Committee; H. Lawrence Choate, Chairman Junior Arrangements Committee; W. N. Sturges, Treasurer; Thomas H. Trenholm, Secretary and Chairman of Publicity and Printing Committee; Louis B. Bigelow, Chairman Reception Committee; W. H. Hammond, Chairman Dormitories Committee; Courtenay Barber, Chairman Halls and Churches Committee; F. C. Sherman, Chairman Chicago Delegation Committee; James L. Houghtelling, Chairman Executive Committee.

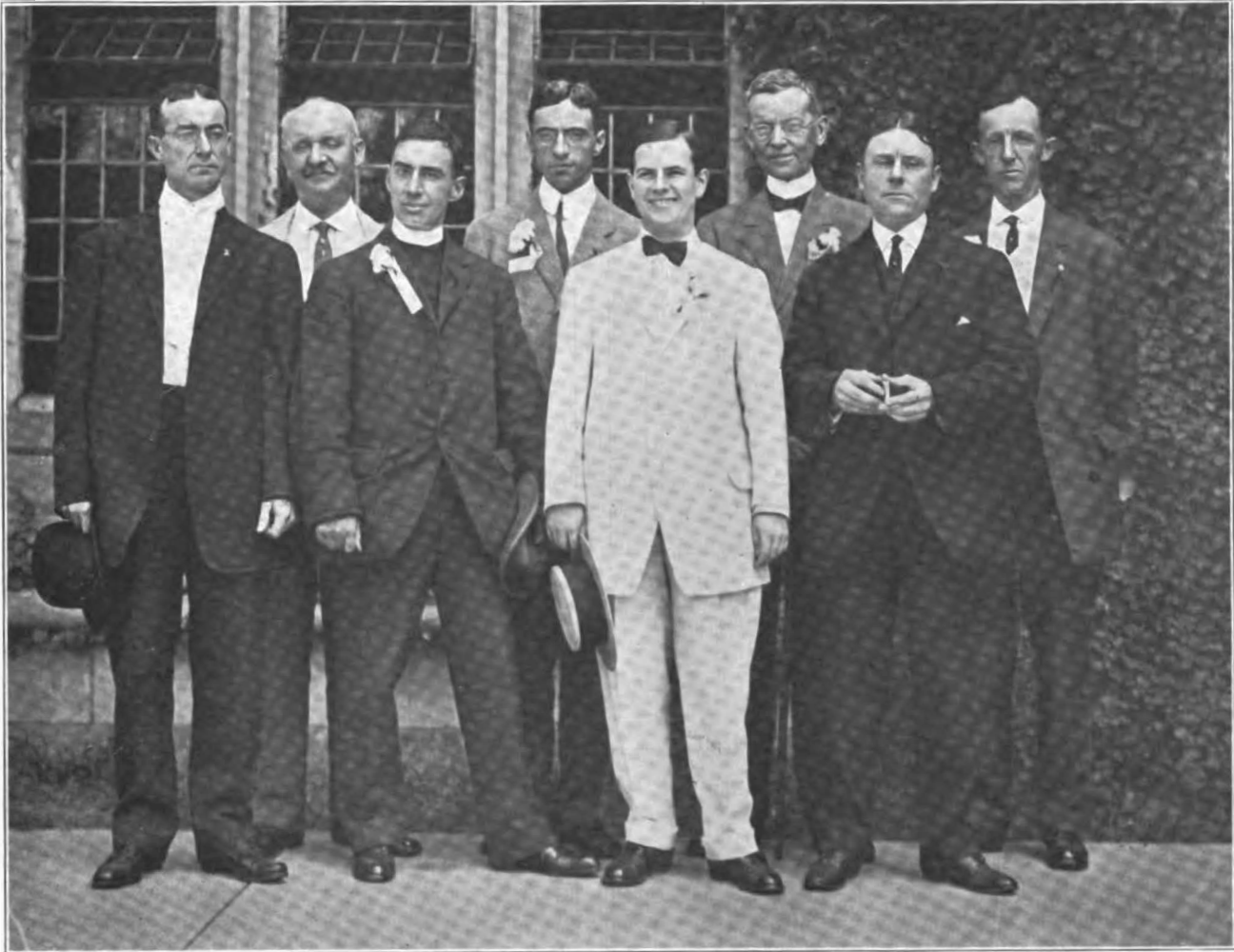
*Snapshots
at the
Brotherhood
National
Convention
Chicago*



THE REV. J. C. INGHAM OF DUNDEE, ILL., AND ST. JAMES' JUNIOR CHAPTER

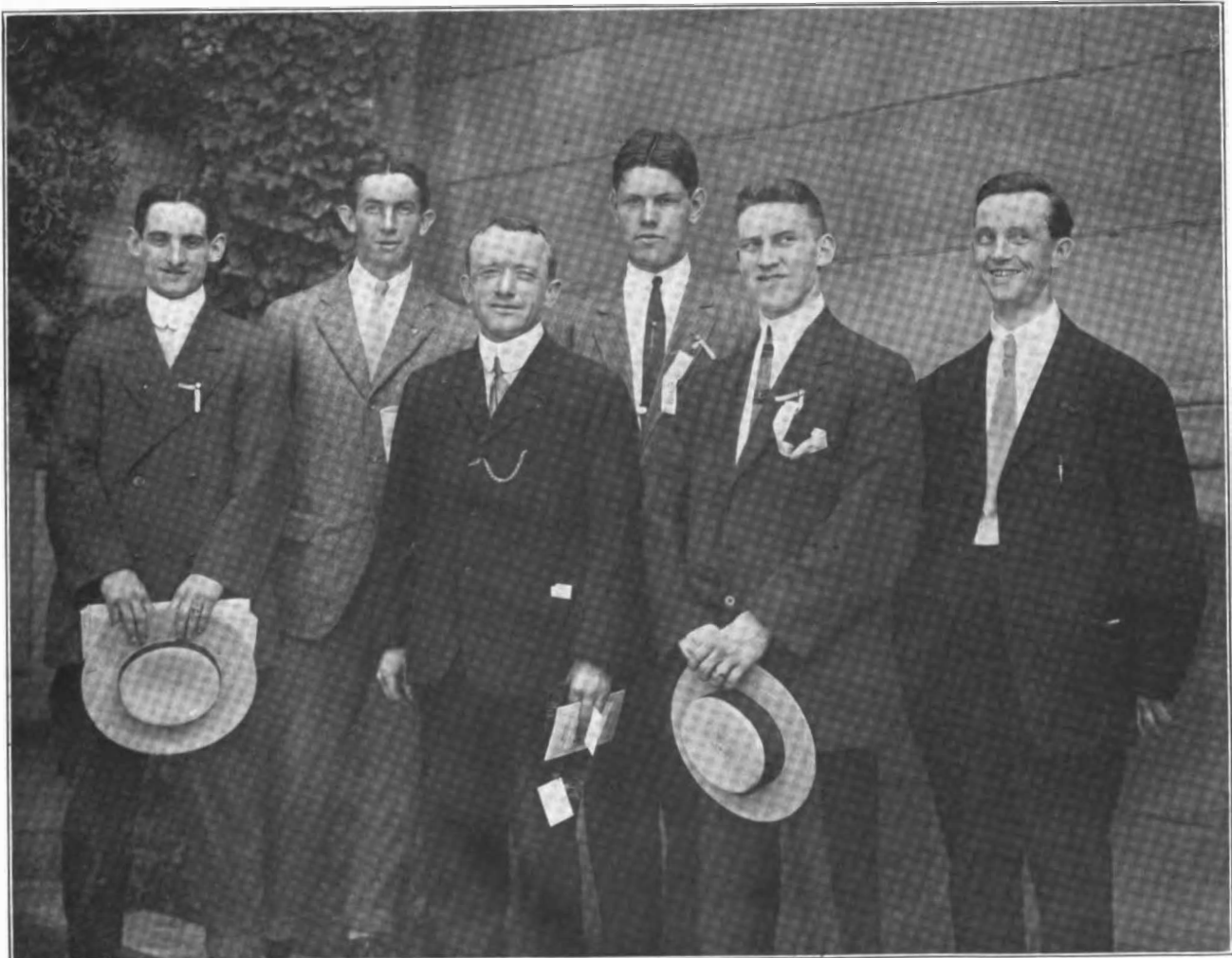


A GROUP OF JUNIORS AND JUNIOR WORKERS



*Snapshots
at the
Brotherhood
National
Convention
Chicago*

THE DELEGATION FROM BEYOND THE ROCKY MOUNTAINS
Mr. McGrew, the Hawaiian Representative, Wears the White Suit



DR. HUBERT CARLETON AND THE CANADIAN DELEGATION

*Snapshots
at the
Brotherhood
National
Convention
Chicago*



REV. DR. S. A. B. MERCER OF THE WESTERN THEOLOGICAL SEMINARY, BISHOP COURTNEY OF NEW YORK CITY, AND REV. DR. WM. H. VAN ALLEN OF BOSTON



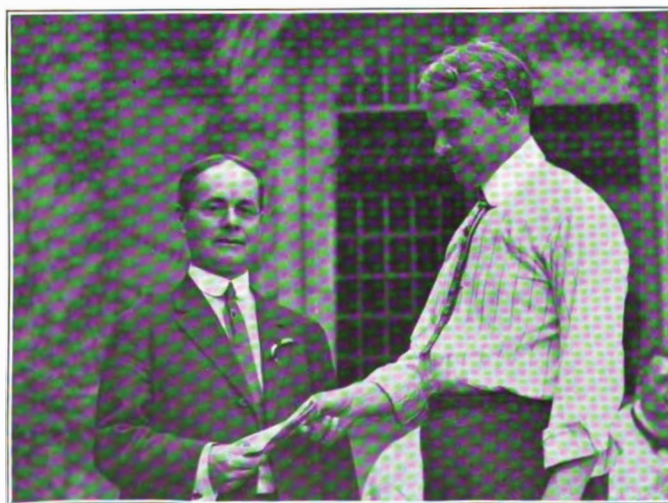
THE BISHOP OF OKLAHOMA GREETES THE REV. J. J. D. HALL, SUPERINTENDENT OF THE GALILEE MISSION, PHILADELPHIA



THE THREE OLDEST BROTHERHOOD MEN IN POINT OF MEMBERSHIP: JOHN M. LOCKE OF OAKLAND, CAL., BISHOP LLOYD OF THE BOARD OF MISSIONS, AND GEORGE H. RANDALL OF BOSTON



WHERE DID YOU GET YOUR WEATHER STATISTICS? Mr. Barber and Mr. Shoemaker Propound a Question to the Publicity Agent, Mr. Trenholm



CAUGHT IN THE ACT
Mr. Sturges, the Convention Treasurer, Receives a Contribution from Mr. Shoemaker, Chairman of the Chicago Delegation Committee



REV. W. C. KIRK OF "THE LIVING CHURCH," BISHOP WELLER OF FOND DU LAC, MR. I. W. NICHOLS OF THE "CHURCHMAN"
BISHOP W.—"Yes, I prefer the ——."

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

SOCIAL SERVICE COMMISSION IN OLYMPIA

BISHOP KEATOR has appointed the following Social Service Commission of the diocese of Olympia: the Rev. Messrs. Edgar M. Rogers, rector of Trinity Church, Everett; Frederick Kendall Howard, rector Trinity Church, Hoquiam; Herbert Henry Gowen, D.D., rector Trinity Church, Seattle; Sidney Thomas James, rector All Saints' Church, Seattle; Charles Ysla Grimes, rector Trinity Church, Tacoma; Captain Arthur P. S. Hyde, U. S. A., Fort Flagler; Messrs. William Savery, Ph.D., Vanderveer Curtis, Ph.D., Carl F. Gould, A. J. Quigley, Dr. C. F. Bryant, and Mr. H. Ferneyhough.

The Commission was given authority to add to its number.

A GREEK BUREAU OF LABOR AND SOCIAL WELFARE

A bureau of labor and social welfare has been organized in the Grecian Ministry of Commerce. The personnel of the new bureau includes a chief, who shall be a graduate in law of either the national university or some other recognized institution. It is authorized to make a general inquiry into all the conditions attending the employment of labor, both in Greece and elsewhere; to formulate laws for improving the health and financial conditions of employees in Greece; the enforcement of such laws as may be enacted; the general supervision of labor unions and employers' associations, including the right to scrutinize their accounts; the supervision of the management of pension and sick or relief funds, and other forms of coöperative, profit-sharing, and welfare plans.

As an adjunct to the bureau a high council of labor, under the presidency of the minister of commerce, is to be established, or, if the minister prefers, the chief legal adviser to that ministry. This council comprises three deputies elected by the chamber; two specialists in sociology and economic and labor problems, to be named by the minister; the chief legal adviser and the chiefs of bureau in the Ministry of Commerce; the chief of the bureau of railroads and the chief inspector of mines and railroads in the Ministry of the Interior; the professors of political economy, statistical science, and forestry in the National University; a representative of the clerks' union, and seven so-called "industrial members," comprising two representatives from the unions of mechanical trades in Athens, one each from the labor unions of Syra, Volo, Patras, and Corfu, and one from the chamber of commerce at Piraeus.

This last group of members is appointed by the minister of commerce, two candidates being named to him by the organizations enumerated. In case the members so named shall not qualify within one month of their appointment, the minister shall replace them with others chosen, two from the Central Labor Union of Athens and one each from the labor unions of Piraeus, Syra, Volo, Patras, and Corfu, two nominations being made as in the first instance.

All, except the three parliamentary members, are named for three years and are eligible for reappointment.

This council will act as a board of conciliation and arbitration in case of strikes or other differences between employers and employed. In addition it will direct the work of the bureau of labor and public welfare, and for this purpose will meet twice a year—in May and November—for a session of at least three and not more than five days.

CITIZEN SERVICE

The claim that citizen service should be assigned a definite place in any scheme of public administration may be based, in the judgment of the secretary of the Bradford (England) Guild of Help, on the profound educational value of such an arrangement. It is to be supposed that the most perfect administration will be secured when all the citizens fully apprehend

the purpose and functions of the authority, and loyally cooperate in their fulfilment. "From this point of view the voluntary worker on a London Care Committee, or the helper of a Citizen's Guild of Help in a northern town, whose experience includes familiarity with the work of the Education Authority, is an instrument for informing public opinion, which the administrator cannot afford to neglect. Every inducement should be offered for his coöperation and every barrier should be removed between the official and the volunteer, if only that the work of the former may be appreciated at its true value, and may receive the impulse of public sanction."

Apart from its educational value, citizen service, wisely directed and supported, may be of immense public utility. Every fresh recognition of responsibility by the public authority opens up new fields of activity, which no purely official system can cover; for diagnosis implies treatment, and treatment proceeds to a modification of the home conditions of the child.

TO IMPROVE A RIVER FRONT

The Rev. Dr. B. W. R. Tayler, rector of St. George's, Schenectady, N. Y., has been actively agitating the improvement of the Mohawk river front, to afford a place of recreation and beauty to the people of the city. At the present time it is an eyesore and a nuisance. (I wonder if Schenectady is unique in its water-front!) In commenting on the plan, Dr. Tayler said:

"People think this would cost a whole lot of money: I do not think so. I am not advocating a large park or a public playground. There are other places in the city or near the city better adapted to those uses. But I advocate a 'breathing spot' with a depth from the river margin of three hundred feet, a place where, on summer evenings, tired working men and working women might find a resting place, where the cool breezes from the river and the glorious view would refresh and inspire them. A movable band-stand might be erected in the river and free concerts given there. The Mohawk at this point might be made as attractive as any spot on the continent.

"I had a talk with Dr. Lunn (the Mayor) about it, but nothing definite is in view. I have advocated this park ever since I came to Schenectady in 1905. It might involve some condemnation proceedings in order to obtain two or three pieces of private property, but that would be a comparatively small item for a growing and prosperous city. When Schenectady gets to be a city of two hundred and fifty thousand people, and this site has been gobbled up for coal yards, then people will wonder why such an opportunity for a beauty spot of rest in our city was ever permitted to be lost."

FIGHTING TUBERCULOSIS

In the United States there are now four special methods of caring for consumptive workmen. In such cities as Albany, Elmira, and Binghamton, N. Y., the unions support a separate pavilion or hospital. In cities like Hartford, New Britain, and South Manchester, Conn., the workmen contribute towards the maintenance of a fund for the care of consumptives. The employers also contribute. There are also two national sanatoria for the treatment of tuberculosis owned and operated by labor unions; one by the International Typographical Union, the other by the Printing Pressman and Assistants' Union. In Massachusetts, Illinois, and elsewhere, large corporations and manufacturers have agreed voluntarily to care for all their consumptive employes for a limited length of time.

"But as long as consumption kills one in every three workmen between the ages of fifteen and forty-five," says the National Association for the Study and Prevention of Tuberculosis, "more education, better shop and home conditions, and more hospitals are needed. Red Cross Seals provide these things."

HOUSING IN IRELAND

A parliamentary paper shows that on March 31, 1912, the British Government had built in Ireland 39,241 laborers' cottages, and that 3,439 were under construction. Loans amounting to \$38,465,877 have been sanctioned for these cottages, of which \$34,441,670 has been received. The total amount of laborers' rent for the year was \$553,904.

In Munster Province, 16,122 cottages have been built and 1,638 are under construction. These cottages erected by the Government are located chiefly in country districts, and, with one-half acre of land, rent to laborers at 24 to 36 cents per week, which is less than the amount charged for interest on the loans, the difference being borne by the taxpayers.

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.

NEEDS IN SUNDAY SCHOOL WORK

To the Editor of *The Living Church*:

TREAD with interest your editorial in the current number of your paper on the subject of Sunday schools. During the last fifteen years much has been written and said on this subject, and numerous lesson books and manuals have been written, and much has been said concerning grading and systematic work. It seems that while this discussion has been going on the attendance at the Sunday schools has constantly decreased. I do not know why this has been so. There are certainly numerous good lesson books, and if proper effort is made to get people to attend, the attendance should increase. It is one thing to talk or write concerning Sunday school work and another to do really effective work. It has been one thing to preach and another to practise. Some of the loudest talkers for missions in the West are rarely out of sight of a Pullman coach. This is an age of much *talking* rather than of much effective *doing*. We are frequently told in books of the Church press that Sunday schools should be graded and conducted like the public schools are. The public schools are in session about *thirty* hours a week, while the Sunday schools are in session only about *one* hour in a week. It is not possible to do a large amount of work in an hour, and, really, the Sunday school has little more than half an hour for recitations each Sunday. An excellent work can be done, but it must be limited.

I think that too little is done in most parishes to increase the attendance. Protestant Sunday school teachers are persistent in trying to get outside children to attend, and by their persistence they succeed in increasing the attendance. Do our rectors, superintendents, and teachers really and persistently try to get new people to attend? If they will try, they will succeed; but it is necessary to make a real effort and keep making it.

The Protestant Sunday schools are not made up exclusively of children. They have many adults in their classes, and we should have: and we can get them by persistent effort. If one looks into a Methodist or Baptist Sunday school, he will see a goodly number of men and women in the classes. We, too, should have them in our Sunday schools, and we can have them by making the necessary effort. We should have Bible classes and classes in Church history and the Prayer Book made up largely of men and women. But industry and persistent effort on the part of the clergy and the adult laity are necessary to effect this result.

I want to call attention to another thing in this connection. If one will go into Protestant churches, he will find that their children, to a large extent, attend the services, and their congregations are made up to a large extent of children, while in our churches we see few small children. All baptized persons, excepting infants, should attend the Church services regularly. If Sunday schools were always held so as to close their sessions about five minutes before the beginning of Church service, the children could easily be prevailed on to attend the service, but it will require some systematic effort to have them do so. In fact nothing can be successfully accomplished without a persistent effort.

Sunday schools are frequently conducted in a perfunctory manner, and of course in such Sunday schools little is accomplished. But the work of organizing and conducting Sunday schools should not be put mainly on the shoulders of the clergy. The vestrymen and other laity should and must faithfully and actively help in the work. The rector should be the head, but others must actively assist and support him in the work. W. M. RAMSEY.

McMinnville, Oregon, September 3rd.

CLERGY INSURANCE

To the Editor of *The Living Church*:

IHAVE just received notice of the annual meeting of the Clergymen's Mutual Insurance League on the 22nd inst. There are some things that I never could understand, and one of them is why the clergy generally are not members of this society. The obligation is so little, and the benefit so great: two dollars when a member dies, and the money drops plump into the lap of the widow and children. No rebates nor discounts, but twice as many dollars as there are members, and usually where the money is most sorely needed. I have been a member almost from the beginning, and, putting aside the thought of the benefit that may come to my family when I am gone, as I look back I can see no two dollars I have paid more cheerfully nor which afford me more satisfaction in the retrospect than those that have gone to the family of a brother departed,

"the fatherless children and widows," who, too often, are left "desolate and oppressed." Any clergyman in good health, and not over forty years of age is eligible, and now, brethren, is a good time to send in your application to the Rev. Edwin B. Rice, secretary, 212 North Fulton avenue, Mount Vernon, New York. Though I have never found it necessary to do so yet, if the occasion had arisen, I would not have hesitated to pay the two dollars from the Communion Alms, which the canon says shall be "applied by the minister to such pious and charitable uses as shall by him be thought fit." If there is a more "pious and charitable use" than to send two dollars occasionally to the family of some of our clergy when the head is taken away, I don't know what it is.

WILLIAM WELLES HOLLEY.

Hackensack, N. J., September 7, 1912.

CHURCH WORK AT CORNELL

To the Editor of *The Living Church*:

THERE has been some correspondence in the Church papers with reference to the need of religious work at Cornell University. I hope that the rectors and parents of young people coming to Cornell this fall for the first time will assist in the work we are trying to do here, by sending them to me with letters of introduction.

HENRY P. HOBTON.

St. John's Rectory, Ithaca, N. Y.

September 6, 1912.

LAST DAYS OF BISHOP GRAFTON

To the Editor of *The Living Church*:

YOUR editorial remark in to-day's issue upon Bishop Grafton's labors for his Master and for peace in the Church, recalls to me his words in a letter I received from him, dated August 13th: "How I long and pray that Eastern Massachusetts may be won to the Church." He had read my article on Petrie's explorations in Egypt and received my circular. With his check came the words: "You have certainly labored self-sacrificingly in a most useful cause."

Boston, September 7, 1912.

WM. COPLEY WINSLOW.

"AN AMERICAN SCHOOL HISTORY"

To the Editor of *The Living Church*:

YOUR comment on my letter entitled "An American School History" forces me to beg space for a few lines which I left out for the sake of brevity. Professor Andrews is unwilling to apply the name "Church of England" to the English Church of the earlier period because that name seems to him to belong properly to a Church which is not only national but independent, as the English Church was not before the eighteenth century. This is a perfectly intelligible scruple even to one who does not share it, and it implies no doubt as to the identity of the earlier and later English Church. Such a doubt Mr. Andrews disclaims; there is no trace of it in the body of his book; and even his index shows that identity, with continuity, is taken for granted.

W. G. ANDREWS.

Guilford, Conn., September 7, 1912.

SIMPLICITY

IT MUST not be for one moment forgotten that the church is a spiritual institution, and that the object of gathering together on Sunday is to sweeten life and inspire the week's action with noble motives. A church that turns itself into a Browning association or a pastor who gives lectures on the poets will soon have a very select audience. The people need on Sunday a sort of moral bath, something to help them meet the temptations of business life and the hardships of work life with a better spirit. We believe that ten minutes' talk right from the heart of the minister to the hearts of the people will be far better than a half-hour of well-worded discussion or eloquent passages. The orator has largely lost his place, and the platform no longer gives the commanding position that it gave the minister of one hundred years ago, or even fifty. But when life speaks to life, and love speaks to love, and there is a desire to do good and not to persuade, the road is open. We sincerely believe that, whether the poet is born and not made, surely the minister is born and not made. Theological training will not do the work, but a burning heart will fit the man to reach the people in this age just as well as it ever would. Let the minister come to his pulpit charged with a simple longing for those who will hear him, and let him say what he does say simply, and they will come again.—*Christian Register*.

To ADMIRE what is admirable, to adore what is adorable, to follow what is noble, to remember any such examples that have crossed our earthly pilgrimage that have brightened its darkness and cheered its dullness, this keeps alive before us the ideal of human nature and the essence of the divine nature. The good thoughts, the good deeds, the good memories, of those who have been the salt and the light of the earth, do not perish with their departure. They live on still, and those who have wrought them live in them.—*Selected*.

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

HOW shall we secure the reverence that should mark the work done in our Sunday schools? This is no empty question nor one that need not be asked. If in our training the children are not taught reverence, then they have been robbed of something that is due from them to God and is essential to their whole attitude toward Him.

In the first place it must be secured by the very utmost reverence of the teaching force and officers, both in word and deed. The opening and closing services, however short, need to be watched with the greatest care lest through them there creep in a carelessness of attitude toward the service of God. The postures of the children, whether this be in prayer or in singing, are too often careless or slipshod. Who has not seen children, when the time came for kneeling, making all sorts of attempts to avoid actually putting their two knees upon the floor? Sometimes this is due to that of which we spoke a fortnight ago, dirty floors. It is hard to expect small children, or for that matter boys or girls of any age, to kneel upon dirty floors without hesitation. Parents will criticise them for getting their frocks or stockings dirty, or they will themselves object to the necessary soiling that might be avoided by cleanliness in the school-room. The cure for this cause for irreverence in conduct is not hard to find, and if it involves the expenditure of money, that money will be well spent.

Another cause for irreverence in behavior is the lack of hymn books. One needs but to state the fact that we cannot expect boys and girls to attend and take part in the service if they have nothing from which to follow what is being sung or said. A little planning will secure the results here. An adequate number of hymnals, books that have in them the words of the hymns and not blank pages, will have to be supplied, and the distribution of them secured in time for the prompt use of the children at the opening service.

These are matters of externals, to which one might add still more; care to reverence the name of our Lord; and, where they are the use of the parish, other marks of reverence, the sign of the cross and the reverencing of the altar. In all these matters care must be taken not only to see that children do them properly, but that they do them carefully, intelligently, and reverently. They are all forms of ritual, *i. e.*, postures that accompany acts of worship. The mere doing of them is ineffective unless they be done with the right spirit; as the expression of inner attitude of mind.

OUTWARD REVERENCE is one thing; inner reverence is another. It is here that even more effort must be spent than in the former. The one thing essential is reverence in tone on the part of the teachers. If the children see that they speak and think of the lesson material and matters concerning the Church with a love and a sense of holiness, they will themselves instinctively come to do the same. It is very hard always to secure this. Home influence, sometimes school influence, perhaps dislike for the subject matter, and a number of other hindrances, must be overcome. They can be, in part, by instilling a love for the work and a sense of its seriousness. These will check frivolity and lightness of speech that so often lead to irreverence.

And now, how shall we deal with cases where irreverence breaks out in school or in class? It will depend in part upon the character and cause of this. If it be due to ignorance, then it will need to be dealt with privately and with that gentleness of manner that will win the child; and it should be accompanied with the explanation of why the special act was irreverent. Or it may, in some cases, be necessary to speak at once and quietly to the offending child. If, however, the irreverence be due to carelessness and indifference, more positive public measures should be used to meet it. The evil effect upon a class as a whole is too serious to risk for the possible ill effect of a rebuke

upon an individual. The rule of gentleness of treatment is an absolute and imperative rule. But true gentleness is not incompatible with sternness nor even with severity at times. The example of our Lord certainly tells us how this should be. He who would not check the man who worked with Him though ignorant of that fact, did not hesitate to say to Simon Peter, "Get thee behind me, Satan," when he was suggesting the fatal idea that Jesus must not suffer and die. Public, deliberate, or "smart" irreverence that causes a class to fall into similar misconduct, must be met promptly and severely and frequently with a public reproof. But, and it is here that the real value will follow, the offender must be dealt with privately afterward and the enormity of his misconduct and the reason for its wrong pointed out to him.

Reverence in manner, in speech, in thought, on the part of every child is one of the most essential accompaniments to successful spiritual work in the school.

MANY OF THE clergy have, no doubt, received within the past few weeks the announcements of the revised edition of the Bible Study Union Lessons—formerly published in Boston and now published by Charles Scribner's Sons, New York, under the joint consulting editorship of Charles F. Kent, Ph.D., and George A. Coe, Ph.D., LL.D. This series, which is in part an expansion of that familiar to many as the Blakeslee lessons, is one of the several series that have been put forth recently in an attempt to find the most suitable and best balanced course of Sunday school text books. The *Completely Graded Series*, as this one is called, has no less an aim than to supply text books and teachers' helps on each of them for every year from four to twenty-one. Of these we have at hand the first quarter of the first year and the whole of the second and third years for the Primary Department;¹ the first three and the first quarter of the fourth years of the Junior Department;² the first two and the first quarter of the fourth years of the Intermediate Department;³ and the first and third years of the Senior Department.⁴

The Primary volumes are capitally done from the standpoint of pedagogy, if one can accept the position that what we are to teach the children at this most important age is simply that standard of conduct that is commonly called Christian, and base it upon the series of truths that are generically called religious. *God the Loving Father* may be satisfactory for a title of a course; but when—so far as we can judge from the outline given and its incomplete presentation—there is no word of how the child is to become God's child; when it is assumed that by nature we are the children of God, and not, as the Catechism teaches us, made so by grace, then, for a Churchman, this title is a misnomer and the course built up upon it is not properly a Christian course, since it fails to satisfy the first prerequisite of the Christian standpoint. The second year, *God's Loyal Children*, has the same fatal lack in it. It does not recognize that part of the duty of the Christian child is his duty toward God and that he is to attain to loyalty even in so limited a degree as "living happily together" by and through the grace of God. The world is "a happy place when we, as God's children, learn to live in relation one to another as He would have us"; yes, but one misses among the means, saving possibly the one of prayer, by which this happiness can be secured, those that the Church has in loyalty to her Founder taught men and children to use through the ages. The third volume is both the most satisfactory and the most unsatisfactory. It is satisfactory in method and in the general treatment of the subject, *Jesus' Way of Love and Service*. The trouble with it is that again we have, as was pointed out in a review of the first issues of this series in this department for January 21, 1911, a purely humanitarian Jesus. There is absolutely nothing to suggest that Jesus Christ is the Incarnate Son of God. It spoils the whole standpoint of the helps that their attitude is utterly unsound from the side of Christ's deity, and as we said eighteen months ago, this truth cannot be ignored.

The method of the volumes is capital, the printing and general make-up of the issues are such as to make them thoroughly attractive. There is, however, no definite statement of truths. The children learn no clear definitions such as they learn from their secular work. The result therefore is religious impressionism with a Christian ethical coloring.

The *Junior Bible*, as the four years for the Junior Department are called, is an excellent series of instructions upon the story of the Biblical narrative. It is frankly from the critical standpoint. The editorship of the Old Testament by Professor Kent is enough to guarantee that, but the work is very satisfactorily done. The

¹ *God the Loving Father and His Children; God's Loyal Children; Jesus' Way of Love and Service.*

² *Early Heroes and Heroines; Kings and Prophets; Life and Words of Jesus; Christian Apostles and Missionaries.*

³ *Heroes of the Faith; Christian Life and Conduct; The Life of Jesus.*

⁴ *Preparations for Christianity; Landmarks in Christian History; The Conquering Christ.*

Class Texts and Teachers' Helps. Charles Scribner's Sons, New York. Prices varying from 50 to 60 cents a year. Special rates for larger quantities.

scholars' books are a series of sheets with a new and abbreviated version of the Scriptures, after which are added certain questions upon the text and a few questions and answers and specified memory work. There is a good selection of pictures to be pasted in at the beginning of each sheet, and good maps.

The volume on the *Life and Words of Jesus* is on the whole fairly satisfactory, both as to selection and as to presentation. The question of His deity is not as sharply stated as one could wish, but we do not read of Joseph as His father, as in the Junior grades, nor of His relation to God the Father in terms equivalent to our own. The critical position as to the Resurrection narratives is not justified, nor can we commend that section. It leaves out entirely the Jerusalem manifestations on Easter Day. The method, again, of this series is very satisfactory and the brief comments—while not always what one would wish—are generally good, and the point of contact and applications are suggestive.

The Intermediate series sets before us first of all a group of *Heroes of the Faith*, taken from the whole course of history. This was reviewed in full eighteen months ago and we need do no more than recall what was then said of its lack of balance so far as the Church's leaders are concerned. *Christian Life and Conduct* is a very good summary of principles of conduct grouped, in the three quarters at hand, according to the teaching of the Law, the Sages and Prophets, and of Jesus. The last volume, which is coming from the press this winter in quarterly issues, is by Dr. Byron Forbush, and is on the *Life of Jesus*. It is wholly unsatisfactory and utterly untrue to the Catholic faith. The book frankly makes Jesus as one of a family of nine, of which Joseph is the father and St. Mary the mother, and the Lord Jesus one of their several children. The temptation is purely internal and the various records that the Gospel gives of it are only oriental pictures of spiritual experience of one "tempted in all points like as we are," in spite of the Hebrews statement, "without sin."

The three volumes of the Senior Grades are taken up with Church history. The first year is a good summary, critical in character, of the *Preparation for Christianity*. The second year covers its *Landmarks*. The positions taken do not at all correspond with those which we believe to be sound historically. It is rather amazing to read that Jesus did not found a Christian Church to take the place of the old Jewish Church. He had almost nothing to say about a Church; and that the growth of the Church was due to the Christians being pushed out of the Jewish Church and then, forming themselves after the lines of the Jewish assemblies, with elders as leaders chosen by the people. The story of the Creeds is singularly lacking in clear historical knowledge. The section on the Anglican Church is more careful in its statements, but it is written from a Protestant standpoint; and while it does not give the usual story of the English Reformation, it is hardly free from objectionable features. There is a striking statement of the important place which the "Episcopal" Church holds as the "only natural and effective mediator between the Catholic and non-episcopal churches of Christendom." The volume on *The Conquering Christ* has been reviewed before.

It is a thankless task to have to condemn, for the reasons given above, so thorough a series of volumes for the Sunday school. But failing, as they do, to recognize and clearly to state the essential deity of our Lord, and the reality of that Church which He established, we as Catholic Christians cannot possibly use them as a whole, nor, with very scant exception—the Old Testament in the Junior Grades—as separate courses. They are all well put together, efficient and scholarly, sound in their pedagogy, and to a large extent in their religious psychology; but they cannot be commended to Churchmen as they are so unsound and unchurchly.

BACK TO HEATHENISM

JUST at this time when Christians are thinking of the heathen and their needs and are planning to send them the Gospel, it may be well to remind ourselves that certain people in Christian lands have grown weary of Christ and His Gospel, and are looking to Buddha for light and guidance. England has a Buddhist Society with hundreds of Englishmen in it, and its membership is growing very rapidly. Since 1905 there has been a Buddhist Society in Germany which publishes two influential magazines and is spreading a knowledge of the Buddhist religion far and wide. The same is true of Switzerland, Italy, and Hungary. At beautiful Lausanne, along Lake Geneva, a colony of Buddhists is soon to be established. It is stated that in Hungary an effort was made to have Buddhism recognized officially and have it taught in the schools; but it met with strong opposition on the part of the Roman Catholic Church, and the disgrace was warded off. In certain parts of California, something very much like Buddhism is being revived by a class of rich people, whose religion consists chiefly of an inordinate desire to hear something new. Much of theosophy and of Christian Science has more Buddhism and pantheism in it than Christianity. If the Christian nations will become just a little more ignorant of the teachings and spirit and life of Christianity, no doubt there will be missionaries from the land of Buddha, Confucius, and Zoroaster coming to us to convert us to their ways of thinking. When people cast aside Christianity, it is not to be wondered at that they should pick up Buddhism.—*Lutheran*.

THE CARPENTER

He stood, the Carpenter, within His shop,
With cedar sweet, with shavings strewn.
"Come, neighbor, see My finished work," said He,
"Share My rest at the noon!"

Cradle, and chair—a crutch—a staff—and, lo,
In the deep shade a coffin stood.
"I work for all," He said; "what each one needs
I fashion out of wood."

I mused upon His work, how He had formed
The cradle that a child might rest;
The broad, low chair, a mother's humble throne,
Since womanhood was blest;

The staff for yonder old man's faltering steps;
For a lame lad that crutch, just done;
This coffin, quiet bed for pilgrim worn,
Whose quest of Life is won.

"But for the men—what make you for strong men?"
The fragrant shop I scanned, at loss,
Until His eyes met mine. "For men—strong men?
For them I make a Cross!"

(REV.) JOHN MILLS GILBERT.

THE CHURCH SECRETARY AT FAIRLEIGH UNIVERSITY

By S. ALICE RANLETT

II.—THE BEGINNING

FAIRLEIGH, November, 19—.

HERE I am, dear friend, nearly settled in my tiny apartment just off the campus, with those girls about whom I've dreamed so many months, before my very outward eyes, whenever I glance over the tree-shaded walks alive with the moving throng of bright-faced, alert young men and women, hurrying from class to class.

"My present copies fair my past"; Tiny Tim, my living morsel of golden feathers, is softly trilling in the window, my mountain brook on the opposite wall is rushing foam-flecked down between its mossy banks beneath the silvery, gleaming birches, and the rapturous Sistine Mary, clasping her holy Child, looks down upon the room with her inspiration; my books are ranged on the shelves, many old friends you would recognize among them, French, German, and Latin volumes of our college days; Horace, chuckling amiably over his satires, and singing his melodious *carmina*; Juvenal, not so amiably reciting his satires, keen and biting; Pliny the younger, retailing in his chatty letters almost the very latest news from ancient Rome; Plautus, cracking his merry jokes, and the others.

Do you wonder what a Church Secretary has to do with these worldly Romans? Well, then, I even expect these Latin worthies to help in my new work, and every word of knowledge that I've ever mined and possessed, even the gender rules and exceptions of the Latin third declension that I toiled over all one bright October afternoon, when the lure of golden autumn was calling me to come out and play. I don't expect to teach the Fairleigh students Latin gender rules—though I am told that college professors sometimes are driven to go further back in elementary education, and to teach the primary principles of the old blue spelling-book.

But may it not be, Eleanor, that because, with my old Latin grammar, I conquered once the lure of October, I may understand the power of other charms, and may help some young soul to resist these, when duty should come first, and the "line of the least resistance" is all too easy? And then, what do we, who are trying to do His will, go on gathering knowledge for, if this is not to help in some way in the service to which He calls us?

So then, here are my school and college text books, my singing poets, a few essayists and historians, and a very few of the best story-tellers; and here are my Church books—old friends who have taught me so many wonderful lessons—and some new volumes kindly given by friends who are interested in the work here, and by the Bishop; Church histories which tell the truth—often not told in history; works on the Prayer Book and on theology—wonderful science of the very Highest, carrying the student up into heavenly places.

Then here are a few books on doctrine and devotion, and reasons for being the children of the holy Church, or for

becoming such. I hope the girls will read these books, for I well know how many more or less instructed Churchmen and Churchwomen are sadly unable to name the great and weighty reasons for being loyal members of the family of Mother Church. Then here are a few volumes dealing with what not exactly is, but with what might blessedly be; for some books of fiction are God's true messengers, and I have known souls whose first real appreciation of the gifts of the Church, and the graces of lives faithful to her full teaching and spirit, came from the reading of *John Inglesant*.

On the table are the Church papers with their weekly messages of the Church at work, out beyond our campus. I hope some day, when our mustard-seed has grown up, to have a Church Club room, or even a house, with reading-room well supplied with books, old and new, and a full line of Church periodicals; but my modest collection is the only Church library that we have now, except—and it is a large except—that the Sisters of the Holy Nativity have offered us special privileges in the use of the excellent free lending library, founded years ago by a faithful Churchwoman, and now, much enlarged and brought up to date, in the charge of the Sisters, for the benefit of any who choose to use it.

Pray for the service of our books, Eleanor; you and I can do this with strong hope, since both of us in our girlhood, by the never-failing pathway of books, found our way through the forest of the creeds home to our Mother Church.

Of course you do not expect now a story of great things accomplished; my two months here have seen but small beginnings, as I have been trying to find out how matters are, and thinking with longing of how I would like to be, making acquaintance with some of the students, with the rectors and their families, and with the faculty, and the "faculty ladies," who have been cordial, though the most of these are not Church folk. There are some fifteen hundred students in this co-educational university, and there are, perhaps, some three hundred girls with some—more or less close—connection with the Church. Less than half of these are regular attendants at the parish churches, and not a dozen attend the meetings of the missionary society, Woman's Auxiliary, Girls' Friendly, or other organizations, which include an excellent Mission Study Class, conducted by the two rectors and shared in by the people of both parishes. So you may guess what some of the I-wish-may-be's are.

In a college like this there are various religious gatherings which demand or attract the presence of the students: morning prayers, college vespers, Sunday preaching, song services, the University Missionary Society, and others; but none of these should keep the children of the Church from her appointed services, and especially from the "Lord's own service" on the Lord's own day. And from three hundred girls—well, how many do you think ought to help a little in Church societies and bring their broadening, keen intelligence to the aid of these, and to that Mission Study Class, learning and teaching and preparing for days to come, to be spent—who knows where? Out in the mission lands, some of these should certainly be spent. I long to have the girls hear these questions, and to answer them honestly with intelligence, courage, and faithfulness. I am trying to divide myself between the two parishes, that I may be in touch with both the rectors, and with such girls as may, more or less, "belong" in each parish; it is so much easier to exert any little influence that you may have, if you can say "Come!" instead of "Go!"

The Bishop had a fatherly letter sent to Church students, as far as their names could be learned; in this he spoke of my establishment at Fairleigh, and of his wishes and hopes for my relations with the students, and for their growth in knowledge and love of the Church and her ways and works, during their college years. On the foundation of this letter, I have made my first attempt to meet the girls collectively, inviting them to an informal "Four to Six." Some whom I had already met cordially agreed to serve the tea and wafers, and others sent a quantity of beautiful roses and carnations, so we were bright and fragrant; and I—well—I prayed for inspired sympathy and sanctified tact, and tried to understand exactly how I should feel if, as a student, I were brought face to face with an official Church secretary.

Our dear old pastor, Dr. Grey, used to say that I had a special way of putting myself in others' places; and in those hours before the tea, I certainly had a variety of others' feelings which made me decide that, if I were a student, I might not like the official part of a secretary; and by four o'clock I decided that I was more in need of the girls' ministrations than

they were of mine, and that, if anything were to be done at Fairleigh, the students and secretary must work hand in hand.

Then the girls came, about one hundred and fifty of them, filling my little rooms with their winsome, vivacious youth; there was opportunity for little more than a hand-clasp and a few cordial words with the most of them, though I did ask some to begin to consider what we Churchwomen at Fairleigh ought to do to help each other, the college, and the Church, in these study years, and we planned to have later a meeting to discuss these matters. Some found their way to the books, with questions and interest; and, so far, it seems as if the best result of the afternoon came from the books through one caller, a gentle-faced girl, wearing dark, smoked glasses; when I extended my hand, hers groped vaguely, and I knew that Miss Eliot was blind. I heard afterward of her splendid pluck in fighting for an education, and of the generous kindness of several of her friends, who shared among them the task of reading aloud texts, and notes, which her remarkable memory and fingers, quick at the typewriter, made her own. As this girl stood near me, her keen ear caught a remark made by some one over a book of Church history.

"Oh, Miss Everett," she exclaimed, "why do not good people have Church books printed in raised type? I have never read a single religious book except the Bible and Prayer Book, and not everyone cares to read such books to you. I am so ignorant about the Church—and—and—the inner meanings of the greatest things."

I seemed to see, Eleanor, the dim duskiness in which the uninstructed and unread in Church principles and meanings must be, and I answered:

"Church books ought to be printed in raised type, and they will be, some day; but, while we are waiting for these, it will give me great pleasure to read to you in any department of Church literature that appeals to you, if you can find some hours for the reading."

Miss Eliot seemed very glad to avail herself of my offer, and we appointed our first reading-time, which some other girls begged to share, and thus, informally, our Church reading-circle began; it already means much, I believe, but more of this in my next letter.

The two rectors joined us, before 6 o'clock, speaking cordially to the students, inviting them to the services of the Church, and assuring them of the inspiration that their presence in church and in the parish activities would bring to the rectors and the parish. Some of the girls, then and there, accepted the invitations, and we all became a little acquainted as we chatted together, drank our tea, and laughed with each other.

But the best part of our beginning, Eleanor, has been a visit—not a visitation; that is promised for June—from our Bishop, who spent two effective days with us, during the octave of All Saints. He gave an address at St. Mary's on one day, and at St. John's on the other; by invitation of the President, he spoke to the University students in College Hall, winning their close attention, and arousing their enthusiasm by his earnest words of every-day holiness and sanctified commonsense, urging them to train themselves to become faithful and loyal citizens of their earthly fatherland, and of the Kingdom of Heaven; and one evening he met the Church students, men and women, and talked to them in a fatherly way, reminding them of the wonderful gifts of Mother Church to them, and of their duties and privileges as good children, and inviting them to a corporate Communion at St. Mary's, on the morning of his departure.

The church was filled, and our Father in God offered for us all our "sacrifice of praise and thanksgiving, and fed us with the Bread of life; and, leaving us with his blessing, he hurried away to take an early train, while we lingered on our knees, saying over again the collect: "O Almighty God, who hast knit together Thine elect in one communion and fellowship . . . ; Grant us grace so to follow Thy blessed saints in all virtuous and godly living"—and the rest. There, in the quiet church, was our true beginning, and our true consecration to whatever work we may find to do for Christ and His Church, here at Fairleigh.

Faithfully, SUSANNE.

[To be continued.]

THINK on thy wants, on thy faults. Recollect all the patience, all the kindness, all the tenderness, which has been shown thee. Think also on life—how short it is, how much unavoidable bitterness it possesses; how much which it is easy either to bear or chase away; and think how the power of affection can make all things right.—*Frederika Bremer*.

THE FIFTEENTH SUNDAY AFTER TRINITY

Some will, to make a single proselyte, With bateless zeal encompass sea and land, Though they themselves know not, nor understand. What constitutes a real Israelite; Nor, with mere fleshly rites contented quite, Fulfil the righteous law's austere demand; Such, that they may escape the shameful brand Of the Christ's Cross, boast in the outward rite:

Be no such boasting mine; my glory is the Cross, Whereon my Lord for my redemption died, For which I count all earthly treasures dross, Whereon, to me, the world is crucified, I, to the world; for, dying with Him so To sin, His resurrection's power I know.

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.

CALENDAR OF COMING EVENTS

- Sept. 18—Consecration of the Bishop-elect of South Dakota. " 19—Conv. of Miss. Dist. of South Dakota. " 25—Vermont Dioc. Conv., Bennington. Oct. 1—Milwaukee Dioc. Council, Milwaukee. " 9—Fifth Dept. Miss. Council, Cleveland. " 18—Sixth Dept. Miss. Council, Grand Junction, Colo. " 22—First Dept. Miss. Council, Providence; " 22—First Dept. Miss. Council, Providence. " 22—Second Dept. Miss. Council, Buffalo.

Personal Mention

THE REV. WALTER E. BENTLEY, rector of the Church of the Ascension, Brooklyn, has returned from Bermuda, where, since July, he has been officiating in the parishes of Paget and Warwick, during the absence of the rector. He has now sailed for Ireland to officiate at St. George's Church, Belfast, and expects to return by the middle of October.

THE REV. ELLIS BISHOP, who has returned after a year spent abroad, began his work as rector of Grace Church, Amherst, Mass., on Sunday, September 1st. Mr. Bishop was at one time an associate priest at St. Stephen's Church, Boston.

THE address of ARCHDEACON WALTER G. BLOSSOM has been changed from 916 East Gorham street to The Avenue Hotel, Madison, Wis.

THE REV. J. MORRIS COERR, who has been priest in charge of Christ Church mission, Port Jefferson, Long Island, for the past six years, has offered his resignation to take effect October 1st, and will devote his entire time to the work of Christ Church Boarding School for Boys, taking duty on Sundays in New York City and vicinity. Address East Setauket, Long Island, N. Y.

THE REV. GEORGE DAVIDSON, rector of St. Mark's, Cheyenne, has been appointed by Bishop Thomas to be President of the Council of Advice of the district of Wyoming.

THE address of the Rev. HOWARD E. GANSTER has been changed to 3857 N. 44th Ave., Chicago.

THE address of the Rev. F. J. HALL, D.D., is 2731 Park Avenue, Chicago.

THE REV. GEORGE D. HARRIS, lately of San Antonio, Texas, who has been supplying during July and August at St. John's Church, Jamaica Plain, will be in charge of the services at All Saints' Church, Belmont, Mass., for the next six months. This parish has been without a rector since the resignation of the Rev. R. H. Coe.

THE REV. THATCHER R. KIMBALL, of the Church of the Epiphany, Rochester, who is on a world tour, has lately been in St. Petersburg, Russia. Following a visit to Germany, he soon will turn his steps in the direction of the Orient.

THE REV. RICHARD H. G. OSBORNE, M.D., Morrisville, Pa., has been transferred from Ohio to the diocese of Pennsylvania, under date of June 18, 1912.

THE Rev. P. OWEN-JONES will supply for three months at the Church of the Epiphany, Knoxville, Tenn., during the absence of the rector. Address 1006 Luttrell street, Knoxville, Tenn.

THE address of the Rev. H. M. T. PEARCE, Chaplain U. S. N., is changed from Yonkers, N. Y., to U. S. Naval Training Station, Newport, R. I.

THE Rev. A. F. SCHEPP, Ph.D., has resigned his work at Lander, Wyo., and taken charge of Rock Springs, Wyo.

THE Rev. JOHN WILKINS, rector of St. John's Church, Stockport, diocese of Albany, has accepted the rectorship of St. Luke's Church, Mechanicville, diocese of Albany. Address 2 South Main street, Mechanicville, N. Y.

THE Rev. FRANCIS M. WILSON, rector of St. Jude's Church, Tiskilwa, Ill., and Mrs. Wilson have returned from a vacation spent at Fox Lake, Wis., and Fox Lake, Ill. During the absence of the rector the services in St. Jude's were conducted by the Rev. W. A. Stimpson of Bellaire, Ohio.

BORN

STARR.—The Rev. and Mrs. HOMER STARR announce the birth of a son at Chapel Hill, N. C., on Tuesday, September 3, 1912.

DIED

CHORLEY.—August 25th, in the 15th year of her age, FLORENCE PAULINE CLOWES, youngest child of the Rev. E. Clowes and Florence CHORLEY. Interment at St. Phillip's-in-the-Highlands, Garrison, N. Y.

GLEDHILL.—Entered into the rest of Paradise and in the full Communion of the Catholic Church, on the Thirteenth Sunday after Trinity, at the University Hospital, Philadelphia, PERCIVAL SMETHURST GLEDHILL.

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

THORN.—Sunday, September 1, 1912, at his residence, Riverside Drive, New York, L. MORTIMER THORN, Jr., son of the late Augusta Ragnet and L. Mortimer Thorn, in the 54th year of his age. Funeral services were held at Trinity Chapel, West Twenty-fifth street, on Tuesday, September 3rd.

CAUTION

SYRIAN.—Caution is suggested in dealings with a young Syrian named JOSEPH NEF, of medium stature, low, scarred forehead, who has lately visited a number of Wisconsin clergy. Information may be obtained from FREDERICK C. GRANT, Christ Church, Green Bay, Wis.

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.

TRAVEL

LADY well-acquainted 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.

WANTED

POSITIONS OFFERED—CLERICAL

SINGLE PRIEST wanted to take charge of two important mission churches in Imperial Valley, Southern California. Good physical health and heroic piety prime qualifications. Full particulars on application with references to Rev. D. W. Wise, San Diego, Cal.

POSITIONS WANTED—CLERICAL

SUCCESSFUL PRACTITIONER of the Emmanuel Movement; Extemporaneous Preacher; Practical Priest, ten years experience, wishes a parish where good hard work will accomplish something. Address "PSYCHOTHERAPY," care LIVING CHURCH, Milwaukee.

POSITIONS WANTED—MISCELLANEOUS

HOUSEKEEPER.—Wanted by Churchwoman, position as supervising housekeeper. Will accept small salary for privilege of having mother with her. Willing to assist in care of aged person or invalid or take entire care of children. Highest references. Address Mrs. PECKHAM, 9 Charlotte street, Worcester, Mass.

EARNEST, refined Churchman desires immediate position in Boys' School or Home, or work with Rector. Good disciplinarian with experience. Address "WORKER," care LIVING CHURCH, Milwaukee.

CAPABLE, refined, experienced lady wishes position as companion or managing housekeeper, caretaker or any position of trust. No objections to travel. Best references. "CAPABLE," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, Churchman, is open for engagement. New York or vicinity. Boy choir essential. Good trainer. Correspondence invited. Address, CHURCHMAN, 416 Lafayette street, New York.

YOUNG CHURCHWOMAN desires position as governess, or companion for an older person. Good traveller. References. Address "COMPANION," care LIVING CHURCH, Milwaukee, Wis.

ENGLISHWOMAN wants any position of responsibility, charge of children, or invalid. Experienced with children. Address A 3, LIVING CHURCH, Milwaukee.

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AUSTIN ORGANS.—The tonal wonder and beauty of the massive 88 stop organ just opened in Portland (Maine) city hall has astonished the organ world. This instrument is thought to have no superior in the world. It is one of a dozen big church and auditorium organs erected by the Austins in the past year. Write for information. AUSTIN ORGAN CO., Hartford, Conn.

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In a College town where there are also a fine School for Girls, good public school, and Theological Seminary—a cottage with all modern conveniences. Large living-room and dining-room with gas grate, four bed-rooms (two large), bathroom, maid's room, and kitchen. Natural gas, good water, ample porches, large lot, well shaded. References, address **POSTMASTER**, Gambler, Ohio.

APPEALS

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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?"

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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.

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(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.

**SOCIETY FOR HOME STUDY OF HOLY
SCRIPTURE AND CHURCH HISTORY**

President, BISHOP DOANE; Director, Miss SMILEY
The twenty-seventh year will begin on October 1st. For information address **Miss FLORENCE TRAIL**, Secretary, 108 East Twenty-second street, New York City.

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Jacobs' Book Store, 1210 Walnut St.
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M. M. Getz, 1405 Columbus Ave.
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We have received a new supply, and can now fill orders for Dr. Wigram's *Foreign Protestantism Within the Church of England; The Story of an Alien Theology and Its Present Outcome.* A book of 265 pages. Paper cover, 40 cents; by mail 46 cents. **THE YOUNG CHURCHMAN CO., Milwaukee, Wis.**

BOOKS RECEIVED

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

LONGMANS, GREEN & CO. New York.
The History of the People of Israel in Pre-Christian Times. By Mary Sarsion and Mabel Addison Phillips. With a preface by the Rev. A. A. David, D.D., Headmaster of Rugby. With four maps.

The Mass: A Study of the Roman Liturgy. By **Adrian Fortescue.** Price, \$1.80 net.

The Autobiography of Robert Gregory, D.D., Dean of St. Paul's. Prepared for the press, with notes, by **W. H. Hutton, B.D.** With portraits and other illustrations. Price \$2.00.

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THE CHURCH AT WORK

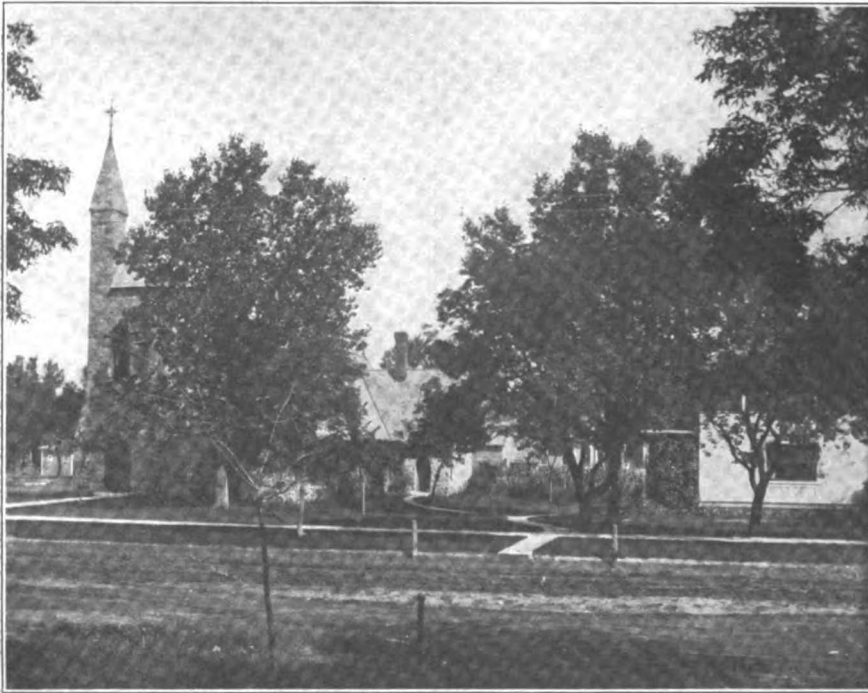
TWENTY-FIFTH ANNIVERSARY OF NORTH DAKOTA CHURCH

ON THE 28th and 29th of August the mission at Casselton, N. D., celebrated the twenty-fifth anniversary of the consecration of St. Stephen's Church. On the evening of the 28th, Bishop Mann confirmed nine persons, and the Rev. John K. Burleson preached, the congregation filling every seat. Thursday

while under his care, the Rev. Arthur Chard was asked to move into residence, and a rectory was built under his supervision on property adjoining the church. The Rev. George J. Childs came in March, 1905, and is now priest in charge.

The work has prospered in spite of the great drain through removals, and the future promises well for a continued advance.

ing Admiral Pearson's incumbency as commandant and later the admiral's secretary when he was ordered from Portsmouth to command the Pacific Squadron. After his retirement, Admiral Pearson lived in Portsmouth until his death in 1867. Mr. Proctor has also given St. John's a thousand-dollar bond in memory of Mrs. Pearson and Miss Elizabeth Pearson, the latter of whom lived in Portsmouth many years after her parents' death, and is widely remembered for her gracious charity. Present at the unveiling were Mr. and Mrs. Proctor, Rear Admiral Barber, an old friend and fellow officer of Admiral Pearson, Admirals Delano and Milton, Captain Rogers, the commandant of the Portsmouth Navy Yard, and other officers of the United States navy.



ST. STEPHEN'S CHURCH, CASSELTON, N. D.

morning there was a choral Eucharist attended by a remarkably large proportion of the communicants listed. At this service the Rev. Arthur Chard of Hastings, Minn., formerly priest in charge, was special preacher. The music was ably and reverently offered and included Gounod's "Send Out Thy Light," Mendelssohn's "I Waited for the Lord," and West's "O How Amiable are Thy Dwellings." Inclement weather drove the "parish picnic" into a hall, but did not diminish the attendance or interest. Here, letters were read from Bishop Walker, several members of Mr. Cass' family, and former members of the congregation. Much interest was aroused by the Sunday school exhibit in one corner. The services especially, and the social gathering of the jubilee have meant much in the mission.

St. Stephen's is a beautiful stone church of Gothic type and was given in memory of two sons by Mr. George W. Cass, now deceased. He came with his family and his rector, Dr. Mulchahey, from New York City, when Bishop Walker consecrated the edifice August 30, 1887. Mr. Cass was largely interested in the agricultural development of this section of the Red River Valley, and a large farm, as well as this town, still bear his name. He was also associated with Jay Cooke in his Northern Pacific enterprise. A church at Sewickley, Pa., and one at Momence, Ill., were built by him.

For fifteen years after the consecration, five different clergymen labored with intermittent services from nearby points. The

MEMORIALS AND OTHER GIFTS

A HANDSOME memorial window has been placed in St. George's church, Fredericksburg, Va., to the late Judge R. C. L. Moncure, who was for many years a vestryman. He was also active in the affairs of the diocese and general Church, having represented his parish in the diocesan councils and the diocese in the General Convention. He was, during a great part of his life, president of the State Supreme Court. The memorial, the design of which is the Resurrection, is a tribute from his children and grandchildren.

ST. MARK'S CHURCH, New Britain, Conn., has recently received a gift of two fine memorial windows, in memory of Mrs. Emily Boardman Smith, mother of Mr. Charles L. Smith, the donor.

MEMORIAL TO ADMIRAL PEARSON

ON SUNDAY, August 25th, in old St. John's church, Portsmouth, N. H., there was dedicated by the rector, the Rev. Harold M. Folsom, a beautiful window, made by Holiday, in England. The window contains four allegorical figures representing Faith, Hope, Fortitude, and Wisdom, surrounded by a border of acanthus leaves with a bas relief of Admiral Pearson, to whom the window is a memorial, in the middle. The window is the gift of Mr. Thomas R. Proctor of Utica, N. Y., a paymaster in the United States navy, stationed at the Portsmouth yard dur-

REBUILDING SYRACUSE CHURCH

FINAL PLANS for the reconstruction of the Church of the Saviour, Syracuse, N. Y., have been received from the architects, Cram, Goodhue, & Ferguson. The Church of the Saviour was destroyed by fire early Sunday morning, January 7th. The struggle for the reconstruction of the building began immediately. A mortgaged debt was impossible, the circumstances that compelled this condition being peculiar. Fourteen years before St. James' Church had been sold by the sheriff on a mortgage foreclosure. Some months later, Bishop Huntington, by appealing to friends, secured the needed funds for the redemption of the church. As soon as the transaction was completed the church was reopened and dedicated by Bishop Huntington on November 22, 1898, under the new name of the Church of the Saviour. The title, however, was peculiar. It was vested not in the name of the rector, wardens and vestry of the parish, but in the name of the trustees of the parochial fund of the diocese of Central New York. This was done that no mortgaged indebtedness could ever again force the sale of the church property.

While this was a wise provision, it was nevertheless an embarrassing one in the present emergency. The money for the reconstruction of the church must be in hand before the work of rebuilding could be begun or even the contracts let. Tentative plans for the new church were therefore secured and approximate estimates of the cost of rebuilding were obtained. It was found that not less than \$35,000 would be required, of which \$10,000 was received from the insurance. The parish being composed almost entirely of bread-winners and those dependent on them, the task of raising the required sum was not an easy one. It was, however, undertaken with faith and prayer. Friends both in and out of the parish were most generous. The rector reported that of all the people to whom he had appealed, only three had failed to respond. Wherever he went it seemed to him that the Holy Spirit had preceded him and had opened the hearts of men and women to respond to his appeal. On July 1st, about six months after the fire, the cash received by subscription had so nearly approximated the required amount, that the trustees considered themselves warranted in proceeding with the work. An order was given to the architects for the completed drawings and

specifications. These have been completed and show a plan for a church and parish house far more Churchly, adequate, and satisfactory than the church was before the fire or ever could have been made had it not been for the fire.

The plans show the floor of the nave lowered to the level of the vestibule entrance. In place of the old basement, with its guild and Sunday school rooms, the new plan provides for an adequate parish house adjoining which shall consist of four floors; one for men, one for the Sunday school or an assembly hall, one for women, and the top floor planned for the residence of the sexton. On the other side of the chancel and connected by an ambulatory across the east end is planned to erect the two sacristies, and over these the rector's study and sacristan's room, and on the third floor the curate's quarters. The construction and entire arrangement of the church with its furnishings is to be strictly in accord with Anglican traditions and customs.

It is thought desirable to make the church a memorial to the late Bishop Huntington, of sainted memory.

AN OREGON CHARITY

THE SISTERS of St. John Baptist, who have charge of the Oregon diocesan school for girls (St. Helen's Hall) and who have been doing excellent work at that institution, have lately completed a building five miles from the city limits of Portland, to continue a work among unfortunate girls which they started some two years ago. Bishop Scadding, assisted by most of the city clergy, blessed the new building on August 27th.

The last report of this institution, issued July 1st, shows that twenty-one girls were admitted during the year, of which twelve remain. With the new building there will be room for more girls and the removal from the city will avoid the temptation that comes from a large city.

NEW PARISH IN HARTFORD, CONN.

IN GRACE CHURCH, Hartford has now a new parish. As a mission of Trinity Church (the Rev. Ernest deF. Miel), this church has been in existence since 1868. It is in a portion of the city which, owing to the number of great factories which have recently been erected there, has had a rapid growth. Last spring the mission was organized into an independent parish. The Rev. F. J. K. Alexander, who had been in charge, was elected its first rector. The new parish has a small but excellent church building, and an excellent parish house.

CHURCH INJURED BY FIRE

ON THE MORNING of Sunday, September 1st, St. Luke's church, Woodsville, N. H., was damaged by fire which destroyed a nearby hotel and injured the church about \$1,000 worth.

SERVICE AT THE RUINS OF A COLONIAL CHURCH

ON FRIDAY, August 23rd, services were held by the diocesan evangelist, the Rev. N. P. Dame, and the Rev. G. M. Brydon, among the ruins of old Farnham church, Richmond county, Va. The experiences of few colonial churches have been of a more varied character.

It was erected before 1738, and almost became a ruin during the troublous times succeeding the Revolutionary war. Its silver communion service, made in London in 1720, was sold, and presented by the purchaser to St. John's Church, Washington, which returned it to Farnham and it is still in use

in the parish. The restored Farnham church was consecrated by Bishop Meade in 1838. The building has suffered much during the wars which have agitated the country since its foundation. In 1888 it was destroyed by fire, and the walls only are now standing. On August 23rd an association was formed for the restoration of the building, so that its career of usefulness may be resumed in a neighborhood where the work of the Church is active.

PROGRESS AT CHRIST CHURCH SCHOOL

CHRIST CHURCH SCHOOL, now at Port Jefferson, L. I., has acquired a fine old colonial house at East Setauket, L. I., large enough to accommodate the increased enrollment of the school. This school is an avowedly Catholic school for boys and receives pupils as young as five years of age, training them until they are ready to enter college. The Rev. J. Morris Coerr, rector, has resigned his parish at Port Jefferson in order to devote his whole time to the school.

QUIET DAY AT CONCORD, N. H.

A QUIET DAY for the clergy is to be held at St. Paul's School, Concord, N. H., on Thursday, September 12th. Dr. Drury, rector of the school, will conduct the Retreat, taking as his subject "The Ministry of Mother Church."

OPEN AIR SERVICES IN MARYLAND

THE RECTOR, the Rev. John F. Kirk, has just closed successfully the third year of the open air services in St. Michael, Md., diocese of Easton. The services have been held on Sunday nights, at the pavillion at Claiborne, five miles from the parish church, and have been well attended. Members of the choir of St. Alban's Church, Washington, D. C., rendered the services on two consecutive Sundays. An acetylene lighting plant has just been ordered for this church, at a cost of more than \$200 and the money is mostly in hand. The rector has become the head of a troop of Boy Scouts, just organized, who meet in the parish room every Monday evening. The parish began, at the opening of the present year, the use of the Duplex envelopes.

GIFT FOR LAWRENCEVILLE

IT IS ANNOUNCED that Mr. J. Pierpont Morgan has promised to pay the last \$10,000 of \$60,000 needed at once for St. Paul's School for Negroes, Lawrenceville, Va. Under this stimulus \$30,000 has been subscribed, leaving \$20,000 more to be raised before September 30th, the last day of grace.

GREEK SERVICE IN FOND DU LAC

FOLLOWING out the suggestions of the Anglican and Eastern Orthodox Churches Union, a service was held in St. Paul's Cathedral, Fond du Lac, at 8 o'clock last Sunday morning, for the local Syrians and Greeks, Father Nicolai Yannen officiating.

CORNERSTONE LAID AT SYLVA, N. C.

THE CORNERSTONE of a beautiful little mission church being erected at Sylva, N. C., in the Asheville district, was laid with impressive ceremony on Thursday, September 5th, by the Rt. Rev. J. M. Francis, D.D., Bishop of Indianapolis, who made a strong, forceful, telling address on St. John's vision and the relationship of the believer to God and union with God. St. John the Evangelist is the patron saint of the new church.

The rector of the Waynesville Associate Mission, the Rev. William B. Allen, with the Rev. Alfred H. Stubbs, D.D., assisted in the

service. The church will be 20 x 40 feet, with a small Sunday school room attached. Several memorials have been promised. It is expected to have the church completely furnished, paid for, and consecrated this winter. The building was made possible through the generosity of Willard Love, Esq., who gave the lot and a house on it, the gift valued at \$2,500. The church stands in a fine location, and is a strategic point for aggressive work. A man will be placed in charge of Sylva and Cullowhee at an early date.

"CHURCH TENT" USED IN TEXAS MISSION SERVICES

ARCHDEACONS WEARY AND SEAMAN of the missionary district of North Texas, have completed missions of eight days' duration each at Sweetwater and Coleman, Texas. In both towns the new "Church Tent," designed by Archdeacon Weary, was used to great advantage. Equipped as it is to represent the Church from vestibule to full altar ornaments, it gives to many persons the opportunity of seeing the Church services in their proper settings. Three services were held daily—Holy Communion early, instruction at 10 A. M., and a preaching service with question box and intercessory prayers at night. The new Mission Hymnal was used with great success. In Sweetwater there are 17 confirmed persons and in Coleman 22, but at many of the services there were 200 persons and at the closing service at Coleman no less than 400 present. At the close of the Sweetwater mission, Archdeacon Seaman immersed one candidate for Baptism (adult), who is to be confirmed immediately after instruction. There are four other candidates for confirmation awaiting Bishop Temple's next visitation, and several inquirers.

The offering at one service in Coleman was \$75.

CATHEDRAL SERVICES IN BOSTON

ON OCTOBER 1ST, St. Paul's Church, Boston, will begin officially its Cathedral services. While commonly referred to as "the Cathedral," the weekly leaflets continue to speak of the edifice as St. Paul's Church, for its life as a Cathedral will not be recognized officially until the first of the coming month. Associated with Dr. Rousmaniere, who will be the Dean, will be a large working staff, the newest addition to which is Rolfe Pomerooy Crum, who will be a second year student this fall at the Episcopal Theological School at Cambridge. Mr. Crum is a graduate of Western Reserve, class of 1910, and during his college life was the recipient of many scholastic honors. Last season while spending his first year at the theological school he was lay assistant to Rev. Thatcher R. Kimball at the Church of the Epiphany, Dorchester, not only ministering at the services but directing a camp of boy scouts. Mr. Crum being especially successful in work among the growing youth. During the summer Mr. Crum, in his home city of Cleveland, has been doing considerable parish work, and the present month he is in charge of a church on the west side of the city.

AT CAMBRIDGE THEOLOGICAL SCHOOL

ONE OF THE residences owned by the Episcopal Theological school at Cambridge, and used for the occupancy of members of the faculty is being extensively repaired before Professor Max Kellner takes possession. This is the house which was occupied by Professor A. V. G. Allen up to the time of his death in 1908. Since then it has been occupied by his widow, who last month took a house on Brattle street. When Mrs. Allen moved it was the first time that the house has been vacant since the founding of the school in

1867. When the school was organized this house became the home of Dean John S. Stone. Professor Allen married the daughter of Dean Stone, and when the Dean died, Dr. Allen took possession of the house and its furnishings. The house is located at 2 Phillips place, next to the Deanery. It is a three-story French roof wooden structure. Professor Kellner expects to take possession Oct. 1. A year ago he sold his beautiful home on Berkeley street to Rev. W. B. King, the novelist, now so well known as "Basil" King.

PRIEST MAKES GIFT FOR INDUSTRIAL EDUCATION

THE REV. JOHN B. DIMAN, headmaster of St. George's School, Newport, has offered to give the school committee of Fall River, Mass., the sum of \$2,000 to be used in providing an industrial education for some of the boys of that city. This offer will be acted upon at the next meeting of the school committee.

BISHOP GRAFTON MOURNED IN RHODE ISLAND

THE NEWS of the death of Bishop Grafton of Fond du Lac was received with sorrow in many parts of Rhode Island, where he was well known. On the day of his burial, Tuesday, the "Office for the Dead" was said at the branch house of the Sisters of the Holy Nativity in Providence, and a Requiem Eucharist was said at St. Stephen's Church at 8 A. M. with the Rev. E. R. Sweetland as celebrant and the Rev. Charles E. McCoy assisting.

Bishop Grafton before his elevation to the episcopate founded the Sisterhood of the Holy Nativity in Providence and was heard frequently in the pulpits of the city churches. After his consecration as Bishop he was a frequent visitor in Providence so long as the Mother House of the Sisterhood remained here, and on these visits he frequently preached either in Providence or Newport.

QUEBEC MAY BECOME AN ARCHBISHOPRIC

IT IS THOUGHT likely that Bishop Dunn may become Archbishop of the new province which will be formed if there is a division of the present Metropolitan see. This important question will come up for consideration at the special session of the Provincial Synod to be held in Montreal in October. At present the ecclesiastical province extends from Manitoba on the west to the Atlantic coast on the east, and includes the dioceses of Algoma, Huron, Niagara, Toronto, Ontario, Ottawa, Montreal, Quebec, Fredericton, and Nova Scotia. If the proposed division is made the first five dioceses will be separated from the last four and each group will form an ecclesiastical province with an Archbishopric see in each.

Bishop Dunn of Quebec, is the senior Bishop, so that it seems probable that if the division is made, he would become Archbishop and Metropolitan of the Eastern division. The proposal to divide the present ecclesiastical Province of Canada has already been approved by the individual diocesan synods and by the General Synod.

CHURCH HOUSE FOR PRATT INSTITUTE FOR GIRLS

ST. CLARE'S HOUSE, 280 Lafayette avenue, Brooklyn, N. Y., will be opened on September 30th, as a Church home for girls attending Pratt Institute. The Sisters of the Holy Name are in charge of the house and hope to make it a centre of Church influence for any girl attending the Institute. Will priests

or others knowing of Church girls who expect to enter Pratt this fall, kindly send their names and addresses to the Sister in charge?

DETROIT CHURCH IN CIVIC WORK

DURING the past year St. Barnabas' Church, Detroit, has paid \$162 on its rectory debt.

This small parish of 130 communicants, working people, has become a storm centre in city politics. Last April, supported strongly by the men of the Twelfth District, Men and Religion Forward Movement, it made an effort to get rid of a saloon and bowling alley next door. Resolutions protesting against the renewal of the license were sent in to the Council from many important bodies, the Church Club of the diocese, the pastors of Detroit, and others, and the Bishop sent a strong letter to the aldermen. The result was that the city council delayed action for a week and a day in order "to get the Church people and the saloon proprietor together." This getting together seemed to imply the payment, ostensibly to the proprietor of the saloon, of \$4,000. The owner of the lease is the president of the Michigan Brewers' Association, who, on being approached by a committee on behalf of the Church, proposed, not to move his saloon and bowling alley, but to buy the church property—church, church house, rectory, and all! The representatives and friends of St. Barnabas' Church refused to pay \$4,000 for a mere act of decency and justice, the church having occupied the site nine years before the saloon appeared, and the Common Council relicensed the saloon by a vote of 22 against 11. The Twelfth District men of the Men and Religion Forward Movement banqueted in St. Barnabas' parish hall in June, and pledged themselves to organize the voters of the city for the election of aldermen pledged to do right to St. Barnabas' Church. Now 17 of the 22 are under indictment for receiving or demanding bribes, and citizens are naturally wondering how much of the \$4,000, had that amount been paid, would have gone to the saloon-keeper, and how much to the 22 aldermen who by their votes made it possible to demand \$4,000 of the Church. Civic clubs are being organized in many congregations, a leader being the Civic Club of St. Paul's Cathedral parish. And now the "Vigilant Voters of Detroit" are to have clubs in every precinct and ward, to secure good aldermen and to keep intelligently in touch with their work.

OUTDOOR SERVICE IN CINCINNATI

CANON PURVES, vicar of the Cathedral at Cincinnati, has instituted a series of outdoor services on the steps of the Cathedral fronting on a principal thoroughfare. The full vested choir of boys and men sang two familiar hymns, the vicar offered prayer and made a short address, fully 200 persons reverently standing. Then an invitation was issued to attend the service in the Cathedral and many availed themselves of the opportunity, following the choir and clergy and accompanied by many of the members of the congregation into the building. It is a great opportunity for practical missionary work.

CHURCH SCHOOL IN CINCINNATI

THE PAROCHIAL SCHOOL of St. Paul's Cathedral, Cincinnati, opened its fourth year on September 16th. While not a large venture, it has consistently proven that there is a demand for a day school whose curriculum includes daily Christian training. Beginning in a school which met only on Friday afternoons, it was found that though the local laws permitted children to be absent from the public schools on Friday afternoon for religious instruction, yet there was really de-

aided opposition on the part of principals and teachers to the plan. This effort was given up and in 1908 a splendid venture of faith was made in the establishment of a day school with all the grades below the high school provided for. The standing of the school in secular studies is such that pupils are admitted to the city high schools without examination on the certificates of the principal. The school admits children belonging to Church Sunday schools free and charges others the nominal sum of \$10 a year. Dean Matthews is the prime mover in this work, with Miss Natalie Merrill, B.A., University of Cincinnati, as principal, assisted by a corps of lay and clerical teachers.

CITY MISSION WORK IN CINCINNATI

THE REV. H. E. S. SOMERVILLE, City Missionary of Toledo, Ohio, spent the month of August in Cincinnati in charge of the similar work of the Cincinnati City Mission Society. He was delighted to find the remarkable success of this society, under the superintendence of Canon Reade, in gaining access to many of the public institutions and specially to the fact that regular services are held in several of them. There are regular Sunday afternoon services, every Sunday, at the City Hospital, the Home for the Friendless, and the Widows and Old Men's Home, a weekly service on Fridays at the Tuberculosis Sanatorium, weekly classes for boys and girls at the House of Refuge, and monthly services at the city and county infirmaries. This work is soon to be placed under the direction of the Cathedral Chapter, which has become by recent legislation the Board of Missions of the diocese and will be coordinated with other mission work of the diocese.

MISSION FOR COLORED PEOPLE IN PORTLAND, OREGON

A MISSION for colored people was started about a year ago in connection with St. Stephen's Pro-Cathedral, Portland, Oregon (the Rev. H. M. Ramsey, vicar). The mission has met with some success and it is felt that the work among colored people would be furthered if the clergy who have charge of colored congregations or communicants would commend any persons who remove to Portland to this mission.

DEAN NOT PERMITTED TO RESIGN

THE VERY REV. EDWARD R. RICH, D.D., who for the past fifteen years has been Dean of Trinity Cathedral, Easton, Md., tendered his resignation to the trustees last week, giving as his reason his uncertain health and failing eye-sight. The trustees unanimously declined to accept his resignation, declaring the Cathedral's loss would be equally a loss to the town and the diocese, and urged the Dean to go off and take a rest. His friends in and out of the congregation presented him with a sum of money which the Dean, accompanied by his wife, will use in taking a much-needed vacation, hoping to return to his work by the first Sunday in October.

ACCIDENT TO REV. C. R. PAGE

THE REV. COUPLAND R. PAGE, one of the oldest and best known of the clergy of Maryland and Virginia, recently fell on one of the streets of Winchester, Va., where he now makes his home, and so severely cut his head that he had to be carried to the Maryland University Hospital. Mr. Page is a veteran of the Confederate Army, having served on Stonewall Jackson's staff, and also was chaplain for many years of the First Regiment, Maryland National Guard, before his retirement from active service in the diocese. He is now much better and expects to return to his home very shortly.

DEATH OF REV. T. B. LEE

THE REV. THOMAS B. LEE, for many years rector of St. David's, Austin, Texas, departed this life on Tuesday, September 3rd, aged 73 years.

DEATH OF REV. DR. ASA DALTON

THE REV. ASA DALTON, D.D., rector emeritus of St. Stephen's Church, Portland, Maine, the oldest presbyter of the diocese of Maine, and one of the oldest in the American Church, entered into rest on August 29th, at his home in Portland, to which he had long been confined by the infirmities of age. Dr. Dalton was born in Westbrook, Maine, on October 30, 1824, and the son of Samuel and Mary Ann [Jeness] Dalton, was a descendant of Philemon Dalton, a graduate of Cambridge University, England, who came to New England in 1635 and was one of the founders of Dedham, Mass. He was prepared for Harvard College, at the Cambridge High School, and was graduated from Harvard in 1848. He studied at the Harvard Divinity School, and was for a time a Baptist minister; but having been received into the Church, he was admitted to the diaconate in 1856 by Bishop Clark of Rhode Island, and the following year was raised to the priesthood by Bishop Burgess of Maine. For five years he was rector of St. John's Church, Bangor, Maine, and then went to New York City, where he was for a time editor of the *Protestant Churchman*, and assistant at the Church of the Ascension. Near the close of 1863 he accepted an invitation to the rectorship of St. Stephen's Church, Portland, resigning that position in 1906, after forty-three years of service, to be made rector emeritus of the parish that he had so long and diligently served. Dr. Dalton was a pronounced Low Churchman, and a man of positive character. His mind was scholarly and he was familiar with the best literature. He was particularly versed in history and international politics, and was a frequent lecturer on historical themes. He was a member of the *Phi Beta Kappa* of Harvard, of the Maine Historical and the New England Genealogical Societies, as well as of various local benevolent and other organizations. He received the degree of D.D. in 1885, from Colby College, Waterville, Maine. He married in 1851, Miss Maria Jackson Leverette of Grafton, Mass., who died several years ago, and is survived by two unmarried daughters. The last rites of the Church for him were held on August 31st in the Wilde Memorial Chapel, Evergreen Cemetery, Portland, and the interment was in that cemetery. The service at the chapel was conducted by Bishop Codman, assisted by the Rev. J. B. Shepherd, rector of St. Paul's, Portland, an old friend of the deceased. The office at the grave was said by the Bishop. Dr. Dalton was one of the best known citizens of Portland, and figured prominently in its life for nearly half a century.

DEATH OF REV. J. C. KOON

THE REV. JABEZ CARD KOON, a faithful and widely esteemed priest of the diocese of Maine, entered into rest at the Sanatorium, Hebron, Maine, on August 29th, after an illness of twelve months. He was born near Troy, N. Y., and was the son of the Hon. John L. and Martha Eleanor [Lansing] Koon. His maternal grandfather was John H. Lansing, at one time Chancellor of New York. Coming from a distinguished line of ancestors, among whom were many leading lawyers and judges, he inherited a strong mind and a studious disposition which did their part toward making him an unusually well informed and versatile man. His father moved to Falls Church, Va., shortly after the Civil War, and Mr. Koon was educated at the Episcopal High School at Alexandria, and at

the Virginia Theological Seminary, from which latter institution he was graduated in 1883, to be ordained deacon by Bishop Whittle, and, in the following year, advanced by that Bishop to the priesthood. During his diaconate he assisted Dr. Norton at Christ Church, Alexandria, and at Langley mission. His first parish was St. Ann's, Essex Co., Va., and in 1887 he assumed charge of St. Thomas' parish, Hancock, Md., where he labored very successfully for fifteen years. While there he built a mission chapel at Millstone and another at Indian Springs, Md. In 1903 he was called to the rectorship of the Church of the Good Shepherd, Houlton, Maine, where he spent the last nine years of his ministry, and was instrumental in bringing many into the Church. His labors at Houlton were markedly successful. His earnestness and simplicity of character won for him the love of all who knew him, and his influence for good will long be remembered in the community where he lived. While at Houlton he built a mission chapel at Littleton. Mr. Koon married Miss Nannie More Williams of King and Queen County, Va., who, with two daughters, survives him. The remains were brought to the Bishop's chapel, St. Luke's Cathedral, Portland, where, at 9 o'clock on August 31st, there was a celebration of the Holy Communion, followed, at one, by the funeral office in the Cathedral. Bishop Codman assisted by twelve of the diocesan clergy, officiated.

DEATH OF WORKER AMONG PRISONERS

THE CITY MISSION WORK of St. Louis has lost one of its most effective promoters by the death of Mr. Frederick A. Fanning, who has for five years labored devotedly among the prisoners in the workhouse and the jail. He was known as "the prisoners' friend." He obtained paroles for 264 men, and only 25 of them abused his confidence. His visits to prisoners in their cells and his intercourse with them in Sunday services gave him an insight into their needs, and a library and night school are to be opened in the workhouse this fall as a result of his efforts. Mr. Fanning died in St. Luke's Hospital on September 5th, at the age of 64. The Superintendent of the workhouse made a special arrangement by which many prisoners went under guard to view the body as it lay ready for burial.

RETREATS IN THE DIOCESE OF SPRINGFIELD

THE ANNUAL retreat for the clergy of the diocese of Springfield was held at Osborne Hall, Champaign, Ill., on September 2nd to 5th, fifteen being present with the Bishop. The addresses were given by the Rev. Charles H. Young of Christ Church, Woodlawn. The annual retreat for Churchwomen followed on September 7th to 10th, the Bishop of the diocese conducting.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
Mission Organization in Bridgeport

THROUGH the generosity of Mrs. Jane Hollivell, Mrs. Philander Ferry, and Miss Susan V. Hotchkiss, the mission of the Good Shepherd, Tyler city, will shortly have a serviceable chapel seating about two hundred, and adequate grounds for future possible growth.

A SMALL WORK begun in 1873 on Stratford avenue, Bridgeport, has now grown to be a flourishing mission. It is now organized and will be known as St. Luke's. All departments of work are reported as in excellent condition. The future is very promising.

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By A. J. Carlille, D.Litt.

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MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop.

New Organ for Houghton

TRINITY CHURCH, Houghton (the Rev. Wm. Reid Cross, rector), is expecting to install a new pipe organ at a cost of \$6,000, to be ready by Christmas. The choir of this parish, in charge of F. L. Batchelder, enjoyed a week's camp at Lake Rowland. The Rev. J. E. Curzon and family spent their vacation period at Portage Entry, near Houghton.

MASSACHUSETTS

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

Summer Notes

THE REV. FREDERIC PALMER, rector of Christ Church, Andover, was the preacher at the summer service at the little Nahant church on Sunday, September 8th.

CHRIST CHURCH, Boston, in the North End, which has been in process of alteration all summer, is about ready again for use. One would scarcely recognize the old exterior, it has been so completely improved.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Mission at Sand Bay

SAND BAY is a small lumber village created within the last two years on the south shore of Great Bois Blanc island in the Straits of Mackinaw. It has a population of about 160. At Pointe Aux Pins, three miles away, is a beautiful summer resort, where every summer in the cottages and hotel are to be found from four to nine clergy on vacation. This summer the Rev. Paul Ziegler of Detroit, one of the cottagers, opened a mission in Sand Bay school house, his offer of a Sunday school and service being welcomed by the people. The new mission will form part of the group under the care and oversight of the Rev. William H. Bulkley.

MILWAUKEE

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

Oconomowoc Warden Declines Re-election

AT THE annual meeting of the parish of Zion Church, Oconomowoc, Thomas Marston declined reelection as senior warden, after a service in that capacity of twenty-seven years, pleading his advancing age as a reason for being released. He is succeeded by B. G. Edgerton, formerly mayor of the city.

OHIO

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

Improvements at Steubenville

A STEAM HEATING plant is being installed in St. Paul's Church, Steubenville, at a cost of \$2,500. The rector, the Rev. W. M. Siderer, has just celebrated his third anniversary. During these three years the membership has doubled, debts have been paid, and improvements made to the value of \$6,000.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

Diocesan Notes

BISHOP VINCENT is back to work in his diocese again after a busy summer in England as a representative on the Commission on Church Unity. He preached in his Cathedral on the Fourteenth Sunday after Trinity.—THE REV. H. BOYD EDWARDS, assistant at Christ Church, Cincinnati, is rapidly recovering from a minor operation to the throat.—CONTRACTS are soon to be let for the rebuilding of the roof of Trinity church, Hartwell, which was damaged by a fire, due to crossed wires. Meanwhile the congregation is worshipping in the chapel.

CANADA

Diocesan News from Across the Border

Diocese of Huron

THE PREACHER at the ordination service, which was held in Memorial Church, London, by Bishop Williams, on August 25th, was the Ven. Archdeacon Richardson. Two candidates were admitted to the diaconate, one of whom has been appointed curate at Memorial Church.—THE REV. T. B. HOWARD, diocesan secretary of the Sunday School Association, will visit the parishes in the Rural Deanery of Grey, in the autumn.

Diocese of Algoma

SOME BEAUTIFUL gifts, recently presented to St. Thomas' Church, West Fort William, were dedicated by the rector, the Rev. A. A. Adams, on August 11th. The handsome oak Bishop's chair was given by the parochial Junior Woman's Auxiliary and embroidered altar frontal, worked by the Sisters of St. John the Divine, Toronto, was given by the senior branch of the Woman's Auxiliary.

THERE WAS a very large attendance of clergy, including Bishop Thornloe, at the funeral of the Rev. Canon French, rector of St. Mark's Church, Emsdale, which took place on August 15th. His body was carried to the grave from the cemetery gates by his brother priests. Canon French had a long period of forty years of honorable service in the Church and was nearly 75 years old.

Diocese of Ontario

THE OFFERINGS at the Jubilee services of Christ Church, Gananoque, were devoted to the restoration fund of the Church and the improvement of the parish house, and amounted to \$1,250. The rector, the Rev. Walter Cox, has gone to England for a holiday. The first celebration of Holy Communion was held

A FOOD CONVERT

Good Food the True Road to Health

The pernicious habit some persons still have of relying on nauseous drugs to relieve stomach trouble, keeps up the patent medicine business and helps keep up the army of dyspeptics.

Indigestion—dyspepsia—is caused by what is put into the stomach in the way of improper food, the kind that so taxes the strength of the digestive organs they are actually crippled.

When this state is reached, to resort to tonics is like whipping a tired horse with a big load. Every additional effort he makes under the lash diminishes his power to move the load.

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"I am an enthusiastic user of Grape-Nuts and consider it an ideal food," writes a Maine man.

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"I relish Grape-Nuts best with cream and use four heaping teaspoonfuls as the cereal part of a meal. I am sure there are thousands of persons with stomach trouble who would be benefitted by using Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

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

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By the publication of the volume of Teachers' Helps for "Bible Lessons on Christian Duty," this series is now completed. Like the rest of the series the matter for this latest volume was sketched out by the late Professor Hayes, who had published all the others and had written about half of the present volume before his death. The latter has since been completed by Dr. Hayes' close friend, the Rev. John Mitchell Page, and the complete series is therefore before the Sunday School workers of the Church, as follows:

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A text to be learned, a scriptural passage to be read, a lesson to be written out. 44 lessons. Price, 5 cents each. Postage 10 cents per dozen.

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on Christmas Day, 1858, so that this is really the 54th year since Christ church was opened. THE SUB-COMMITTEE of the General Synod on the Revision of the Prayer Book, met in Kingston, August 28th, for a week's session.

AFTER a six days' session the work of the Central Revision Sub-Committee of the Committee of the General Synod on the Adaptation and Enrichment of the Book of Common Prayer was concluded September 3rd. The work dealt with was the revision of morning and evening prayer and the litany. The report will go before another meeting at Quebec on January 8th, and afterwards to the General Synod for adoption. The chairman at the meeting in Kingston was the Bishop of Huron, and, the secretary the Very Rev. Dean Bidwell, of Ontario.

Diocese of Toronto

A VERY URGENT question to be brought before the Dominion Convention of the Brotherhood of St. Andrew, which is to meet in Toronto, from the 19th to the 22nd of September, is the finances of the association and the best method of increasing them. One of those proposed is to increase the membership fee from 50 cents a year to \$3.00, and nearly half the Chapters consulted are in favor of this change. Of the remaining half several are in favor of an increase but think \$3.00 too much. There will be room for an animated discussion on the matter when the convention meets.—THE NEW BUILDINGS of Trinity College are to be commenced at once, and will occupy three or four years in construction. The sale of Trinity's old home to the city has removed any difficulties in the way of beginning the new. The college authorities intend to make the new Trinity buildings as much as possible like the old ones in the style of architecture.—DR. WEEKS, rector of St. John's Church, Lowestoft, England, will conduct a mission in All Saints' Church, Toronto, in November.—EFFORTS are to be made to interest Churchmen in the work of the Church Lads' Brigade, and Mr. W. M. Gee, chief staff officer of the Brigade from England, is visiting Canada intending to speak at various points in favor of the association. He addressed a meeting of the C. L. B. in connection with the parish of Trinity East, Toronto, the third week in August. Mr. Gee brings letters commending his work from the Archbishop of Canterbury to the Primate, Archbishop Matheson, and to Archbishop Hamilton of Ottawa.

THE CORNERSTONE of the extension of St. Alban's Cathedral, Toronto, was laid with imposing ceremonies, by the Governor General, the Duke of Connaught, on August 27th. The address to the Duke of Connaught on behalf of the Dean and Chapter of St. Alban's Cathedral, was read by Archdeacon Warren, of Peterborough. The foundation stone, which weighed seven tons, was of Indian limestone.—THE PREACHER in St. Alban's Cathedral at morning service, September 1st, was the Rev. Dr. Lewis, of the Church of the Transfiguration, New York.—THE CHURCH of the Good Samaritan, at Sparrow Lake, was consecrated by Bishop Sweeny on September 1st.

Diocese of Rupert's Land

THE NUMBER of campers and summer visitors at Winnipeg Beach this year has been very large and the services at St. Bartholomew's Church there, have been very well attended. A new organ has been put in and many additions made to the furniture of the chancel. The plan of supply followed is that one after another of the Winnipeg clergy occupy the rectory for two or three weeks in the summer, during which time they are responsible for the services in the church. So well are these attended that it will soon be necessary to enlarge the building.—GREAT interest is felt in the coming Mission of Help, which opens in Winnipeg on September 25th. THE NEW Church of St. Margaret's, Winnipeg, of which the cornerstone was laid in

July, is progressing well. The cost will be about \$65,000. The present church, the mission church of St. Margaret, was only opened in 1908, and became self-supporting the following year.

Diocese of Montreal

THE REV. S. SCHORR, who accompanies the Palestine Exhibition, which is to visit Montreal shortly, preached in Christ Church Cathedral, Montreal, at morning service on September 1st. In the course of his sermon he said, "I frequently hear people say the 'Bible is such a difficult book to understand.' Assuredly, unless one has an understanding of Oriental customs and habits many passages of Scripture must be obscure." Mr. Schorr has a deep and far-reaching knowledge of Jewish life and history.—DR. SYMONDS, vicar of the Cathedral, spoke at evening service on the 1st, of General Booth, paying a high tribute to his greatness.—THE REV. DR. FYLES celebrated the fiftieth anniversary of his ordination on August 27th. At the time of his ordination to the diaconate by Bishop Fulford, there were only sixty-three clergymen in the diocese of Montreal, of whom Dr. Fyles and two others are the only survivors.

Diocese of Quebec

AFTER FORTY-THREE years' service as secretary of the diocesan board of the Quebec Church Society, the Rev. Canon Von Iffland has tendered his resignation. He was for many years rector of the Church of St. Michael's, but has now been superannuated. He intends to spend the concluding years of his life in England. He and Mrs. Von Iffland celebrated their golden wedding a short time ago. The Rev. Rural Dean Robertson, of Cookshire, has been appointed Dr. Von Iffland's successor on the board of the Quebec Church Society.

Diocese of Kootenay

THE EPISCOPAL Endowment Fund for the diocese is now completed, so that the Bishop will be elected soon.

The Magazines

THE *Quarterly Review* has an article on "The Study of Eugenics" and another on "The Home Rule Bill," two subjects without which no English review is complete in these days. Literary topics are treated in "The Ideas of Mrs. Humphrey Ward," "Joseph Conrad and Sea Fiction," and "The Russian Stage." In the latter article we are told of a literary movement "which cannot be neglected in an estimate of intellectual forces. For it is the ultimate consequence of a passionate sincerity of thought of which we have very little in England. While we amble safely down the beaten tracks, the Russians go helter-skelter across country with a recklessness which is altogether heroic; and the result is a literature of an intensity and originality hardly paralleled in any other age or country."

THE *Edinburgh Review* has an interesting account of "A Famous Heresy Trial," that namely of the late Professor Robertson Smith. "The Causes of Chinese Unrest" is another good article. One chief cause of the unrest is found "in the absence of any living faith or inspiration of religion among the masses. Confucianism, the soulless system of an intellectual aristocrat, has permeated the national mind, robbing the people's Buddhism of the gentle mysticism, the courage and the reverence which beautify and console the lives of those who still follow the Way, in Burma,

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in India and Japan. Indifference to things spiritual is the keynote of the Chinese race—an indifference as profound among the 'stupid people' as among the *literati*. The unity of the family and the state, the worship of ancestors, the 'five relations' and the paramount duty of labor—these are the unshaken tenets of the Chinaman's creed, the sum and substance of his philosophy and religion. The effects of missionary education, even in missionary schools, on the upper classes, reflect the callous agnosticism of the masses; hardly a whisper, in all this valley of dry bones, of any vivifying breath. The glory that once was China has perished, like that of Greece and Rome, because of the decay of religious faith and worship. The religious revival of the Brahmans, so notable a feature of recent unrest in India, has at present no counterpart in China; even the Mohammedans of the northwest are the followers of the prophet by tradition rather than by any force of conviction. The faith of the Boxers, the nearest approach to religious enthusiasm that modern China has produced, was like the Christianity of the Taipings—gross superstition cloaking a fierce hunger for loot. Of religion as a steady force, to guide the nation through its grievous perils of change, there is practically none; throughout all the land no voice of preacher, warrior-priest or saint, to create a national conscience and living ideals. A new flag, a national anthem composed by Shanghai journalists, a draft Constitution and vague ambitions of 'astonishing the world' by miracles of metamorphosis, these are the inspirations and resources of Young China, confronting a great crisis in the nation's history."

MR. W. S. LILLEY, writing in the *Nineteenth Century* for August on "Criminals and the Criminal Classes," says: "It is as wrong to leave an habitual criminal at large as it would be to leave at large a homicidal lunatic or a mad dog. Common sense and elementary justice demand the suppression of this criminal class which is in open revolt against society. A third conviction should result in the offender's loss of personal liberty for the rest of his life. He should be deported to some island and reduced to a state of industrial serfdom, in which he should earn his own subsistence, for it would be monstrous that he should be maintained at the expense of the community. Of course he should be humanely treated, sufficiently fed, not overworked, and provided with the means of moral and religious culture; but a stern discipline should be enforced, the chief instruments of which would be the lash and reduced rations for the mutinous. Possibly, like the slaves of ancient Rome, he might be allowed a *peculium*, or, at all events, the privilege of receiving for himself, and of employing, as he might choose, the proceeds of his own labor in excess of the cost of his maintenance. So much in rough outline as to his proper treatment. Nor let it be said that his doom would be hard upon him. What he has a right to is justice. And it is supremely just that one whose whole existence has been a perpetual warfare against civilized society should be cut off from civilized society. It is the righteous retribution which reason prescribes. That is its first justification. The second is that it would be eminently deterrent. Nothing except his miserable life is dearer to a malefactor than his personal liberty. The fear of perpetually losing it would often make him pause on the threshold of a crime. Thirdly, it would render possible, as nothing else would, the real reformation of the habitual criminal. It would supply him with a unique opportunity of self-examination and repentance, of calling his own ways to remembrance and of turning to better ones, in conditions where he would be protected for the rest of his days against the evil influences, the well-nigh overwhelming temptations, of his life of crime."

WOMEN IN THE RED CROSS

LACK of preparation for, and a clear definition of, the duties of voluntary aid workers have frequently severely militated against their success. The American Red Cross has lately settled on a plan which will correct this condition in at least one important respect. This has been done by the organization of the so-called Women's First Aid Detachments. New as these detachments are in this country they are by no means new in certain other nations where universally they have had the countenance and support of the highest authority and the most distinguished people. To take only one example: the Czarina is at the head of this movement in Russia.

The purpose of these detachments with us, which while similar is not identical with that in other countries, is to afford women instruction in first aid, home nursing, cooking, the preparation of rooms, buildings, etc., for the reception of the ill and injured, with, in some instances, post-graduate courses in personal hygiene and sanitation. Moreover, naturally they serve to stimulate interest in Red Cross work in general. In order to prepare the detachments for the performance of their duties the American Red Cross has arranged a graduated course of instruction extending over two or three years, as the case may be. The first year ten lectures are given on first aid and ten on nursing. The second year cooking is taught in twelve lessons and diet cooking in two. Six periods are also devoted to teaching what it will be necessary to provide to take care of the sick or hurt in an emergency with proper arrangements for such articles in any place set aside for the purpose. A post-graduate course of twenty lectures on personal hygiene and sanitation is given, but this is not compulsory.

The members of these detachments are permitted to enroll after passing the required examinations at the end of the first year. It must be distinctly understood that these women are in no sense Red Cross nurses. From the instruction received they are, however, individually much better prepared to take emergency care of the family and others in case of illness or injury and the detachments as such have a clear field of their own as an auxiliary corps. They will find an im-

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portant field of employment in civil functions where great numbers of people are assembled. Nowadays it is generally regarded as essential that emergency care should be provided for the ill and injured. At such times doctors and nurses will not be lacking, but Women's Detachments are required to get together the necessary materials and to take care of the housekeeping end of these relief stations. Moreover, there is not infrequently an opportunity for first aid on their part.

In war, every nation except our own has long recognized the value of such corps. Throughout Japan during the Russo-Japanese war special relief stations which they helped to organize and participated in were found at every point where railroad trains stopped for any length of time.

The honor of organizing the first Women's First Aid Detachment in the United States belongs to Washington, D. C., where during the winter of 1911 and 1912 this work was begun. One of the most interesting features of the International Red Cross Conference held in May, 1912, at Washington, D. C., was a first aid to the injured competition held for different classes which had been taught first aid under Red Cross auspices. Miners' teams competed among themselves as well as Boy Scouts, policemen, firemen, the Hospital Corps of the U. S. Army, and a Red Cross Field Corps from Chicago, Ill. Interesting as these contests were they were not ahead of one solely for women. Four teams competed in this, all of which belonged to the Washington Detachment of the American Red Cross. This detachment, with members in a specially designed, attractive, blue uniform, made a showing in first aid, which was witness to their intelligence, earnestness of purpose and excellent instruction. One of the daughters of the Secretary of the Navy captained a team, and the captain of another was the daughter of the Assistant Secretary of War. This made it in a measure a service contest with partisanship running as high as the Army and Navy football game. This, of course, was only of importance in showing what these detachments can be taught to do in one particular line of their work. The success in other directions of the American Red Cross assures that, having now taken in hand the organization of women's detachments, in the not distant future these will be found in all parts of the country playing their large part in the relief of suffering humanity.

No man ever sunk under the burden of a day. It is when to-morrow's burden is added to the burden of to-day that the burden is more than a man can bear.—George MacDonald.

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