



The Living Church

VOL. XLIX

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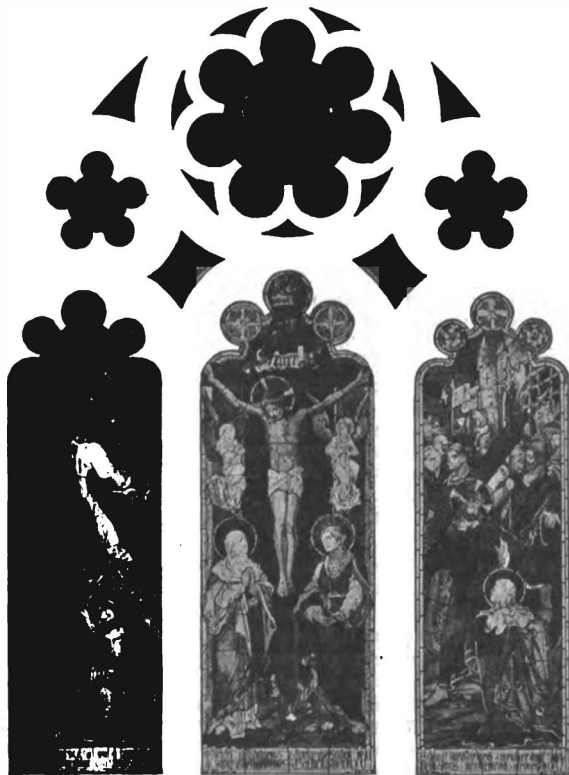
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THE LIVING CHURCH

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EDITORIALS AND COMMENTS

Satan and the Angels

OUTSIDE the theological seminaries one finds very little belief in the existence of a personal spirit of evil. The Prayer Book is old fashioned enough to couple the devil with the world and the flesh as an enemy to be fought without thought of quarter given or received. But for all practical purposes men live as if they had no ghostly enemy to fear, and most of them fear none. The language of the Baptismal offices and of the Catechism does not square with modern conceptions.

Long ago Richard Hooker laid down the maxim that those who maintained the old traditions must be prepared to face much odium and many a perversion of their motives. The charge of Bourbon in capacity to learn or to forget is one that every defender of the old theology must incur sooner or later. He will be laughed at for an illiberal old fossil, a charge that will go far to persuade him of the charity that animates the breasts of his opponents. Let us hasten to disarm our critics by informing them that we have not the least intention of rehabilitating Milton's Satan. For strange as it may seem amid the universal ignorance of *Paradise Lost*, that immortal epic has given to the English speaking people their current notion and conception of the enemy of man. We shall not have the slightest quarrel with the man who wishes to discard that Satan is unreal. For Milton was a poet, not an inspired prophet. As a poet he felt himself as much at liberty to let his fancy play upon the scriptural accounts of Satan's acts as Shakespeare was in dealing with the history of Henry V. That Milton had abundant justification for this course, from the classic models which perforce he followed, needs no further illustration than the practice of the Greek tragedians. Sophocles has given two distinct conceptions of Antigone, and neither bears a close resemblance to the epic presentation. The poet took the myths of his religion and shaped them to the needs of tragedy. So Milton took the figure of the devil from the Bible and shaped it to the needs of epic poetry. The product of his brain has done for English readers what Goethe did for Germany; it has given them a new Satan. It is not Milton's fault that careless readers have confused this Satan with the Satan of the Bible. The Satan of the *Paradise Lost* is no more real than is the Shylock or Iago of Shakespeare. But Shylock and Iago conjure up the image of real persons in the minds of many who have never read or seen *Othello* or *The Merchant of Venice*. So Milton's Satan has persisted even to the obscuring of his real and horrid prototype.

THE GRAVEST FAULT in Milton's picture of the fallen Archangel is the debt in which it stands to Calvinistic Puritanism. All right feeling has revolted against that gruesome doctrine of hell and fire. And with it goes the sovereign of those hapless realms. It is the invidious task of Holy Church to show that neither Calvin's hell nor Milton's Satan is a true representation of her teaching on those awful subjects. Not idly does she pray that souls may be delivered from the awful place of doom. It is not vivid poetry which clothes her solemn warning to her children to arm themselves against the world, the flesh, and the devil.

But if we are to fight these enemies effectively, we must

not be like men that beat the air. It is not hard to find the nature and temptations of the world. We know what is the lust of the flesh. But the purely spiritual assaults that come from Satan, very easily elude our grasp. Even good people have very little idea of the methods he employs. So they are constantly taken off their guard. It is the fashion to laugh gently at poor Luther's madness in hurling an ink bottle at the devoted head of his Satanic Majesty. But there may have been more reality in that visitation than a much sophisticated age is willing to acknowledge; in bodily form the Tempter tried our Blessed Lord in the wilderness.

The old monks knew what devils were like. They laughed at them and made grotesques of them to illuminate the pages of their missals. They held them up to derision in the carvings in their churches. So the soldier taunts his enemy on the field of battle. Goliath taunted the armies of Saul. Achilles taunted Hector. Macduff had taunts for Macbeth, and Henry V. exchanged hot boasts with Harry Hotspur. Either could afford to laugh at the other, because one of them must fall in mortal combat with the other.

Mr. Chesterton remarks that Englishmen make feeble jokes at the expense of the Bishop of Rome, because the Pope has "no jurisdiction in this realm of England." But they make some excellent jests at the expense of magistrates, because any of them is likely at any time to be had up before "the beak." The monks could laugh at the devil, because he was their enemy. Where are the grotesques of devils in our modern churches? We do not ridicule the devil, because we are not sure if there be any devil to laugh at.

Yet Satan scores a veritable triumph when he can persuade a soul that he is non-existent. Now this may seem far fetched; what possible difference can it make?

The Devil is not mentioned in the Creeds. It is not mere smartness of repartee which answers that the vow of belief comes *after* the vow of renunciation. For the first Creeds were all Baptismal formulae. The devil had already been exorcised before the Creed was set before the candidate. In consequence the devil would not be mentioned in the questions of the Creed. We may imagine Mother Church then saying: "Thou hast renounced; dost thou believe, and wilt thou now obey?"

But what will seem an argument more suited to this age is wholly based on practical results. Let anyone call up to mind his last great temptation. It may have been a temptation to gratify animal passions. It has to be accounted for. Whence did it come? There are two main answers possible. Either it came from within or from without. If it came from without, the soul is no more responsible for it than for a speck of dust that is driven by the wind into one's eye. It is full of pain and the soul bends all its efforts to get rid of it. But if there is no devil to conjure up that foul image to our souls, what shall we say? Who wants to hold himself responsible for all his bad thoughts? Yet if there be no personal agents of evil, there is no other way of accounting for the evil suggestion. Satan never scored a greater triumph than when he successfully raised doubts about his own existence. What follows? The soul is dismayed at the evil within. It begins to doubt the powers at

its disposal. It is tempted to give up the struggle as a hopeless, endless undertaking. Once it acquiesces in the presence of the evil thought, lust conceives, and when it has conceived it brings forth sin. Moral theology draws a necessary distinction between sins of thought and temptations. A temptation is an evil suggestion from without, whether it comes from other men or from the devil. A sin of thought is the welcoming of such a temptation to a dwelling in the soul. It is the finding of pleasure in contemplating the possible enjoyment to be derived from the act of sin. But all this distinction falls if the thought is self-originated. The very imaging of it becomes sin.

And where does that leave us in any attempt to render an account for the temptations that assailed our Lord? It is not only the temptations in the wilderness and upon the Cross, but "He was in all points tempted like as we are, *sin apart*." There was no previous sin to call up the vision of the joys of sin, which is so sore a trial to our constancy. If there be no devil, the Temptations of our Lord become an insoluble riddle.

The Bible has some account to give of the arch-fiend. It has been necessary to give some reasons for the credibility of his existence before we could approach the scriptural account. And this is quite a usual procedure. We find a difficulty in our spiritual life, and then we turn for a solution to the masters of the spiritual life to read their records written in the pages of the Bible. There we find that the Old Testament has very few references indeed to Satan. His name means "the accuser." In one place within the Book of Numbers the angel of the Lord is said to be a satan or adversary to Balaam when he blocked his way. But in the Book of Job, Satan gains in clearness of outline, even though he appears among "the sons of God," perhaps with reference to his angelic origin. He there accuses Job that his pious service of the Most High God is not for nought. There is no actual untruth. It is a mere impugning of the motives of the patriarch. Again in the prophecy of Zechariah, Satan stands at the right hand of Joshua the high priest to resist him, that he should not be freed of his "filthy garments" and restored to the pristine purity and dignity of his office.

But when we come to the New Testament we understand how that "through envy of the devil death came into the world." For he is called δ δ α β \omicron λ \omicron σ , the slanderer. In the Old Testament, as adversary or accuser he had shown too much readiness in embracing his invidious task. In the New he adds lying to his accusations. So is he called the serpent, and identified with Eve's tempter. His title of "the Wicked One" involves the idea of hardness. God's service is perfect freedom; his is abject bondage. Of one man it is recorded that "Satan entered into him." The melancholy history of Judas is the Church's warrant for her earnest supplications to her children to give no harbor to the devil. Whether Judas acted from disappointed ambition and would force our Lord to bring to bear the artillery of heaven on His foes, or whether sullen avarice urged him to make what he could from the wreck of his Master's fortunes, the tragedy is succinctly stated when the Apostle says that "Satan entered" into him. He had a devil as a welcome guest within. Never was the falseness of Satan's promises better illustrated. Stung by remorse for his base ingratitude, Judas seeks to be released of his nefarious bond. The contemptuous Jews, no longer seeking favors from him, visit all their malice on the wretched traitor. "What is that to us? See thou to that!" They had the scorn of open enemies for secret foes, even though they had defiled their hands by trafficking with Judas. The promises of Satan had been lies. Yet the infatuated victim lends a willing ear to one last lie and seeks a hiding place from God in death. So had Adam sought to hide his nakedness from God. So had Satan sought to hide himself from God in hell. And Judas went out from the presence of his betrayed Master to find He was his Judge.

The Church has been accused of setting little store by human life, because she is so prodigal of martyrs. But the martyrs gave their lives because they valued them. They knew what it was to live with Jesus. Life without Him was no life. To deny Him was worse than death. It was the nightmare, death-in-life.

But the suicide gives up his life because he hates it. His act is an insult to every bird that sings. The bird lives and the man has cast aside his life. It is an insult to every man that breathes. For the man stands erect, the noblest work of God, and the suicide has spurned the gift. It is an insult to Almighty God, for the suicide has wrapped his talent in a

napkin and hurls it in God's teeth defiantly. With such defiance, Satan had rejected his creation as an archangel.

Obviously it is impossible for us to *know* what changed Lucifer, "son of the morning," the light bearer, into Satan, "the old dragon," "the serpent," "the accuser of our brethren." But it is not an unhappy conjecture which connects it with the heralding of the Incarnation. Man was made a little lower than the angels, but by the Incarnation the Son of Man sits on the throne, and men shall judge angels. Satan determined that he would never submit to being placed second to man. It is only a pious speculation, but it seems not unreasonable. When he found that he could not prevent the Son of Man ascending the Throne of heaven, he determined that he would prevent some sons of men from attaining the destiny to which God had created them. And thus he became the enemy of man as well as the enemy of God.

WHAT DID SATAN expect to come from his temptation of Adam and Eve? There is no need to attribute omniscience to Satan. In fact he is often deceived, and his nicest calculations go wrong. That he was deceived in his hopes about his success with Adam and Eve is hinted at by the record of the promise of a Redeemer. It is not without significance that Adam and Eve were then childless. In that they resembled the angels, who, not marrying nor being given in marriage, can have no children to whom they may transmit their nature. One supreme test had caused his own ruin, and the ruin of the angels that followed his lead. Each stood or fell for himself. Our Lord "took not on Him the nature of angels," because there is nothing in them which corresponds with the bond of a common ancestry. One trial was enough to see whether the angels would accept or reject God's plan for them. But no man liveth or dieth to himself. So the one Man could redeem humanity. Here again Satan was foiled in his malice.

Yet this promise to each and all of his victims is "freedom from the tyranny of God." He tempted Judas to forsake and betray our Lord. Then he urged him to give up the struggle of living and seek an avenue of escape from the results of his treachery. It was rebellion against God, the final defiance of a human soul upon earth. Whether Judas might have repented like Peter, has become an idle speculation. Satan entered into him. Has Satan succeeded in his rebellion? well might Judas have made pause to ask before he joined in that rebellion.

Here we face the world-old problem of evil. Suffice it to say, that evil is all negation. It has no existence apart from evil wills. The Bible lends no support to the dualistic theory that Satan is an anti-God. He is neither omniscient nor omnipotent. He was defeated on Calvary and routed by the Resurrection. For he is, after all, only a fallen angel. Unlike Judas, he could not take his life. He exists by virtue of the one good thing in him, his created, original nature of angel. In continuing to be, he submits to God. At that point his successful rebellion is at an end. And struggle, and twist, and turn, and writhe as he may, promise as falsely as he will, there is no escape from the power of God for man or for devil.

So Satan stands as the father of lies. He is the arch-rebel and his rebellion is futile. The Church must warn her children against his wiles. None of these is more insidious than the denial of his own existence. For his story is the story of supreme rebellion and utter failure. To God alone belongs the victory.

What a vista of spiritual realms opens up before us! Good angels and bad surround us on every side. But God's angels are the victors. There is no need for dismay or despair. Evil must yield to the good. It is given to man to be able to renounce the world, the flesh, and the devil. It is given to man to believe all the truths of the Catholic Faith, to see God's hand in every blade of grass. It is given to man to be joined bone to bone, flesh to flesh, and sinew to sinew with the Conqueror of sin, of Satan, and of death. And the prisoner on Patmos "saw the souls of them that had not worshipped the beast, neither his image, neither had received his mark upon their foreheads nor in their hands; and they lived and reigned with Christ a thousand years."

Michaelmas is the festival of the angels. They are happy in their service. They have resisted the temptation through which Satan and his unknown number of devil-hordes fell. They are appointed to "succor and defend us on earth." Their mission is therefore a real one, a practical one, a useful one. The angels are no myths from days of superstition nor are they

shadowy, elusive beings that are out of touch with mankind; and, happily, we seldom hear now the old absurdity that they are the souls of departed men and women. Angels appear to be older than mankind and are certainly distinct from them.

Faith is dim in this twentieth century. Very likely we might still commune with our guardian angels if we really would. Bishop Ken may have done so. There is an air of reality to those verses, which, unhappily, are omitted from his evening hymn as we have it in the Hymnal:

"O may my guardian, while I sleep,
Close to my bed his vigil keep;
His love angelical instill,
Stop all the avenues of ill.

"May he celestial joys rehearse
And thought to thought with me converse;
Or, in my stead, all the night long,
Sing to my God a grateful song."

Satan is harmless to those who are willing to use spiritual aids against him. Would that we called on the angels for their assistance more than we do!

THE INADEQUACY OF CHAPLAINS IN ARMY AND NAVY

WE are glad to learn that the officers of the Federal Council of Churches are pushing the movement to increase the number of chaplains in the army and navy so that there may be one on every battleship, cruiser, and schoolship, at each navy yard and each occupied army post. We are glad also that our own Joint Commission of General Convention on "The Relation of Army and Navy Chaplains to the Church" has taken up both this grave necessity of increasing the force and also the equal necessity of extending better supervision to the chaplains already in the service. The terse observation of the latter commission, "Worship is certainly from any standpoint of a God-fearing nation no less essential than warship," may well be made the battle-cry of the Church in demanding better facilities for spiritual development and moral protection to our men in both arms of the service. Statistics seem to indicate that our army has the highest percentage of immorality of any of the world's armies, and, as a nation, we probably lead also in apathy toward that condition.

The following are the facts as told in a Memorial recently presented on behalf of the Federation of Churches to the President and Congress:

"The latest obtainable reports show that the authorized strength of the army is a little over 95,000 men, distributed among 157 garrisoned posts and sub-posts, all of which, however, are not occupied; and that the navy comprises 35 battleships, 32 cruisers, 21 gunboats, 10 monitors, and 116 smaller vessels, with 53,375 officers and men. Much to our regret we learn that this great host of men have in the navy only 21, and in the army only 67 chaplains, to give them aid and comfort in time of illness or suffering."

And we quite agree with the view they have expressed—

"that there ought to be more chaplains, and that we should make provision for one chaplain for each battleship and cruiser, for each schoolship and navy yard, and also one for each occupied army post. We also believe that the providing of chaplains ought not to be treated as a mere matter of denominational proportion in an effort to distribute offices among the various Christian bodies, but rather in the interest of providing adequate moral influence and spiritual help."

We should be glad if General Convention would indorse this Memorial.

As to the measures relating to better supervision of our own chaplains, which are proposed by our Joint Commission, we quite agree with the proposition requiring chaplains to be transferred to the canonical jurisdiction of the Bishop of Washington. He would thus have entire episcopal supervision over them. Beyond that, a joint resolution might well be passed memorializing the President to make no appointments of chaplains from the clergy of this Church without first securing the indorsement of the Bishop of Washington. We understand that informally such an arrangement was made with Mr. Taft's and Mr. Roosevelt's administrations and it may very likely have been accepted by Mr. Wilson. But the Bishop of Washington can now ask this merely as a personal request, and it is proper that the authority of the national Church should be behind him so that he might prefer the request officially in its name. The greater efficiency of the Roman Catholic chaplains over many others in the service, of which we have often heard, is due to the fact that no appointment is made from among the

Roman clergy without first securing the indorsement of Cardinal Gibbons. On the other hand, it is not clear to us that the proposal to add two other Bishops in an advisory capacity to the Bishop of Washington in a commission for this purpose would add to the efficiency of the plan; rather would it seem to us to make it less effective, and if the chaplains are under the canonical jurisdiction of the Bishop of Washington, it would seem to us wiser to give him a free hand in the whole matter.

As to the relation of these chaplains to the diocese of Washington and to its convention, it does not seem to us that any embarrassment need result. On the one hand they need not be accorded seats in the convention unless the convention should desire to do so. On the other hand, dispersed, as they would be, over all parts of the world, they would almost never have the opportunity of sitting in convention if they were accorded the right to do so. They would somewhat increase the assessment against the Diocese of Washington for General Convention purposes, which is based on the number of clergy canonically resident in any diocese; but the increase would be so small that we doubt whether the diocese would care to consider that a factor in the matter.

WE quote the following from the *Chicago Tribune*:

"WAUKEGAN, Ill., September 18.—A crusade against 'tax dodgers,' inaugurated by Thomas Appleton, assessor for Shields township, in Lake county" [in which are contained some of Chicago's wealthiest suburbs] "and prosecuted by him with characteristic thoroughness, seems in a fair way to deprive Lake Forest, which is under Appleton's jurisdiction, of most of its millionaires.

"As the result of increases in personal property assessments levied by Appleton, upward of forty wealthy residents of the north shore suburb have announced that they intend to become residents of Cook instead of Lake county. They think that they can get better treatment from the Cook county assessors than they have been getting from Appleton."

Seventy-five years ago last Friday, Henry George was born. In another paragraph in the same issue of the *Tribune*, reference is made to the anniversary, speaking of him as one "whose name is identified with a system of taxation so sane and simple that it has made very little progress against selfishness and stupidity."

Nothing has more conspicuously fallen down than our system of levying personal taxation. It has made us a nation of perjurers. Indeed it has so blunted our consciences that false returns of personal property seem to most tax-payers a mere matter of course.

Yet how many men of great wealth do we find, agitating for some more honest and honorable system? How many of them would support Henry George's "sane and simple system"—or any other system that gave promise of being really *just* as between one tax-payer and another, between the rich and the poor?

We see multi-millionaires ready to give away their possessions in huge gifts of hundreds of thousands at a time, and yet repeatedly appearing before tax commissions and seeking, by wheedling or by threats, to get their taxes reduced. Where do we ever see the spectacle of wealthy voters demanding as their *right*, in which they ought to take pride, that they be assessed according to the actual value of their estates?

Taxation is not a penalty for bad citizenship, to be eluded as far as possible, but an investment in the interest of good citizenship; and an investment that pays better returns than almost any other investment that can be made. We have no sympathy with the "tightwad" demand for low taxes. Does a man pride himself upon the cheapness of his house, the cheapness of its furnishings, and the cheapness of leaving his lawn uncared for? Why, then, should he want cheap streets, cheap pavements, cheap city officials, and a cheap city? And if he does not want these, why should he not be willing to pay liberally for the reverse?

Shame on us—all of us—that we do not demand the right to pay our *real* share of the cost of properly administering our own cities and states, as something without which we have no right to enjoy self-respect or the respect of our neighbors!

In writing this we would add that we have no knowledge whatever of local conditions of taxation in Lake County, Illinois, nor do we assume that, even if citizens of that county are doing the foolish thing credited to them, they are sinners above others throughout the land. Nothing but the total aboli-

tion of the personal property tax and the adoption of some just system in its place will cure the evil.

WHAT the Church should employ the remaining days before the opening of General Convention in fervent prayer, as suggested by the Rev. Dr. Manning in a letter published in last week's issue, and seconded this week by the Rev. Dr.

**Prayers
for the Church**

McKim, is no mere formal or sentimental suggestion. Of what value is anything that is proposed for consideration at New York? Which of the measures discussed among us is important for its own sake?

It is clear that they all derive importance solely from the bearing that any of them may have upon the coming of the Kingdom of God, the doing of His will on earth as it is in heaven. Each of the measures to be brought before General Convention concerns Almighty God more than it concerns any member of that body. Personal preferences as to measures are of little avail. We cannot, indeed, enter fully into the Mind of the Infinite; but yet one who truly communes with Almighty God can learn enough of His Mind and His Will to guide him in his work. The best test of every measure that may arise is this: What *ideal* is back of it?

As Dr. Manning pointed out, the Church Prayer League, which is guided by members of the Order of the Holy Cross, has mapped out the lines for a Nine Days' period of prayer for the American Church, extending from Saturday, September 27th, to Sunday, October 5th inclusive. Every care has been taken that no suggestion of partisanship be brought into these devotions. There is no thought of one part of the Church engaging in prayer for the defeat of another part. There is rather the quiet placing of the problems in the hands of Almighty God, for determination according to His will. And He does not need our promptings as to the direction which His will should take in the questions of the day.

Earnestly do we ask that the whole Church will join in this season of intercession. The leaflet containing the suggestions may be obtained on application to The Church Prayer League, Holy Cross, West Park, Ulster Co., N. Y.

IN Dr. McKim's book on *The Change of Name* there is a question relating to the Church in the city of Milwaukee which we had hoped he would care to answer for himself, from statistics that are readily available. It is not of much importance, and as Churchmen of Milwaukee are of as many kinds and sorts as are those of other cities (except that they live together in peace and mutual respect and work in entire harmony with one another), their statistics have not the remotest bearing on partisan questions. We are interested only in presenting a fact and not in deductions from it.

**Dr. McKim
Corrected**

"Now as to the West," asks Dr. McKim, "it may be asked, if there is such a prejudice against Protestantism among the foreign-born population, how does it come to pass that in the city of Milwaukee, which has such an immense foreign population, the Presbyterian Church is so eminently successful—so vastly more successful than those churches of ours which proclaim themselves 'Catholic'?"

Without caring to discuss the matter, we have turned to the United States Religious Census of 1906 and find that in the city of Milwaukee the Protestant Episcopal Church is credited with 2,789 communicants and the Presbyterian with 2,158.

ANSWERS TO CORRESPONDENTS

H. H. G.—The rubric in the daily offices directing the people to say the Lord's Prayer with the minister "both here and wheresoever else it is used in Divine Service" is in conflict with the rubric immediately before the Lord's Prayer at the opening of the Communion service, which latter, therefore, is governed by its own rubric.

CONSTANT READER.—The prohibition against the use of the "Benediction" by a lay reader refers, no doubt, primarily to that in the Holy Communion, but also to any similar pronouncement that conveys the idea of being authoritative or sacerdotal.

W. J. P.—The Seventh Day Adventists base their observance of Saturday on the literal obedience which they hold to be due the Ten Commandments, rejecting any authority on the part of the Catholic Church to modify that discipline.

W. R. W.—We are unable to say.

TO BE usefully and hopefully employed is one of the great secrets of happiness.—*Smiles*.

SANCTIFIED

FOR THE NINETEENTH SUNDAY AFTER TRINITY

MADE holy, set apart for the Lord, consecrated to His service, is what it means to be sanctified. In the Book of Leviticus are given the minutest details about the offerings unto the Lord—beast and bird that had become sanctified for use in service to Him. "And if the offering be of the flocks . . . he shall bring it a male *without blemish*." "And if thy oblation be a meat offering . . . it shall be of fine flour *unleavened*." "And if he bring a lamb for a sin offering, he shall bring a female *without blemish*." Again and again is mentioned *spotlessness*; and when Moses consecrated Aaron and his sons, "Moses brought Aaron and his sons, and *washed them with water*"; and he bade them "put difference between holy and unholy, and between unclean and clean." "And the Lord said unto Moses: Speak unto the priests . . . They shall be holy unto their God."

Thus holiness, or sanctification, involves purity to an equal degree as the holiness, itself. The spotless offerings became media of remission of sin, and foreshadowed the One Spotless Lamb of God, that taketh away the sins of the world.

In the Gospel of the day is given the account of the one miracle which our Lord performed as a proof, seemingly, of His authority in the mission upon which the Father sent Him. "But that ye may know that the Son of man hath power on earth to forgive sins (then saith He to the sick of the palsy), Arise, take up thy bed, and go unto thine house." The proof of holiness is *power*, and its characteristic is *spotlessness*. Thank God for the time that is given the saints of the Church to perfect their holiness!

"Be ye perfect, even as your Father in heaven is perfect," is laid upon all of us. Read the Epistle for the day and see what a course St. Paul bids us steer since we have "learned Christ"; and recall the things upon which we meditated last Sunday. How can any be aught but humble in view of our insufficiency and powerlessness to please God?

And so we pray, "Forasmuch as without Thee we are not able to please Thee; mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts." We do not give up hope because of temptation and sin; for every preacher who advises us (and even St. Paul, himself) is pressing toward the mark of his high calling, in common with the rest of men—not as having attained, but nevertheless attaining. We are like him that was sick of the palsy, helpless; but One comes to us with power to give life. Our holiness, spotlessness, and salvation are achieved not through any strength of our own, but through faith which bares our wounds to the loving hands of the Great Physician.

There are degrees in all things; only God is absolute. His perfection is absolute perfection, His love is absolute love; and while our love is anything but absolute love, yet it is love. So it is with "perfection" when applied to man; or, at least, as far as any real and practical purpose is concerned. The word is an absolute term; but the application of it is peculiar. We speak of a "perfect gem," and it *may be perfect*—as a gem; but perfection means so much more than a gem can possibly be.

And we are bidden to be perfect beyond all our power to be; yet we may be, nevertheless—we *must* be. How? By the sufficiency of Jesus Christ, "that great Shepherd of the sheep"; and through Him, and through the blood of the everlasting covenant, God will make us perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ. As we have been made holy, so must we present the fruits of holiness. How? By the power of our redemption; by the price that our Redeemer paid; by the humanity which He presented perfect to the Father; by the faith that makes us sharers in all that our Elder Brother offers! And by "receiving the end of our faith, even the salvation of our souls."

R. DE O.

THE good man fumes in his pulpit, while the electric lights flame about him, on the desecration of Sunday by labor. Then he goes home to a night's rest. Next morning he rises early to read the Monday morning paper, ignoring the fact that all the work on it was Sunday work. The bad man stands on the street corner Sunday morning and expatiates on the right of labor to one day's rest in seven. Then he summons his admiring listeners to have a soft drink with him, and they are served by a tired clerk that had just six hours sleep the night before. This is not a sermon on bringing back a New England Sabbath, but merely a little reminder to us all that we don't always mean what we say.—*The Record*.

BISHOP OF ST. ALBANS WILL RETAIN HIS SEE

**Had Hoped to Organize the Newly Created
Diocese of Chelmsford**

**SERIOUS INFRACTION OF CHURCHLY DISCIPLINE
IN EAST AFRICA**

Special Day of Intercession Appointed in Ireland

VARIOUS NOTES OF ENGLISH NEWS

*The Living Church News Bureau }
London, September 9, 1913 }*

CHE Bishop of St. Albans, in this month's letter to his clergy and laity, alludes to the division of the diocese by the creation of the separate diocese for Essex, and says that his doctors are agreed that he must not attempt to undertake the heavier burden of the first Bishop of Chelmsford, as he had hoped to do when proposing the new arrangements eight years ago. The work of reorganizing Essex as a separate diocese must be left to a younger man. He accepts the decision as indicating the work which in the course of God's providence he is called to do.

"The story of the passage of this Act through the House of Commons," writes the Bishop, "may seem like a story of bargains between parties, and of human infirmities and efforts and surpises, but no Christian man can doubt that there has been an unseen Pilot of the Ship, and our aim as members of the Church of England in this diocese must be simply to do God's will and to follow His leading."

The Bishop of Winchester, who is chairman of the Universities' Mission to Central Africa, and also a member of the

**African Church
Action**

"Edinburgh Conference Continuation Committee," has addressed a letter to the *Edinburgh Scotsman* (the leading daily newspaper in Scotland) in which he recurred to an article from a correspondent in a recent issue of that journal telling of a missionary conference recently held at Kikuyu, in British East Africa, in which the two African Bishops connected with the Church Missionary Society took part. It appeared that the conference essayed to create "a common form of Church organization," whereby, in the correspondent's opinion, "the missions have solved the problem of how to coalesce [*sic*] Episcopacy and Presbyterianism" by "a perfect blending of Bishop and presbyters," and by "a common order of Christian worship," and mutual admission to each other's pulpits. This was inaugurated the same evening by a Eucharistic service at which one of the C. M. S. Bishops celebrated and administered the Blessed Sacrament to all the delegates. They included not only nominal Churchmen, but also such sectarists as Presbyterians, members of the Society of Friends, United Methodists, and Seventh Day Adventists. The Bishop of Winchester points out that there are serious aspects of the matter "which will claim and no doubt receive much consideration." He only asked leave then to comment upon one of them. The *Scotsman's* correspondent described these proceedings as "a first fruit . . . of the World Missionary Conference" at Edinburgh. To this the Bishop says:

"Now, it is necessary to point out, quite plainly, that so far from these East African proceedings being upon 'Edinburgh lines,' they precisely lack and contradict that which gave to 'Edinburgh' its distinctive character. 'Edinburgh' was made possible by the explicit condition that questions of union should not be brought before it. Its joy was that we could meet and confer and pray without any compromise of our several principles and convictions. As a member of the 'Edinburgh Conference Continuation Committee,' I believe that I say what my colleagues on that committee would unitedly endorse, that we have been increasingly confirmed in the conviction that it is upon this basis, and this basis alone, that the good results which we more and more hope for and experience from 'Edinburgh' can work themselves out."

The Bishop goes on to say that, in his judgment, these "good results" are set back, and not set forward, by the East African proceedings. But what is certain is that those proceedings are upon other lines:

"The attempt to associate them with 'Edinburgh' can only confuse the issues, and threaten the opportunities for good of a movement from which I hope, under God, great things, just because it has a character of its own, faces all the facts of divided Christendom, and does not attempt hasty remedies which may only too easily increase instead of diminish our divisions."

The Archbishop of Armagh and his four Suffragans in the civil province of Ulster have issued a joint pastoral regarding

**Special Day
of Prayer**

the situation created by the Irish Home Rule Bill. They announce that they have appointed Sunday, September 28th, to be a special day of intercession and prayer on behalf of their beloved native land. They go on to say:

"The dangers that threaten us are so great, and the possibility of civil war and strife is so very real, that we do well to supplicate Almighty God with truly penitent and believing hearts that He will overrule all things to the greater glory of His name and the welfare of His Church and people. To this end we shall appoint a special form of prayer with suitable lessons and psalms for use on that day. Let us earnestly and humbly pray that wisdom and strength may be granted to all who are in positions of public trust, that so truth and justice, religion and piety, may be established among us for all generations."

Among the sub-leaders in last week's *Church Times* was the following one in reference to the Church in the United States, evidently inspired by a late editorial in THE LIVING CHURCH:

**Comment of
English Journal**

"The American Church, no less than the English, feels the pressure of undenominationalism. There are in the United States two foundations, the Rockefeller and the Carnegie, which give assistance to various educational bodies. The Rockefeller fund does not confine its benefactions to undenominational colleges, though it is a curious fact that among the colleges which it assists none of the educational foundations of the American Church has hitherto been included. The Carnegie foundation exists for the purpose of granting retiring pensions to professors in American institutions for higher education, no college to benefit which is owned or controlled by a religious organization. It seems that certain foundations have obtained a share of the benefactions, by a declaration of undenominationalism. The Church of course can do no such thing in the case of her colleges. So it becomes increasingly difficult for the pensionless Church colleges to secure competent professors in competition with the secular and undenominational colleges which claim aid from the Carnegie fund. The difficulties of keeping up their standards of scholarship, always great, are largely increased. They can with difficulty meet their running expenses, they cannot find pensions. Yet they are doing at least as much for liberal education and the promotion of good citizenship as their rivals. Their case is a hard one. It should be an additional bond between English and American Churchmen that both are suffering for the maintenance of principle."

Another important change in the personal element has now taken place at Lincoln Cathedral. The Bishop of Lincoln has appointed Canon Johnston, principal of Cuddesdon Theological College (diocese of Oxford), to be Canon Residentiary and Chancellor of the Cathedral. And as chancellor he will have the headship of the theological college at Lincoln.

**New Canon of
Lincoln Cathedral**

Canon Johnston, who was born in 1852, and graduated with distinction at Keble College, Oxford, was principal of St. Stephen's House, Oxford, for three years, and then for twelve years theological tutor of Merton College. He was afterwards vicar of All Saints', Oxford, and in 1895 he was appointed principal of Cuddesdon and vicar of Cuddesdon parish church. He became the joint editor of Dr. Liddon's unfinished *Life of Dr. Pusey*. He was also appointed the biographer of Dr. Liddon.

Among the Editor's Notes in the September issue of the *Lincoln Minster Gazette* is an announcement of a proposed restoration at Lincoln Cathedral which, when accomplished, will go a long way towards the realization of Dr. John Mason Neale's beautiful dream, in one of his poetic stanzas, concerning the glorious Cathedral Church at Lincoln. Canon Wakefield writes:

**Improvements at
Lincoln Minster**

"When the chapels are all restored and assigned severally to the soldiers, the fishermen, the women, the Society of St. Hugh, the farmers, the foundrymen, etc., then the time will come for a great and crowning restoration. Our central tower is called the Rood Tower, and west of our choir screen, which can never be moved, we must some day have a great and beautiful figure of the Crucified, to which all who enter the western doors may look as they come into the church. That and its necessary surrounding may cost £3,000, and we have already received our first offering towards that sum. Two dear fellows who motored over from Leamington on Sunday, August 10th, school boys, gave us 10/- towards the realization of our dream."

Some new rules have been drawn up by the Dean and Chapter of Lincoln, as is stated in the *Gazette*, by way of regulating the use of cameras in the minster. Hitherto no charge has been made when permission has been given to persons to take photographs, as at some other Cathedrals. And no

doubt in consequence of there being no charge at Lincoln they have had camera clubs making excursions and swarming about the minster in numbers somewhat embarrassing. On Whitsun Monday there were fourteen tripod cameras in the minster at the same time, and people who have had permission to photograph have abused that permission by setting up cameras in the chapel reserved for private prayer, and even taking their tripods up to the High Altar within the rails. One day recently two young men lit a flash-light in the choir that they might get a picture of some carved work. The Dean and Chapter have therefore resolved in future to levy a charge of 2s. 6d. a day on every camera used in the minster. Amateur photography ought really not to be allowed in the Cathedrals at all.

Over one hundred bats have been caught in the porch of the parish church at Moulton, South Lincolnshire. Large numbers have also been killed at other churches in the district. Perhaps this part of the country might be appropriately called "Batland."

The Bishop of Willesden (London) has left to attend the International Congress of the Old Catholics to be held at Cologne this week.

J. G. HALL.

NINE DAYS OF PRAYER

New York Churchmen to Participate in Special Prayers for General Convention

DETAILED PROGRAM OF BROTHERHOOD CONVENTION

Branch Office of The Living Church }
416 Lafayette St. }
New York, September 23, 1913 }

A GENERAL invitation has been extended by the Rev. Dr. William T. Manning, and other clergy of Trinity Church and chapels, to the special services of intercessory prayer for the General Convention. These services will be of the simplest character, and there will be no addresses. The subjects are to be announced and pauses for private prayers will be made. These special services will commence on Saturday, September 27th, and continue until October 5th. In Trinity Church, Broadway at Wall street, the intercessions will be made at 12 o'clock daily.

The following is the programme of the National Convention of the Brotherhood of St. Andrew, which will be held in New York City, October 1st to 5th, Wednesday to Sunday, inclusive:

- B. S. A. Convention Programme**
- WEDNESDAY**
- 8:00 P.M. *Quiet Hour*, "In the Presence of God." Bishop Brent, The Philippines.
- THURSDAY**
- 7:30 A.M. Celebration, "Almighty God, Unto Whom All Hearts Are Open." Bishop Burch, New York.
- 10:00 A.M. Devotional Service, "Prayer." President Powell, University of King's College, Windsor, N. S., Canada.
- 10:30 A.M. Organization of Convention, Address of Welcome. Bishop Greer, New York.
- 11:15 A.M. Daily Institute, The Brotherhood Chapter, Organization, Etc. W. A. Cornelius, McKeesport, Pa., Member National Council.
- 12:15 P.M. Daily Question Box. General Secretary Carleton, Boston.
- 2:30 P.M. Sectional Conferences.
- (a) Business Methods in the Chapter. Vice-President Barber, Chicago.
- (b) Local and State Assemblies. E. B. McCarthy, President Philadelphia Assembly.
- (c) Traveling Men. John M. Locke, Oakland, Cal.
- 4:00 P.M. General Conference, "The Average Man in Work for Christ." Chairman, R. H. Gardiner, Gardiner, Me., Member National Council. Speakers, Rev. W. R. Stearly, Montclair, N. J.; Edward H. Bonsall, Philadelphia, National President.
- 8:00 P.M. Public Meeting, "Social Service Through the Church." Chairman, Bishop Greer. Speakers, Rev. James E. Freeman, Minneapolis; Very Rev. W. T. Sumner, Chicago.
- FRIDAY**
- 7:30 A.M. Celebration, "Intend to Lead a New Life." Bishop Burgess, Long Island.
- 10:00 A.M. Devotional Service, "Service." Rev. Dr. Powell.
- 10:30 A.M. Business Session.
- 11:15 A.M. Daily Institute. Secretary Shelby, Denver.
- 12:15 P.M. Daily Question Box. General Secretary Carleton.

- 2:30 P.M. General Conference. Seniors and Juniors.
- 4:00 P.M. General Conference. "The Men of To-morrow." Chairman, Dr. W. C. Sturgis, Colorado Springs, Colo. Speakers, Rev. Pascal Harrower, West New Brighton, N. Y.; Dr. John Wilkinson, Jr., Vice-President, Philadelphia Local Assembly.
- 8:00 P.M. Public Meeting, "The Brotherhood of St. Andrew." Chairman, E. H. Bonsall, President Brotherhood of St. Andrew. Speakers, George Wharton Pepper, Philadelphia; Bishop Gailor, Tennessee.

SATURDAY

- 7:30 A.M. Celebration, "Draw Near with Faith." Bishop Moreland, Sacramento.
- 10:00 A.M. Devotional Service, "Consecration." Rev. Dr. Powell.
- 10:30 A.M. Business Session.
- 11:15 A.M. Daily Institute. Secretary Randall, Boston.
- 12:15 P.M. Daily Question Box. General Secretary Carleton.
- 2:30 P.M. Mass Meeting for Boys.
- 2:30 P.M. Conference for the Clergy. Chairman, Bishop Lines, Newark.
- 2:30 P.M. Sectional Conferences.
- (a) Bible Classes. James W. Johnston, Montclair, N. J.
- (b) Brotherhood Literature. Secretary Spencer, New York.
- (c) Sunday Evening Service Campaign. Secretary Finney, Savannah.
- 4:00 P.M. General Conference. "Vital Questions." Chairman, John W. Wood, Secretary Board of Missions, New York.
- (a) The Daily Opportunity. Dr. W. C. Sturgis, Colorado Springs.
- (b) The Daily Compromise. Bishop Lloyd, President Board of Missions.
- (c) The Passing Hour. Bishop Woodcock, Kentucky.
- 8:00 P.M. Preparation Service for Annual Corporate Communion. Very Rev. E. S. Rousmaniere, Boston.

SUNDAY

- 7:30 A.M. Annual Corporate Communion, "And Here We Offer and Present Unto Thee." Celebrant, Bishop Greer, New York.
- 11:00 A.M. Services in the City Churches.
- 3:30 P.M. Public Meeting, "Is It Nothing to You, All Ye Who Pass By?" Chairman, Bishop Greer.
- (a) Man's Need of the Church. John R. Mott, General Secretary World Student Christian Federation.
- (b) The Church's Claim on the Man. Bishop Woodcock.
- 8:00 P.M. Final Service, The Convention Message. "Son, Go Work To-day in My Vineyard." Rev. Dr. Powell, President, University of King's College, Windsor.

The many admirers of the musical compositions of Alfred Robert Gaul were shocked to hear of his death in London. The oratorio "Hezekiah," the cantatas "Ruth" and "The Holy City" are well known. The latter, sung by many local church choirs about thirty years ago is frequently sung now-a-days as a whole or in part on special occasions. Mr. Gaul was born in Norwich, England, in 1837, and was graduated from Cambridge University in 1863. He was a distinguished teacher and orchestra conductor up to a short time before his death.

Noted Composer Dead

One of old Trinity's senior clergy, the Rev. Martin Albert, died at his home in Jersey City, N. J., on Thursday, September 18th, after a long illness. For more than thirty-five years he labored among the Germans resident in the neighborhood of old Trinity. He wrote much Church literature and did much work in translating the Book of Common Prayer, and was the author of a "Hymnal for German Missions of the Church." Mr. Martin was born in Germany in 1833. He was made deacon in 1874, and ordained priest by Bishop J. C. Talbot in 1875. From 1874 to 1877 he was missionary to the Germans in Cincinnati. He began his work in downtown New York in 1877.

Trinity Loses a Priest

The funeral was held on Saturday, in Trinity Church.

Funeral services for the late William J. Gaynor, mayor of New York City, were held in Trinity Church on Monday morning, September 22nd. Bishop Greer officiated, assisted by Bishop Burch and the Rev. Dr. Manning, rector of the parish. The full choir sang the burial anthems and familiar hymns. There was no address. The Rev. Dr. Frank Page of Fairfax, Va., formerly Mayor Gaynor's rector in Brooklyn, officiated at the grave in Greenwood cemetery.

A large funeral procession of policemen, firemen, military officers, and civilians marched from the City Hall to old Trinity, and after the service, went over the Brooklyn bridge and dispersed at Borough Hall. An overflow funeral service was held in St. Paul's chapel, where portions of the Burial office were used. Business was

(Continued on page 754.)

THREE NEW RECTORS IN CHICAGO

Important Vacancies are now Filled

AUTUMN WORK VIGOROUSLY BEGUN

*The Living Church News Bureau }
Chicago, September 23, 1913 }*

THE vacancies in the rectorship of the parishes of Christ Church, Waukegan, and Grace Church, Oak Park, have now been filled by the acceptance respectively of the Rev. Howard E. Ganster to the first position, and the Rev. Francis R. Godolphin to the second.

Mr. Ganster is at the present time rector of St. John's Church, Irving Park, and is a graduate of Northwestern University at Evanston, from which he received the degree of B.D. in 1904. He had previously been a Methodist minister and had studied at Garrick Biblical Institute. Resigning his position in the Methodist ministry in 1906, he was confirmed by Bishop Anderson, took a theological course at the Western Theological Seminary, and went to St. Luke's, Evanston, as lay reader under the Rev. George C. Stewart. Ordained deacon in 1907, he was appointed to St. John's Church, Irving Park, of which parish he became rector after his ordination to the priesthood in 1908.



REV. HOWARD E. GANSTER

Mr. Godolphin, who becomes rector at Oak Park, is at the present time rector of Grace Church, Grand Rapids, Mich., president of the Standing Committee, and secretary of the Board of Missions of the diocese of Western Michigan, which diocese also he has represented in General Convention since 1907, and from which he will serve again at the coming session. He was born in London, England, November 15, 1875, and was educated at Westminster College and at Canadian schools. Coming to the States he took work as lay-reader in West Texas, where in 1901 he was ordained deacon and in 1903 priest. From 1904 till 1906 he was rector of Emmanuel Church, Petoskey, Mich., and since the latter year has occupied his present post in Grand Rapids, during which time the parish has much expanded in size, in influence, and in its property.

The Rev. Anton A. Müller of Chilton, Wis., has accepted the call to the Church of the Good Shepherd, and commences his work in September. He has been appointed by the Commission on Faith and Order as one of a deputation to visit the Old Catholics in the interest of Church Unity. This deputation is planned for some time in the coming winter, as yet undated.

Both Bishop Anderson and Bishop Toll have returned from their vacations, and have begun their visitations and other diocesan work. Bishop Anderson has completely recovered his health. Bishop Toll sustained a slight injury some three weeks ago, from a fall, but has in no wise been incapacitated thereby. He has by this time almost fully recovered from the effects of this accident.

The annual meeting of the Ember Guild was held at St. Luke's, Evanston (the Rev. George Craig Stewart, rector), on Ember Wednesday, September 17th, and was attended not only by a considerable majority of the Chicago members, but by some from outside the city, and by members of St. Luke's congregation as well.

The Holy Eucharist was celebrated at the usual early hour, and Matins followed at 10 o'clock, with a memorable meditation by the Rt. Rev. Bishop of Fond du Lac, who is the Director of the Guild. Bishop Weller spoke eloquently of the high calling of the Sacred Ministry, especially emphasizing its privileges in connection with the Holy Eucharist, Absolution, and Holy Baptism. The morning's order also included special devotions centering around the theme of the day. The officers were all re-elected, viz: The Bishop of Fond du Lac, director; the Bishop of Nebraska, vice-director; the Rev. E. Croft Gear, rector of the Church of the Intercession, Stevens Point, Wisconsin, secretary and treasurer. The membership of the Guild, which includes laymen as well as the clergy, is now scattered all over the nation. There are members in all of the eight Missionary Departments. Considerable discussion was given to the plan of appointing a director and secretary in each of the eight departments, whose work should be that of increasing the membership of the Guild, and of furthering its work of intercession and personal appeals for the increase in the number of candidates for Holy Orders, as well as of the wider personal and parochial observance of the Ember Seasons throughout the Church. Special stress was laid by Bishop Weller on the importance of having members of the Guild

keep track of candidates in their respective dioceses, particularly of those mature men who come into the Church from the denominational pulpits, and who always value so highly any word of welcome from those already in the priesthood.

The application of the "Big Brother" movement's principles by members of the Guild generally towards the young men who are postulants or candidates, was also recommended highly at this meeting. This valuable work of the Ember Guild has long since passed the experimental stage. It is now thoroughly established, and its membership should be largely increased at once. Those who believe in its mission are invited to correspond with the Secretary, the Rev. E. Croft Gear, Stevens Point, Wisconsin. Bishop Weller, who has done so much work during the closing triennium in preparing a Book of Occasional Offices to be submitted to the General Convention, was asked at this meeting to make sure that a suggested office for Ember Days should be included, and he agreed to see that this is done. All in all this was one of the most important annual meetings ever held by the Ember Guild.

The diocesan Board of Religious Education held its first meeting after the summer recess, on Monday, September 15th, in the Church club rooms, with a large attendance. The Rev. Charles H. Young, chairman, brought forward a number of plans for furthering the effectiveness of the Board as a force in the Sunday school work of the diocese. The pamphlet of suggestions which the various committees of the Board prepared earlier in the summer is soon to be distributed, and copies will be sent to each parish and mission in the diocese in numbers sufficient to provide every officer and teacher with this admirable report. The meeting adjourned after voting to invite to another meeting, soon to be held, the officers of the three local Sunday School Institutes, for conference concerning the Institutes' programmes of the fall and winter. An appeal will soon be sent to the clergy asking that the Twenty Second Sunday after Trinity, October 19th, may be observed as widely as possible as the Day of Intercession for Religious Education, pursuant to the request of the General Board of Religious Education which has been made to the whole American Church.

St. David's mission, in the southern portion of Chicago, has been in existence for three years, under the supervision of the rector of Christ Church, Woodlawn. It has now grown to be a work of considerable proportions. There is a Sunday school of nearly 70, a young women's club of 18, a girls' club of 20, and a boys' club of 25. Recently the members of the mission organized a largely attended programme in Christ Church parish house, which was much enjoyed by members of both congregations.

Burglars entered Trinity rectory, Aurora, during the vacation absence of the rector, the Rev. F. E. Brandt, and his family, taking away with them however, nothing but money. The parish paper for September comments humorously on the mental condition of a burglar who would take the trouble to enter a rectory in vacation time seeking for money! These enterprising thieves found just \$5.50, after ransacking every room in the house, the money being subscriptions for the parish paper.

"Holiday House"—the Girls' Friendly Society summer home at Glen, Michigan—has just closed a successful season, the rooms being well filled during the summer, over fifty girls having been accommodated at one time.

The Chicago G. F. S. members are enthusiastic over the beautiful surroundings, the extensive equipment, and the excellent administration of this well-organized summer home, and greater interest than ever is being taken in its work, all through the diocese. The leaders of the diocesan branch of the G. F. S. are now planning to increase the plant by building an annex as a "Rest Cottage," and by including therein a chapel, to be furnished with memorial gifts as far as possible.

The new building now being erected for Providence Day Nursery in the Stock Yards District of Chicago is a structure in which the entire diocese may find great satisfaction. It is two stories in height, with a good basement, and has accommodations for forty children—double the capacity of the former building. The building fund now amounts to about \$9,500, and some \$2,500 more will be needed to meet the entire cost. The exterior is now finished, and the interior will be ready for the children before the cold weather comes. The temporary quarters where forty children have been cared for during the summer have consisted mainly of a large backyard, at 1044 West Thirty-first street, though the building at this number has housed the children sufficiently when necessary.

The September number of *The Diocese* is of unusual interest in that it contains a list of "the Bishop's Visitation Articles" consisting of a series of numerous questions, covering three whole pages in the diocesan paper, concerning the property, the vestry, the services, the Sunday school, the parish work, and the pastoral methods obtaining in each congregation. It is the intention of the Bishops to see that these questions are all answered at least once in three years, by every rector and priest-in-charge in the diocese.

The list is most comprehensive, and is in itself a compendium of rules for the proper organization and maintenance of parish life.

The Rev. Robert Phillips, until recently a Methodist preacher, has become a candidate for Holy Orders, and is assisting the Rev. E. J. Randall, rector of St. Barnabas', Chicago, pending his ordination.

TERTIUS.

MILWAUKEE DIOCESAN COUNCIL

THE Council held its annual session last week on Tuesday and Wednesday, and with no business of large import to be transacted, was the occasion, as usual, of a happy reunion of the clergy and laity of the diocese. The Bishop's address was of a decidedly optimistic nature. He found all diocesan funds to be in good condition, more being done in missionary work than heretofore; more adequate response to the duties laid upon us by the Church at large, and, in general, a good feeling throughout the diocese. He regretted that nothing had as yet been accomplished toward such improvements as the establishment of university work in Madison, or the erection of a new edifice for St. John's Home, which is so greatly needed. He chronicled a number of material improvements within the diocese, especially the Sanderson memorial at the Cathedral, which he pronounced by far the best example of wood carving in the diocese, and, as well, the improvements and extensions at Waukesha and Racine, with others. He admonished the clergy to self-examination. Where Confirmation candidates are few and Sunday schools and services are running down, the fault may be with causes beyond the rector's control, but also it may easily be with himself. He feared there were those of the clergy who were not sufficiently critical of themselves, and who were not holding themselves, in their own work, up to the highest ideals of pastoral efficiency. He was glad to recognize, on the other hand, that these remarks did not apply to the clergy in general.

There was little business of serious import brought before the Council. A diocesan Board of Religious Education was formed by the adoption of a canon, based on the model canon that had been submitted for the purpose, but not following the latter in detail. There was an extended discussion as to the relative merits of May and September for holding the diocesan council, and after a proposed constitutional amendment transferring the date to the first week in May had been defeated, the whole matter was referred to a committee for consideration and report at the next council. Another committee was appointed to examine and report on historical inaccuracies to be found in the school text books generally used throughout the state. A third committee was appointed to reconsider and revise the rules of order. It was determined that \$100 annually should be set aside from the income of the endowment fund to be used in defraying the expenses of clerical deputies to General Convention, beginning with that of 1916.

The elections resulted in little change. For the Standing Committee there were chosen the Rev. Drs. St. George and Shero, Rev. Messrs. Slidell and Whitmore, Messrs. George E. Copeland, H. N. Laffin, T. T. Lyman, and H. J. Dreher. On the Trustees of Funds and Property the Rev. A. H. Lord succeeds his predecessor in St. James' parish, the Rev. Frederick Edwards, the other members being re-elected. The archdeacons and rural deans were reappointed, except that the Rev. James Slidell, declining reappointment as rural dean of Milwaukee, is succeeded by the Rev. F. S. Penfold. The Social Service Commission will be reconstituted owing to the urgent request of the present chairman, Mr. Frederic C. Morehouse, to be relieved from that position, and the appointments will be made later.

The Church Club dinner on the Tuesday evening of the council was, as usual, an enjoyable event, and the addresses, as was generally agreed, invariably reached a high standard. The Bishop was first greeted by the members on his return from Europe. The toastmaster Mr. F. C. Morehouse read a telegram that had just been received from Bishop Lloyd announcing that the missionary balance sheet for the national Church would end even, which elicited much enthusiasm. The addresses were then given according to the program already announced.

OH, THEN, how hard it is for the eye of man to discern betwixt the chaff and the wheat! How many upright hearts are now censured, whom God will clear! How many false hearts are now approved, whom God will condemn!—*John Flavel.*

SCHOOL HYGIENE CONGRESS

SCHOOL hygiene has presented itself as one of the foremost endeavors for parents and teachers as a result of the big fourth International Congress on School Hygiene at Buffalo, N. Y.

The congress brought together child welfare workers from every part of the United States, and from many foreign lands, including school authorities, school medical inspectors, school nurses, members of mothers' circles, and health officials.

What they had in mind was to prevent sickness and epidemics and to promote medical, hygienic, and sanitary supervision of schools; and thus to have fewer absences from school, better teaching and studying, and more health and happiness for the children and for the homes.

Among many things urged by the world's school hygienists were open-air schools, vacation colonies, and out-of-school hygiene. Special quarantine nurses were regarded as the most effective means of controlling, in the home, cases of children's infectious diseases (such as would not accept hospital isolation); and the fact was emphasized that the high mortality and morbidity from measles and whooping-cough are unnecessary and are due to criminal ignorance on the part of parents.

Definite time-tables for study were suggested. These are based upon biology and school age and recognize the fact that the young organism, having great cellular activity, soon exhausts itself and rest and change are necessary.

The physical examination of both teachers and scholars was urged. Concentration of subjects was favored. School rooms from twenty-five to twenty-eight feet long were recommended as best for the teacher's voice and pupils' ears.

A strong plea was made for uniformity of methods in the medical inspection of schools; and for the reorganization of the system of school hygiene which would result in "more air in the schools, in the lungs, and in the programme."

In the session on women's schools and colleges, it was brought out that while some students are entered when health does not warrant, preventive measures are in force at leading colleges to keep out applicants who should seek health first and to provide a curriculum that will not interfere with the proper development of the motherhood functions.

The training of boys for fatherhood was urged with a standard of morals requiring that not only Caesar's wife, but Caesar himself, be above suspicion; and the appointment in every girls' high school of a woman co-principal or some woman official, to look after the health of the girls was advocated.

Among new suggestions were the use of school baths by the parents as well as by the children, and the use of abandoned United States warships as sanatoria for poor tuberculosis children, and as open-air schools.

Methods of teaching sex hygiene were given thorough exposition, the consensus of opinion being that both home and school should be allied in this important matter and that parents should be instructed in order that they may teach their children.

The work of school-lunch provision, as conducted in seventy-seven cities of the United States, was praised chiefly because of its educational value in raising the standard of home feeding in the homes of the ignorant and indifferent mothers.

NINE DAYS OF PRAYER

(Continued from page 752.)

partially suspended during the forenoon in the vicinity of Wall street. At 11 o'clock memorial services were held in every public school throughout the city. It was conservatively estimated that ninety thousand persons viewed the face of the late Mayor Gaynor as he lay in state in the City Hall. Several competent authorities say that the public funeral to-day was the greatest in the history of New York.

THE Bible projects God at once on the fore-front of the canvas. "In the beginning God"—God first, God highest, God always, at once Alpha and Omega, the author and finisher and upholder, the great Hypothesis, the tremendous Fact, and the Heavenly Father. Here is discovered a solid foundation for all things, in the pre-existence, the determinate foreknowledge, the creative activity, and the immanent presence of a Divine Intelligence. Talk to us not of an "eternal matter" or an impersonal Force. What accounts for the universe is the recognition of an eternal and personal God, and nothing else throws any light on the dark problem of existence.—*Zion's Herald.*

ROANOKE COLONY COMMEMORATED

RECENTLY there was celebrated on historic Roanoke Island in the state of North Carolina, an event which means much to the student of history, not only of the nation itself but of the Church in America as well. It was the celebration not only of the landing of the colonists from the mother country and the birth of the first child of English parents on American soil, but also of the first known baptism in America by representatives of the Church of England.

A large number of people from various points on the island and of the surrounding country arrived in boats, quite a fleet assembling at the dock near Fort Raleigh. Among the passengers were men and women representing the best element of citizenship and Churchmanship in eastern Carolina, all seemingly filled with enthusiasm for the cause in hand, impressed by the fact that this was not merely a gala day but the celebration of an important event in the history of our great and noble country with its great and noble Church.

The exercises, conducted under a pavilion erected for the purpose near the historic spot, were very interesting. They consisted of prayer by a local minister, the singing of the national hymn by a choir of young girls from the island, an address of welcome and response, a speech by one of the foremost educators of the state on "the Educational and Historical value of this Association," the reading of choice selections from Mrs. S. S. Cotton's beautiful poem entitled "The Legend of the White Doe," an address by a Croatan Indian reputed to be descended from the Lost Colony of Sir Walter Raleigh and then hostile Indian tribe who took them from Roanoke, a Literary and Historical Address on "Sir Walter Raleigh" by a prominent North Carolinian. Just before a bountiful repast provided by the citizens of the island, there was a pilgrimage to Old Fort Raleigh, at which time the Benediction was pronounced in front of the monument, a historical marker of granite erected by the association seven years ago. Under a deeply carved Latin cross is the following inscription:

"On this site in July-August, 1585, colonists sent out by Sir Walter Raleigh built a fort called by them 'The New Fort in Virginia.' These colonists were the first settlers of the English race in America. They returned to England in July 1586, with Sir Francis Drake. Near this place was born, on the 18th day of August 1587 (O. S.) Virginia Dare, the first child of English parents born in America, daughter of Ananias Dare and Eleanor White, his wife, members of another band of colonists sent out by Sir Walter Raleigh in 1587. On Sunday, August 20, 1587, Virginia Dare was baptized. Manteo, the friendly chief of the Hatteras Indians, had been baptized on the Sunday preceding. These baptisms, the first known celebrations of a Christian sacrament in the territory of the thirteen original United States. 1896."

The Church was represented at this the seventh annual celebration by the Rev. Robert Brent Drane, D.D., rector of St. Paul's Church, Edenton, diocese of East Carolina; the Rev. Louis L. Williams of Pocomoke City, Maryland, diocese of Easton; the Rev. William Rutherford Savage, priest in charge of the Valle Crucis Associate Mission, Blowing Rock, N. C., district of Asheville; Dr. Richard Dillard and the Hon. W. D. Pruden, prominent laymen of Edenton, N. C.; beside a number of other Churchmen prominent in Church and State. The Daughters of the Revolution were gracefully represented by Mrs. Patrick Matthew, regent of Penelope Barker chapter of Edenton; while the best element of the surrounding country nearby gave additional tone to their most successful celebration in the most interesting spot in America.

REPORT OF COMMISSION ON "THE RELATION OF ARMY AND NAVY CHAPLAINS TO THE CHURCH"

THE commission reports having been created by the General Convention of 1910 for the particular purpose of considering a resolution requiring army and navy chaplains in the service of the United States to present letters dimissory to the Bishop of Washington, who would thereby have jurisdiction over all such chaplains. In its report the commission recognizes the grave need for supervision of the chaplains, and for large extension of their number. Tersely they say: "Worship is certainly from any standpoint of a God-fearing nation no less essential than warship. . . . Whatever be our class in other armament we are certainly, as a power, far from realizing the injunction to 'put on the whole armor of God.'" The commission then recalls the memorial presented by

the chaplains to the last General Convention, asking that these be gathered into a missionary district to be created for the purpose, and to have its own Bishop and convocation. A third suggestion that has come to them is—

"that the whole matter be left to a Commission of Bishops to be appointed by the General Convention and to act for the Church for the selection and oversight of the quota of chaplains allotted to our Church. The late President McKinley personally agreed to consult such a Commission before nominating any of our clergy to chaplaincies, and his successors, Presidents Roosevelt and Taft, pursued much the same policy. The suggestion is that such an arrangement be made more formal and more authoritative on the part of the Church and, if possible, with each succeeding President, and that it cover not only the choice of our Chaplains, but a distinct oversight of them."

The commission recognizes the value of each of these suggestions, and also the difficulties in connection with each. With respect to the first, there is the possible embarrassment to the diocese of Washington arising from a considerable non-resident voting membership in its convention. Grave questions of jurisdiction as between existing dioceses and missionary districts enter into the second proposal to create a missionary district for this purpose which would in part overlap the territory of the dioceses. A commission of three Bishops is therefore recommended, the Bishop of Washington to be the chairman—

"to represent the Church in endorsing all applications from the clergy of the Church for appointment in the Army and Navy; to confer so far as is practicable with the appointing authority upon our appointments and to have the general oversight and promotion of all matters pertaining to the best interests and efficiency of those exercising their ministry in the Army and Navy of the Nation, it being understood that in all such endorsements the Bishop of Washington is empowered to act for the Commission with the other two Bishops acting in an advisory capacity."

It is also recommended that the proposed amendment to Canon 16, providing that chaplains shall become canonically resident in the diocese of Washington, be adopted.

PRE-CONVENTION CONFERENCE AT ST. MARK'S IN-THE-BOUWERIE

WE are requested to give notice that at the invitation of the rector and wardens of the Church of St. Mark's in-the-Bouwerie, 234 East Eleventh street, New York, there will be held a pre-Convention conference on "Vital Issues in the Church," October 5th to 7th, at which all Churchmen and not merely deputies to General Convention are privileged to take part, and at which the following subjects will be discussed:

- Vitalizing our Worship.*
The Prayer Book, the Hymnal, the Creeds, the Rubrics, in relation to the spirit of the hour.
- The Representative Principle in Church Government.*
Autocratic Vestries; rings in diocesan control; national representation and its true basis.
- Priesthood and Democracy.*
Is the Priesthood a Caste, or a representative principle of world-wide union? In what does its authority reside—tradition or the necessity for continued existence of organized religion? Social nature of the Sacraments as counteracting undue individualism.
- The Church and Modern Womanhood.*
Ethics of Marriage; Feminism and sex-consciousness; The contribution of the Church to the Emancipation of Woman.
- Mechanism and the Holy Spirit.*
Materialism and the power of Ideal; the social revolt against supernaturalism and traditional morality; The power of the Past and the Living God.
- Christ and the Submerged.*
The Labor problem; strikes; ethics of sabotage; the poverty-line; social reform and revolution.

NAPOLEON used to say of his great general, Massena, that there was in him a strange reverse of power; that he was not himself until the tide of the fight began to turn against him; that then somehow, "his powers of combination awoke, and he put on terror and victory as a robe." So we are to be sure that when the fight is the fiercest, our strength need not be outmatched. There shall be reserves of strength for us. Only it is not strength inherent; it is strength imparted. Christ is in us. Let us believe this. Let us put resolutely out of heart and life everything which obscures the consciousness of His indwelling. We shall surely know thus the meaning of a spiritual strength. Even St. Paul's great words, "I can do all things through Christ that strengtheneth me," shall find a place, at least in some measure fitting, upon our feeble lips. —*The Church News.*

PLANS REVIVED FOR A NEGRO MISSIONARY DISTRICT

A CIRCULAR letter, issued conjointly by the Bishops of North Carolina, Mississippi, and East Carolina, states their intention to make request again of the coming General Convention for the establishment of a missionary district on racial lines, whereby there may be created a negro missionary district with a Bishop of its own of the same race and with jurisdiction over negro work in such dioceses as shall cede jurisdiction to it. They propose that the territorial Bishops within the area shall constitute an advisory council to the Missionary Bishop, which shall meet the latter once a year at least for consultation and advice, and which shall be a court of appeal from the Missionary Bishop in cases of discipline. They express the opinion that the plan may well begin with only the negro work within the borders of the state of North Carolina. They picture the initial convocation as a great gathering of negro Churchmen from the state, at which great interest and enthusiasm will be aroused, and in which the white Bishops will participate with the negro Bishop and his people. With respect to the question of cost, they express the opinion that if the system be carried out on any considerable scale it will be less costly than the present system of having separate archdeacons in each diocese for this work. If the system be applied only to the two dioceses of North and East Carolina the cost would be about one-third more than at the present time, but if Mississippi and Florida be added as well, both of which have expressed themselves as willing to try this system, the cost would be about one-third less than at the present time. They state that they are prepared to suggest two negro priests within the state of North Carolina who are fit to be chosen as Bishop for the proposed district. They also show the preference of this system over that of a Suffragan Bishop for negroes, in that the latter would be subordinate and perhaps subservient to a single white Bishop, whereas the negro Bishop would be independent of any one superior, but with a council of white Bishops to guide him, and the convocation would be a truly representative body with its Bishop and delegates sitting in General Convention.

UNSELFISH LOVE

BY ZOAR.

COMES there not a time to each of us when, in the midst of our busy life of service, we seem to hear most clearly and distinctly the voice of our Lord, saying: "Lovest thou Me?" As quickly as of old, the answer flashes forth: "Yea, Lord, I love Thee." But again, and yet again, the insistent question is heard, and in our eagerness to prove our rash assertion, we search our own heart, we test our work, we examine the motives which prompted our every action. Yes, the very ones we thought were free from self-seeking, and—we discover that so far we have not yet learned what pure, unselfish love is. No, not even in our most solemn moments!

My son, give, I pray thee, glory to the Lord God of Israel, said Joshua to Achan. Have then our confessions, even the most earnest, the most sincere, had this one great object in view: The glory of God? We are startled to find how selfish they in reality were. The longing for forgiveness, the cleansing from our sins, the craving for the wondrous strength, and peace granted in the Absolution, these were our motives, good enough in themselves, but oh! how far below from the pure motive of the glory of God. Unselfish love was not there.

What, then, of our Communion? The purest, the holiest moments we have known were they free from the taint of self? Who would dare to answer yes? Who so bold as to affirm that God's glory alone was in his thoughts? Unselfish love, we confess that as yet we have not given it to Him who gave His Son for us, but we are learning to love, and long to prove more worthy of His great love, and we ask to have our heart and life filled with His own, unselfish love, that henceforth we may love and serve and by His grace do all things to the glory of God.

WE DO NOT value as we ought our inestimable privilege of being allowed to worship God. We do not prize our heavenly prerogative of being permitted to keep His commandments. We look at that as an obligation which is more properly a boon.—*Frederick W. Faber.*

NEITHER DAYS, nor lives can be made noble or holy by doing nothing in them.—*Ruskin.*

DAY OF SAINT MICHAEL AND ALL ANGELS

BY HAYWOOD TUPPER

LET no practical man of affairs aver that a belief in angels is sentiment, and moonbeams; that the truth or falsity of the dogma of angelic agency is of no moment to the dwellers upon this mundane sphere; that whether we accept or reject belief in the existence of angels can, personally, neither benefit nor harm.

A becoming humility would recognize the truth that nothing can be without serious import to man that God has seen wise to reveal. The angels of God are not like the airy sprites evoked by Prospero's wand, dismissed by him,

"Melting into air, into thin air."

but are a high order created intelligences, strong, immortal, and glorious.

These sons of God, Morning Stars, sang together for joy when the omnific Builder laid the cornerstone of the earth. The Lord Himself tells Job of this angelic exultation. The angels' interest in the affairs of this planet is thus recorded as dating from the first moment of commencing time. Mark you, this is historied in the Book of Job, a witness quite independent of Moses' writings. So here is an authority aside from the documents we have of the first six days of creation—that science has rightly explained as aeons of duration. Presenting the next scene in which members of this hierarchy again appear, we see two recreant human beings exiled from the fair possession bestowed upon them by the Creator: Elohim placed at the east of the Garden of Eden, cherubims, and a flaming sword, which turned every way to keep the way of the tree of life, to bar the disloyal subjects from reaching it; they having forfeited this sacrament of immortality. A flaming sword! Yet these powerful angels of God are constantly pictured as diaphanously-robed beingleted, lily-garlanded phantoms of the brush and palette; truth despairing of correction.

In the annals of ancient Israel we read that the counsels of a king of Syria against a king of Israel were told for his warning by the Prophet Elisha, with the result that the king of Syria's plans were ever defeated. The Syrian sovereign believed some spy among his servants was the offender against him, betraying his martial counsels. But a courtier informed him that it was the Prophet Elisha, who told the king of Israel "the words that thou speakest in thy bed-chamber." The king of Syria then sent to Dothan "horses and chariots, and a great host," or, as the marginal reading has it, a "heavy host." They came by night, and compassed the city about. All this enginery of war, these panoplied ranks to arrest one man—Elisha.

What wonder that the forest of steel glinting back the morning sunbeams appalled the vision of Elisha's servant, his "seated heart knocking at his ribs," like the thane in Scottish tragedy. The servant says: "Alas! my master! how shall we do?" Calm with the courage of perfect confidence, Elisha answers: "Fear not: for they that be with us are more than they that be with them." And, when in answer to the prophet's request, God opened the servant's eyes, he beheld the mountain "full of horses and chariots of fire round about Elisha."

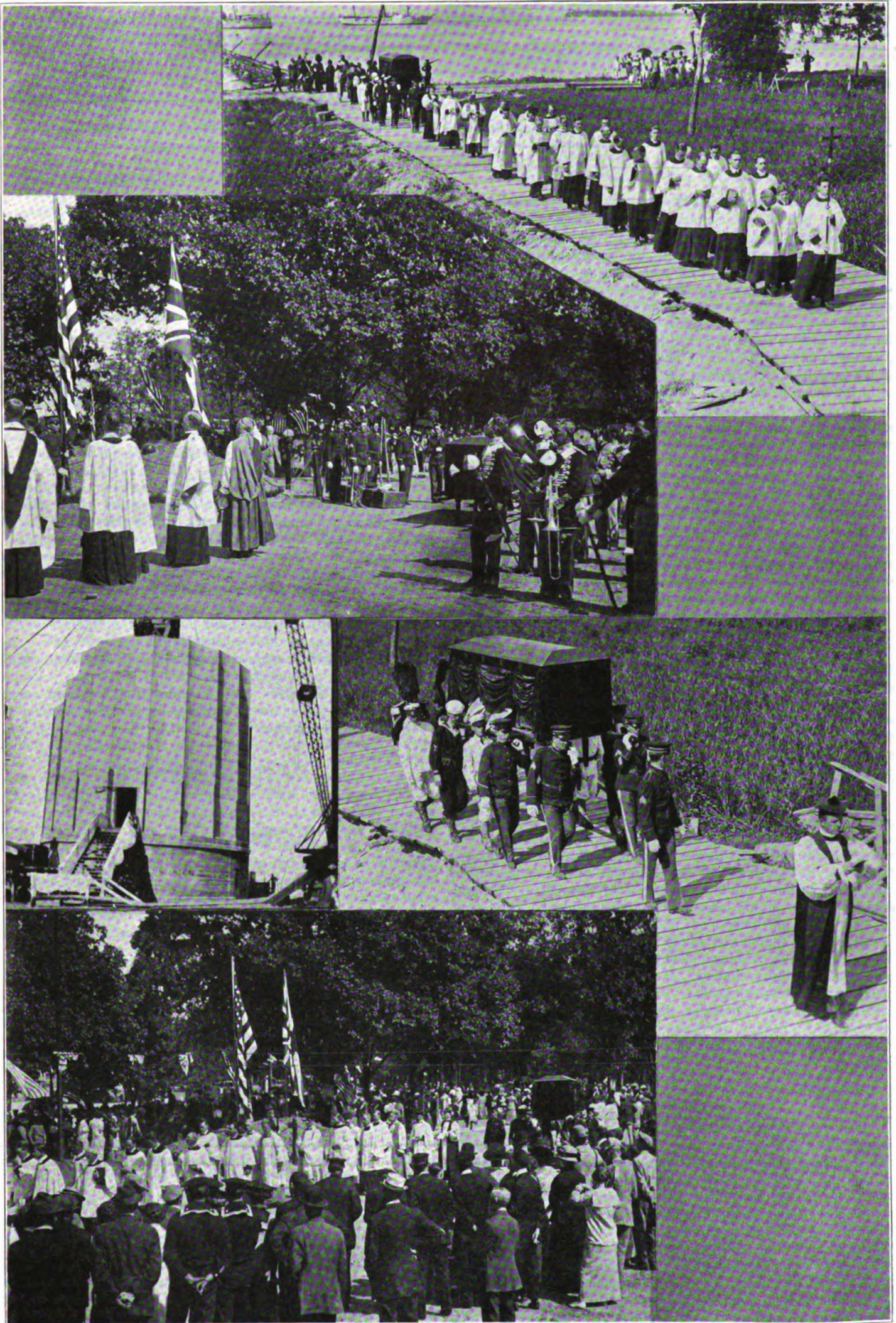
The ordered hosts of God's angels tell us of strength, of obedient discipline, of equipment for mighty enterprises, for it is inconceivable that God would endow with no field for activity. The insect which finds an emerald palace on a leaf of springtime is furnished with ephemeral organs adapted to its evanescent hour of existence, but the strong sons of God, masterpieces of the Creator, He has endowed with unending immortality.

It stimulates human courage when we make actual to consciousness that we are compassed about with so great a cloud of witnesses. The author of the Epistle to the Hebrews assures us of this with the positive certitude of ascertained truth, so great a cloud of witnesses, who feel the liveliest interest in our victorious probation.

Browning, writing of the contrasted estates of Dives and Lazarus, exclaims:

"A moment! and the Angels change all that."

HAVE you faith? It may be feeble and small indeed, but if it is genuine, it has the life-germ of the kingdom in it. Has the heart room for it? Then it should grow. Growth is the law of life. We may not watch and note the very act of increase, but if, by and by, the nestling birds lodge in the branches, it is undeniable proof of the progress of the kingdom within, for birds do not build upon nothing.—*The Way.*



SCENES AT THE FUNCTION ATTENDING THE RE-INTERMENT OF AMERICAN AND BRITISH SAILORS AT PUT-IN-BAY ISLAND, LAKE ERIE, SEPTEMBER 11th. In the central group the Bishop of Rhode Island precedes the catafalque. The uncompleted shaft of the Ferry Monument, in the crypt of which this interment was made, is shown at the left.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

THE LATE MAYOR GAYNOR AND THE NEW YORK SITUATION

THE papers have been filled recently with fulsome adulation of the late Mayor Gaynor, especially from a number of clergymen, who a year ago could not use language strong enough to condemn his position in the Becker case. I am not one of those who sympathized with Mayor Gaynor's attitude in that case, but I gave him credit for courage and I believed him to be honest in the position which he had taken. Mayor Gaynor was no different man a year ago than he was after his death, and he was entitled to just as much credit and praise a year ago as he was after he had been removed from the field of his activities. Clergymen often wonder why they have so little influence in moulding public opinion and why it is that their advice and suggestion on social and political subjects receive so little credit. The reason is not far to see. Their utterances on these subjects are not only often without foundation, but they are often without any perspective whatever.

Taking it by and large, Mayor Gaynor's administration was a very excellent one. At the beginning, he selected a number of excellent heads of departments and bureaus and gave to them his confidence and a large measure of support. As a result, they were able to carry out important projects for the benefit of the city. I think it may be said with certainty that Mayor Gaynor's administration was a successful one from the administrative point of view. His attitude on many public questions was uncertain and showed an undue insistence upon the right of the individual as against the rights of the community. Nevertheless, he spoke out freely and frankly and took the public into his confidence, so that they knew not only what his attitude was but why he took it.

It is too early to speak with any degree of positiveness as to the outcome of the present fusion efforts. Already greatly mixed at the time of Mayor Gaynor's death, they are at this writing if anything more complicated. The initial misstep came when a candidate for mayor was selected not because of his qualifications but because it was thought he would command the support of a certain political leader, whose views were not even sought. When reformers leave the straight line of duty and try to play politics, the chances are ninety-nine out of one hundred that they will make a failure of it. George McAneny, the president of the Borough of Manhattan, was the logical fusion candidate for mayor of New York. He had made a success of his office of borough president. It is true he had been misunderstood and misrepresented by certain elements in the community whose interests were interfered with, but he represented more completely than any other one man the aspirations of the fusionists. He also represented four years of concrete accomplishment.

It is to be hoped, however, that notwithstanding the initial missteps and mistakes, the cause of decent, efficient democratic government will go forward as a result of the pending fusion campaign.

MUNICIPAL EXHIBITIONS

Last year it was Dusseldorf in Germany; this year it is Cologne that has sought at one and the same time to interest and instruct her own people in municipal affairs and attract visitors. From July to November the former city held an exposition of her municipal institutions, composed of plans and models of the newest inventions and appliances in regard to municipal institutions; enlargement, improvement, and embellishment of cities; creation of parks, squares, manufacturing and workmen's quarters, public buildings, water works, baths, rapid transit, hospitals, places of amusement, cemeteries, etc. The highest point of interest, according to the *National Municipal Review*, was reached in September, when a congress of municipal methods was held, to a certain extent international in character, because it was a general exchange of opinions and a discussion of methods "by which the greatest degree of

perfection in city building and management may be attained."

This year Cologne, which has grown from 49,276 population in 1816 to 545,000, and soon will reach 620,000, when the annexation of Mulheim is completed, has a municipal exhibition, which she calls "Cologne Old and New." It appears, as the editor of the London *Municipal Journal* writes, after a visit to the exhibition, "that some of the Cologne taxpayers were inclined to grumble at the Cologne taxes."

So the officers of the municipality conceived the idea of a purely municipal exhibition illustrating the work of the city by means of models, pictures, diagrams, plans, and charts, and showing the citizens the value they receive in return for their money, somewhat on the plan of our American budget exhibits. They, however, were designed to show what was done with the money after it was spent, whereas, the American exhibits are designed to educate the people to demand the appropriation of adequate sums. The exhibits are housed in a building specially prepared for the purpose, and they are wonderfully interesting and are being visited every week by thousands of the Cologne taxpayers. "The grumblers," the editor declares, "are silenced, and it is expected that the grateful citizens will shortly rise in a body and demand a general increase in the salaries and emoluments of the city." "We have visited," the editor further said, "other exhibitions in Germany, but none quite like this one at Cologne, and it occurs to us that it will be a thousand pities if the valuable models, pictures, and charts that constitute its most attractive feature are destroyed or packed away in storehouses after the exhibition closes in October."

In Ghent, Belgium, such an exhibition has been carried on throughout the summer, carrying forward the work of the town planning congresses.

AN INSIDE VIEW OF SOCIALISM

I always feel a little hesitancy about speaking frankly with regard to Socialism, for the simple reason that there are attached to the party a number of men who seem to be utterly unable to see but one side of the question. This observation is not to be taken as of universal application, for I have among my acquaintances and correspondents a number of Socialists who are among the most reasonable and lovable of men and who are thereby making converts to their cause.

Socialists are supposed to address each other as "comrades," but they do not always act as such. I make this remark apropos of an article in a recent issue of the *Socialist Review* of England:

"There was quite a ghastly shrinkage in this year's conference of the British Socialist party, which was held in Blackpool on Whitsuntide. *Justice*, in its report, does not give the number of branches represented, but simply states that 'the attendance showed a falling off from a year ago,' while the *Clarion*, the foster mother or father of the new party, did not give any report at all. Considering that last year there were 250 delegates representing 186 branches, whereas this year there were some 100 delegates, representing much less than half that number of branches, the expression 'a falling off' seems a mild descriptive phrase to use. But although pathetically diminished in numbers the conference was as vigorous as ever in its capacity to create rows; which, indeed, seemed to be the chief purpose of the gathering.

"As self-revealed, the British Socialist party is monumental alike of the vapidness of so-called 'Revolutionary Socialist' sentiment in this country and of the futility of the 'unity' agitation which for fifteen years harassed the ranks and wasted the energy of the Socialist movement. It has demonstrated (what surely needed no demonstration), the absurdity of the notion that you can, by attempting to fuse together all the incongruous elements labelled with the word Socialism, transmute them into a refined and unified political mass."

This testimony comes not from outside sources, but from a party organ.

SCHOOL FEEDING DURING HOLIDAYS

The Labor Party has introduced into the British Parliament a bill to legalize school feeding during holidays. A memorandum attached to the measure explains that its object is to remove from the educational authority the final responsibility for saying whether a child is or is not underfed, and to impose that duty upon the school doctor, should one exist, the medical officer of health, or other medical official. As the law stands, as the *London Municipal Journal* shows, it rests with the educational authorities to say whether the law should or should not be put into operation. This has led to uncertainty of administration. Provision is made in Clause 1 enabling the education committee, school managers, and head teachers, to ask the doctor to examine the child. Clause 2 provides that the medical inspector must examine a child alleged to be underfed; and the head teacher is empowered, pending the inspector's report, to make temporary provision for the child. The third section legalizes the feeding of children during the school vacation. Clause 3 provides that the medical inspector must present an annual report on the physical condition of children attending school in his area, and that the report must be published or be open to inspection by ratepayers. Clause 4 provides for an appeal by not less than one-sixth of the members of the local education authority from the decision of the medical inspector to the Board of Education.

CAUSES OF ACCIDENTS

Fire is by no means the chief cause of loss of life by accident, for in New York state in one year 25,390 accidents were reported to the Department of Labor as occurring in factories, mines, and quarries. Of these 353 were fatal, 2,410 resulted in permanent injuries, while 2,476 were reported as serious and probably permanent. During the same period the reports to the Public Service Commission of the First District of New York City showed 9,424 accidents to the employes of common carriers, gas and electric companies, while the reports to the Public Service Commission of the Second District for the same period showed 2,909 accidents to the employes of common carriers, 257 of which were fatal. On September 30, 1911, the building trades of New York began reporting their accidents under a law passed the preceding winter, and these reports for three months showed about 2,500 accidents, nearly one-half of which occurred in excavation work, and more than one-half of these in public work, such as the aqueduct and the barge canal.

SOCIAL SERVICE HYMN WRITERS

Professor Simon N. Patten of the University of Pennsylvania, thinks that hymn writers are needed in the cause of social service as well as publicists and tract writers. In a recent number of the *Survey* he tells of a conversation he had with a woman who said:

"I wish there was some social work I could do. Mother will not let me go into a settlement, and besides," she added, "I am more of a poet than a worker."

"If so," I replied, "you are the person I am looking for. One poet is worth a dozen social workers."

"What would you have a poet do?" she asked.

"Write a hymn."

"A hymn?" she repeated. "There are lots of good hymns."

"I do not want more of the kind we have," I replied. "They express the feelings of men in another age. Our emotions need expression and some poet must help us out."

It is to be hoped that when the social poet arrives it will be with a form that will not arouse feeling of regret because of its revolutionary form.

"I HOLD that personal depravity is as foreign to any sound theory of the hardships of the modern poor, as witchcraft or demonical possession," declared Dr. Edward T. Devine recently; "that these hardships are economic, social, transitional, measurable, manageable. Misery, as we say of tuberculosis, is communicable, curable, and preventable. It lies not in the unalterable nature of things, but in our particular human institutions, our social arrangements, our tenements and streets and subways, our laws and courts and jails, our religion, our education, our philanthropy, our politics, our industry and our business."

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.

THE REPORT ON THEOLOGICAL EDUCATION

To the Editor of *The Living Church*:

WILL you permit me, as the author of the resolutions under which the Joint Commission on the Status of Theological Education was constituted, and as secretary of said commission, to endeavor to make clear some matters concerning its report?

1. The Commission during two years past has repeatedly asked for suggestions and information from every Bishop and, so far as known, from every examining chaplain of the Church, and has received much. It has tabulated and sent to its proper committees, all data so received. Its report has received the approval of nearly all the thirty-two members of the commission, and the disapproval, in any part, of but six members.

2. The report cites the following facts (in substance): (a) The Church has no canonical relation with any school preparing men for her ministry except it be the General Theological Seminary. (b) The effect of present canons is to limit and make rigid one narrow curriculum for all seminaries. (c) There is no adequate standard by which seminaries and examining chaplains may be guided in their examinations. (d) General Convention is too large a body to pass upon specific details in a necessarily changing curriculum. (e) A temporary commission must be inefficient. (f) The problems involved in theological education are local as well as general, and specific as well as related to all other educational problems.

3. The Commission has noted that Bishops appoint their own examining chaplains, and sees no sufficient reason why, if they so choose, they may not appoint as such the faculty of the theological seminary to which they send their candidates. (Note Canon 3, §1: The superintendence of all candidates for Holy Orders, both as to their daily life, and as to the direction of their theological studies, pertains to the Bishop of the diocese or missionary jurisdiction to which they belong.) Hence, the Commission has recommended that Bishops be given permission to accept the certificates of the faculty of accredited seminaries in lieu of those of examining chaplains, as the equivalent of canonical examinations, in the cases of postulants, candidates, and deacons.

4. It may be granted, as Bishop Hall has said, that there is a serious danger of the liberty thus contemplated being abused by a conspiracy or carelessness on the part of some Bishops and some seminaries. Therefore, and for other reasons, the Commission proceeds to recommend the constitution of a Board of Education for the supervision of the educational interests of the Church. It is conceived that it would be within the province of this Board "to promote and foster religious education" through departmental boards, and through committees whose membership may be drawn from without as well as within the board. The subjects assigned to such committees may be any within the realm of education. Doubtless there would be committees on the relation of the Church to the public schools, to academies, to colleges, to theological schools. In the working out of such a plan the Church would have a permanent and live body, represented in each departmental council throughout the country. What is now being done for Sunday schools, under present Canon 55, would be undisturbed; but similar work would be going on along the whole line of educational work, e.g., the Board would find out how many real theological seminaries the Church possesses, and all about them, what they need, how their efficiency may be improved—perhaps by coöperation, consolidation, or specialization. It could recommend a curriculum for special fields, with standard examinations, and degrees marking the courses. It could get at the root of the difficulty in securing candidates for Holy Orders, and have a care for schools for postulants, for Church youths in colleges and universities. It could do much to awaken the conscience of Churchmen in finding fit men to serve in the sacred ministry, and in supporting them as far as necessary in their preparation.

5. There is some timidity on the part of some seminaries lest such a Board of Education should become troublesome, through bias or too much zeal. Such a danger is not likely to materialize unless a seminary be without the influence it ought to have in its own department—and probably not even then. And no good can come without some risk. (For my part, anyone who wants to know anything about the institution I represent, will confer a favor by investigating and by telling everyone he knows.)

6. It may be said that the proposed substitute for the present Canon 55 does not reveal such a plan as I have outlined. Perhaps not: it is doubtful whether detail should enter much into canonical enactments of this sort; but if it ought, then, doubtless, the confer-

ence to be held in New York on October 8th, of representatives of the Board of Religious Education, of the Committee on Christian Education, and of the Commission on Theological Education, will put in what is necessary.

At least let us hope and pray that sufficient Divine direction may be given those bearing the responsibility in this matter, that the Church may not have to rest for another three years under the aspersion of being without any system of education or any provision for the furtherance of her educational interests.

Chicago, September 17, 1913

WM. C. DE WITT.

CATHOLICITY AND SOCIAL SERVICE

To the Editor of *The Living Church*:

IN this connection may I point out an extension of the Catholic ideal which modern sociological study is forcing upon us?

As a new science sociology is the result of the discovery of new and unworked ground, and naturally issues in the further discovery of new truth. And being the study of human society, which is holy ground, this new truth must necessarily affect our religious conceptions. Now the supreme discovery of the new social science is that human society at large is a gradually evolving organism like unto a great living growing human body, in which we are all members one of another; that the spirit of unity which animates this body is the spirit of mutual service, the spirit of love; and that membership in this body is constituted by nature.

Obviously this living body of humanity, evolving in accordance with natural law which is divine, is born of God and is the incarnation of His spirit. Equally obvious, it is not identical with the Christian Church. It can be therefore none other than the ideal which St. Paul caught, and sought to portray in his doctrine of the Church—and it is glory enough to him that he first saw the vision. And we may apply his words to that ideal and they exactly define the function of the Church in relation thereto:

"And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ."

That is to say, the Church is consecrated unto the perfecting of the great body of humanity which under God, is developing in the world; her function is therefore essentially social. (Cf. the Great Commission.)

C. C. KEMP.

WHERE THE SERVICE IS WELL READ

To the Editor of *The Living Church*:

LETTERS appear all too frequently in your correspondence column commenting on the more or less imperfect manner of reading the lessons in the choir offices. May I suggest to the clergy going to New York next month, that they attend the Church of the Transfiguration on a Sunday morning, and hear the rector read them? I feel quite safe in making the somewhat strong statement, with all due respect to the many clergy who are excellent readers, that the Rev. Dr. Houghton is without a peer in his manner of reading the lessons. Not only are his enunciation and expression perfect, but he has the most extraordinary way of lifting the thought or theme of the lesson right out of the printed page, and, holding the picture before your mental gaze, sketches in the historical setting and local color, grouping around it the attendant incidents to illuminate the narrative, in a most reverent and graphic presentation.

Very truly,

Grace Church Rectory, Carthage, Mo. JOHN OLIPHANT.

FUND IN APPRECIATION OF DR. ILLINGWORTH

To the Editor of *The Living Church*:

A SHORT time ago the suggestion was made, through the Church papers, that some of those in this country who have been helped by the writings of Dr. Illingworth might be glad to express their gratitude and appreciation by giving their help towards the much needed restoration of the church at Longworth. In response to this suggestion the sum of \$276.65 has been sent to Mrs. Illingworth, by whom it was arranged that the contributions should be received.

The following letter from Mrs. Illingworth will be read with interest:

LONGWORTH RECTORY, FARINGDON, JULY 16, 1913.

"Will you please thank for me all the kind friends who have sent gifts through you, for the restoration of this church, and tell them how very much their generosity has touched us? It was a most overwhelming surprise to my husband, and it has been a very real joy to me, to read the kind words of appreciation of his writings which have accompanied the cheques. We had exhausted every source which was then within our reach in doing the work already accomplished on the church, and the remaining part has long been an eyesore. To my husband's very great pleasure we shall now be able to put the rest in hand directly on our return from our holiday in September. We pro-

pose to put aside a small portion of the £56-18-5 which has been sent to us, to provide candlesticks and (if funds permit, a cross for the altar, which could be suitably inscribed and so form a permanent reminder of the gift of American Churchmen to Longworth. This would, we hope, meet with your approval. We are asking a competent craftsman to prepare designs, and will send you a photograph of the ornaments when they are completed.

"With our most grateful thanks, I remain

"Yours very sincerely,

"AGNES L. ILLINGWORTH."

Perhaps this letter may be read by some who failed to see the former one, and who would like to have part in this gift in appreciation of one whose work as a theologian and Christian teacher has made so many of us his debtors. If so, it is not too late. The opportunity still offers.

WILLIAM T. MANNING.

THE COMING GENERAL CONVENTION

To the Editor of *The Living Church*:

THERE is one great consolation at the present time which may make for mutual forbearance and hope in the coming General Convention.

The great question before the Christian world since the Reformation has been the healing of this great schism between Latin Christianity and Protestantism. It has been the aim of the parties in our own communion, to heal that schism by reconciling in its own bosom the good points and elements of both Latin and Protestant Christianity. It is a matter of the highest importance, and if this can be accomplished, the heart of Christendom will be turned to us, and so preparation will be made for the Ecumenical Council to which Reformers appealed in the sixteenth century.

If this is clearly and steadily kept in mind there will be a spirit of mutual forbearance and high regard and of hope.

For we believe that the Spirit is guiding the Church with all truth and into unity. We do not believe that conciliation to be impossible, as some declare, since God is wiser than man, and Christ, the eternal Son prayed "that they all may be one, that the world may know." His prayer is with us yet and is manifest in the movements of parties to-day.

Therefore the different parties, high and low, can find sure ground for forbearance and mutual regard and for unflinching hope. Marion, N. C., September 10, 1913. B. S. LASSITER.

THE ETHICS OF QUOTING DETACHED SENTENCES

To the Editor of *The Living Church*:

SOME years ago the inviolable and absolutely unpurchasable columns of a famous English review were quoted by the publishers in apparent commendation of a sensational book which that review had really denounced. The trick was turned by giving only part of the review and omitting the very important qualifications.

For example, the review probably pessimistically remarked: "In these days of literary trash it is interesting to find one book which excels all others in its utter disregard of the standards of decent literature." The astute and foxy publisher immediately selected the words "It is interesting to find one book which excels all others," to advertise the volume.

I can scarcely believe my eyes when I read a circular from the old and reputable publishing firm which is advertising Winston Churchill's novel, *The Inside of the Cup*, and find THE LIVING CHURCH endorsing the book editorially! Had I not read all THE LIVING CHURCH had to say about it I would doubtless be woefully misled.

If this sort of thing has to be resorted to by one of the best publishing firms in the world, what are we to expect from the others?

Yours very truly,

Cincinnati, September 18.

CHARLES G. READE.

DISTINGUISHING CHURCHMEN

To the Editor of *The Living Church*:

AS I read with great interest from time to time the various letters appearing in your journal regarding the "Change of Name," I thought it would not be out of place to inform you that the Church in British Columbia has advanced a step. Our immigration, hospital, and jail chaplains in the city of Vancouver reported to the last diocesan synod that all patients entering the Roman Catholic Hospital of St. Paul, who were members of the English Church, would hereafter be chronicled as such. Therefore, in the future, all patients of this institution will be classified as "Catholic," "Church of England," or Protestant, thereby causing much less confusion in hospital visitation.

Yours,

Vancouver, B. C., September 3, 1913.

Z. H. BURNHAM.

WANTED—A PIANO

To the Editor of *The Living Church*:

ONE of the clergy of this diocese who lost his personal effects during the recent flood has several small children whose piano lessons have had to cease altogether on account of their piano being lost. If any of your readers has a second-hand instrument

which they would be willing to donate to this clergyman's family for the continued instruction of his children, I shall be glad to pay the cost of transportation in the case.

Faithfully yours,
 BOYD VINCENT.
 Bishop of Southern Ohio.

Cincinnati, September 17th.

A NEW HYMNAL

To the Editor of *The Living Church*:

ARE we to expect that a new or a revised Hymnal will be reported to the approaching General Convention? I do not think so; for three reasons. *First*. No committee or commission has been entrusted with such a task. At the last Convention a commission was appointed to "take under advisement and to report" at the coming Convention whether the present Hymnal should be enlarged, and whether the Church should own the copyright, both of words and music. (It now collects a royalty on its supposed copyright of the collection of hymns). A commission appointed for such defined and limited duties would presume to stretch its power to the extent of reporting a revised Hymnal. *Second*. The membership of the commission representing the House of Deputies, is sufficient proof that the President of the House in appointing its members had no thought that the commission was to report a new Hymnal. And *Third*. The secretary of the commission informed me a year ago that no collection of hymns would be reported, but that the commission would confine itself to its assigned duties.

During the past three years many communications relating to the Hymnal have appeared in the Church papers—and countless suggestions, wise and unwise, practicable and impracticable have been made. Upon most of these I do not care to touch. Nor upon the second of the two matters submitted to the commission, being the expediency of the Church's setting forth a new Hymnal with music. The question of importance is, whether our Hymnal is too large, as some think, or too small as others think—and whether any revision is needed. Personally, I would like to see a new Hymnal. I always welcome one—from whatever source it comes—and give it place among the hundreds in my library. But personal desire should have no weight in a question of this character.

Is the size of our Hymnal best suited to the needs of the Church? One writer has proposed a collection of not more than 100 hymns. Another would drop from our Hymnal 298 hymns, many of them among our best—and almost universally adopted. A committee in the diocese of Massachusetts marked 398 hymns for exclusion.

It is easy for one to go through the Hymnal and mark a considerable number of hymns which he does not care for, and therefore would be glad to have dropped; but some, perhaps all, of those hymns may be liked by others who would regret their removal. It would not be a difficult task for a clergyman to compile a hymnal of 300 hymns which would be entirely satisfactory to him; but this collection would not satisfy his nearest clerical neighbor; if he were to assist in the compilation of the hymnal, the number of hymns would be likely to increase to 400; and the joint work of a commission of nine—for the task should not be committed to a smaller number—would probably result in a collection of 600 or 700 hymns, approximately the size of our present Hymnal. Such a collection would best represent all schools in the Church, best meet its needs, would be indeed a Catholic Hymnal. (In the preparation of the "Book of Common Praise," the new Hymnal of the Canadian Church, the compilation committee consisted of eighteen persons; four most elaborate drafts of their work as it proceeded were printed from time to time and widely circulated for criticism and suggestions; and at the end of four years the result appeared in what I regard as the best Hymnal I know of for general use).

The question then arises; is our Hymnal too large? Not if it is to represent all sections and be adapted to the use of all classes in the Church. Nor is it larger than the Hymnal in use among other Christian bodies.

Take the latest Hymnals of the English Church, viz.:

- "Hymn. Com. Bk. of C. P." (1890), 600 hymns.
- "Church Hymns" (1903), 658 hymns.
- "Hymns A. & M." (1904), 643 hymns.
- "Ch. of Eng. Hymnal" (1895), 623 hymns.
- "English Hymnal" (1906), 656 hymns.
- "Office Hymn Book" (1907), 860 hymns.
- "Canadian Church Hymnal" (1909), 795 hymns.
- "Church Hymnody"—the Hymnal of the Scottish Churches (1898), 625 hymns.

The average number in these Hymnals is 682: slightly more than in our Hymnal.

Take a second group—the most recent Hymnals for use in Churches in this country—and fully as good as the English Hymnals:

- "Hymns of the Kingdom of God" (1910), 508 hymns.
- "The Hymnal" (Presb.) (1911), 734 hymns.
- "Songs of the Christian Life" (1912), 553 hymns.
- "Pilgrim Hymnal" (1912), 667 hymns.
- "Hymns of the Church" (1912), 563 hymns.
- "American Hymnal" (1913), 704 hymns.

The average of these is not materially less than our own.

But is the character of our hymns such as to demand a revision at the present time? A committee of the Michigan Convention has issued an interesting report showing, that as many of our hymns are not to be found in five of the collections in the first of the above groups, therefore they should be dropped from our Hymnal. But why confine the examination to the English books? They are not, in my judgment, the best. Not one of them is better than our own; and this opinion has been expressed by not a few English clergy, among them a Bishop whose literary judgment might be regarded as final.

Nor are they better than most of the American Hymnals in the last of the above groups. In these Hymnals nearly 500 of our hymns are to be found; and in the Hymnals of both groups nearly 600 are considered desirable in a Hymnal for public worship. The Michigan committee propose 65 new hymns; but a good many of them have less general use to recommend them than most of those proposed for omission.

Our Hymnal is not perfect, and we might have a better one. But when we get it—we should find that it was not perfect—and many would call for its revision. Our book is good enough for use many years more.

A revision means a great expense to the Church; not in its preparation, but in its cost to parishes, missions, and the people. It means an expenditure of at least half a million of dollars during the five years following the publication of such a book. This might be justified were our Hymnal a poor one; but missions, the clergy-pension fund, and many other objects general, diocesan, and parochial, have more pressing claims, and this great expense can be postponed to a later day.

CHARLES L. HUTCHINS.

"WHAT ABOUT THE NAME?"

To the Editor of *The Living Church*:

CHE editorial in your last week's issue, "What about the Name," was one of the most interesting and able deliverances, which I have read on the subject. You have lifted the discussion to a high plane, and it were well if your editorial could be placed in the hands of every thinking man in our Church. In my humble judgment, you have cut the ground from under the reverend gentlemen on the other side, whose utterances you have neatly turned against their authors.

Granted the assumptions on which your argument rests, I see no escape from your conclusions. But what about those assumptions? I have only time, and you only space, for me to mention two.

(1) You assume that if "the Church is willing to submit to divine guidance," she will change her name. Being doubtful on that point, you do not care to answer the question, whether the change should be urged at the coming General Convention. Now that assumption reminds me of a saying among the students of the General Theological Seminary twenty years ago: "We do not need the study; we have the truth; study is for those who have not the truth." One of my reasons for refusing to accept Catholicism as you hold it, is, that I do not find in history the evidence to warrant a belief that you are sufficiently acquainted with the secret councils of the Most High, to be able to give me any certitude as to the direction of the divine guidance. St. Paul tells me "to prove all things." Before I can concede your assumption I must have proof as to your knowledge in respect of the divine guidance.

(2) You assume that there is now on the earth a visible ecclesiastical organization called the Holy Catholic Church, which was founded by our Divine Master, and to which all Christians should belong, under penalty of being called schismatics. Now if there is any such organization, I should be extremely obliged if you will kindly give me its post-office address, or the names and addresses of its officers accompanied by satisfactory evidence that they are what they claim to be. I am of an inquiring turn of mind, and if there is any such association of Christians, I should like to join it. True, I was confirmed in the Protestant Episcopal Church some fifty years ago, but after half a century of study and observation, I have seen no evidence in its history or conduct to lead me to believe that it is either holy or universal. I find it composed of Bishops, priests, and lay men, who are fallible human beings like myself, and who can give me no guarantee that they are under the divine guidance any more than millions of other fallible men, who are ecclesiastically grouped under other names. All alike do indeed stand in need of divine guidance; and I find many worthy persons, mostly clergymen, Catholics and Protestants as well, who prophesy that they know what the divine guidance is, and are very glib in telling me that I should accept their guidance in respect of the divine guidance. But on turning to my Bible, I find a warning to beware of false prophets. So when I hear a man claim that he knows what the divine guidance is, I want him to give me evidence in support of his claim.

The plain fact, dear Mr. Editor, is, as was stated to me lately by a clear-thinking and candidly speaking clergyman of the "Catholic party" in our Church (in a private letter anent my suggestion in your columns that there could be no objection to dropping the word "Protestant" from our Church's name, if it were accompanied by an official statement that in so doing it had no intention of abandoning its Protestant faith), there are in our Church two religions, one called Catholic, the other Protestant. Each rests on a theory, which is antagonistic to the other. The one is a centripetal force, the other a centrifugal. If we can maintain the equi-

brium evidenced by our dual name, we may make progress in the ecclesiastical firmament without friction. Otherwise not. The interesting question is, how long can that equilibrium be preserved? No nation can endure half-slave and half-free. Can our Church live half-Catholic and half-Protestant? You Catholics are seeking to upset the equilibrium. We Protestants are willing to maintain it. If it is destroyed, and one or the other gets the upper hand, you must go your way, and we will go ours, each claiming divine guidance, and both able to persuade the other as to the truth of its claim, but both by their dissensions able to persuade a carping world against both.

So I take my refuge and find peace of mind in St. Paul's great deliverance on toleration (XIV. Romans) and make bold to paraphrase his utterance as to the observance of days. Surely a Bishop is no more sacred than a day, and so for the paraphrase: He that regardeth the Bishop regardeth him to the Lord, and he that regardeth not the Bishop, to the Lord he doth not regard Him.

"Let every man be fully persuaded in his own mind."

New York, September 16, 1913. JOHN BROOKS LEAVITT.

OPTIONAL LECTIONARIES

To the Editor of *The Living Church*:

TN the matter of Lectionaries, I should like to suggest to the Church at home in general, to the deputies to the General Convention in particular, and to our Right Reverend Fathers the Bishops, that all the various tables now before us, including the English, be permanently authorized for use, and the choice left permanently optional.

Surely what we need in this matter is not a rigid scheme, however good, but more liberty. Is it not true that our Church life needs not so much to be stereotyped as to be enriched? And that the convenience and value of uniformity in the matter of lessons is by no means so important as the edification of the congregation?

If the Church is really to be acknowledged as American, and is to meet the needs of "all sorts and conditions of men," it seems certain that we must allow the largest scope for individuality that is compatible with the safety of fundamental principles. And in these days when even the Roman Breviary is being modified, it is probable that no one will claim that any one particular set of lessons is a vital part of the Church's system. So long as the sacraments are given their due place, in sufficient form, and the Scriptures are read, regularly and systematically and "in a tongue understood of the people," is it not wise to leave the clergy—yes, and the lay readers too, when they are conducting the service alone—to a wide choice in the matter of lessons to fit the time and place?

No principle of Doctrine or of Order would be compromised, in fact, if clergy were allowed by rubric and canon to select any lessons they saw fit for the day—or even any psalms; but there would be practical objections to this, because so many of us are not very practical men, or are not sufficiently broad by nature to avoid falling into narrow ruts when left entirely to our own fancies. The provision of a carefully arranged set of Lectionaries is a great help to one who wants to do at all times the "best," but the thing may be more appreciated as a privilege the less it is enforced as a restriction.

Surely in many places at home must be felt, what we often feel in the mission field, that the regular lections for some particular date are particularly unfitted for that particular place and congregation. Or even more than this, that though there may be nothing inappropriate in the assigned lessons for some particular day, yet there are others which would be more telling and comprehensible under the circumstances.

Again, in addition to authorizing all the Lectionaries, why not allow the use on ordinary Sundays of the lessons for the day of the month instead of those specially selected for that Sunday? This would be a return to the English idea of pursuing an unbroken course of Scripture reading in the daily offices, while the Eucharistic lections were fitted to the seasons, and special lessons provided for the offices only at the more important times. And there are advantages in this, at times.

Very truly yours,

Hankow, China,

L. B. RIDGELY.

St. Bartholomew's Day, 1913.

REVERENCE IN LATIN EUROPEAN CHURCHES

To the Editor of *The Living Church*:

WHEN you make a statement like this, "Visitors to European countries are often struck by the apparent irreverence of the congregation, their constant talking, their negligent attitudes at certain portions of the services" (*LIVING CHURCH*, September 20), you presumably refer to the services at Roman Catholic churches.

Now, having successive experience in visiting Catholic churches and Cathedrals throughout Europe, I have not found your statement to be true, except by visitors, or tourists, who cannot by any means be fairly charged as being a part of a worshipping congregation. When there is a mob of sight-seers at Notre Dame, The Madeline, Milan, Florence, St. Peter's, Marie Maggoire, and others, of course there is confusion, negligence, etc., but your words indicate that

this is common at the Church services. My experience shows me worshippers abroad are as orderly as here. Your Roman Cathedral in Milwaukee will show you that these worshippers are fairly reverent. I maintain those in Europe are just as reverent, take them as a whole. Why do you seek to convey a wrong impression on distant and other Christians?

Yours truly,

119 North Fifth street, Philadelphia.

W. E. WATERS.

September 19, 1913.

PRAYER FOR THE GENERAL CONVENTION

To the Editor of *The Living Church*:

MAY I second, most heartily, the suggestion of Dr. Manning that the nine days before the Convention be observed by our people as a season of prayer and supplication to the God who "maketh men to be of one mind in an house," that we may be baptized in all our work with the spirit of peace and good-will; that we may ever "speak the truth in love"; that, in contending "for the Faith once delivered to the saints," we may never forget that we are brethren; and that over all our assemblies may brood "the wisdom that is from above, which is first pure, then peaceable, gentle, and easy to be entreated?"

Surely, if we came together chastened and strengthened by fervent prayer, we may hope to escape the delusion of supposing that the Kingdom of Christ is to be established by canons and rubrics and resolutions, rather than by hearts and hands consecrated to the love and service of our Master.

September 19, 1913.

RANDOLPH H. MCKIM.

DESCENDANTS OF COMMODORE PERRY

To the Editor of *The Living Church*:

WITH full appreciation of the space devoted in your issue of September 20th to the excellent account of the Perry Centennial Celebration, and with an expression of pleasure that the Editor honored the ceremonies at Put-in-Bay with his presence, may I ask the courtesy of your columns to correct one statement in the cause of historical accuracy? Naturally misled by similar statements in the press and in addresses at the celebration, it is said, "Commodore Perry left no posterity."

The fact is quite the contrary. Among Commodore Perry's direct descendants are none in holy orders except the well-loved Father La Farge, S.J., so that others might not have been asked to take the special parts in the ceremonies assigned to the Bishop of Rhode Island, to his father, and to his uncle. They were of the same communion in which the Commodore was baptized at Trinity Church, Newport, and used the service by which he was buried in the same city. But to the delegation of the Perry family at Put-in-Bay, including eight great-nephews and nieces of the Commodore and the Bishop, and three others of the younger generation, it was a matter of great regret that none of the grandchildren of Commodore Perry were present. Of those now living there are two grandsons bearing the Perry name, Mr. Thomas S. Perry of Boston, Mass., and Mr. Oliver Hazard Perry of Lowell Mass.; and another, Raymond, son of the late Rev. Dr. Francis Vinton of Trinity Church, New York. Four granddaughters also survive: Mrs. La Farge, widow of the late famous artist of that name; Mrs. Pepper, widow of the late Provost of the University of Pennsylvania; Mrs. Charles W. Scudder of North Yakima, Wash.; and Miss Gertrude Vinton. There were twenty-seven great-grandchildren of the Commodore, descendants of the above named grandchildren and of others no longer living, and a still larger number of younger generations. But if unfortunately none of these could accept the invitation to participate in the ceremonies at Put-in-Bay (and the oldest grandson, the late Oliver H. Perry, was preparing to do so at the time of his sudden and lamented death), Mr. T. S. Perry, his sisters, and others of the family were on the same day present at the grave of the Commodore while honor to his memory was being offered by his home city of Newport, R. I.

CALEBAITH BOURN PERRY.

RELIGION means the recovery of the lost values of life. Every man realizes more or less clearly that he has somehow passed on and left great possibilities unimproved behind him. The sense of this forfeited blessing brings to many a heart poignant grief. The legend runs that the pearls of the sea are the tears that our first parents shed at the fall. Somebody somewhere has had a fall—if not Adam, then it must be you or me. We are none of us what we once were, or once might have become. It will do no good to shed pearly tears over this fact—the only thing to do is to take hold of the uplifting Hand of Him who when on earth said unto so many men, "Rise!" and who preached the gospel of spiritual recovery. We cannot get back to the old Paradise, for the railroad of life is not a belt line, but, by the help of God, we can do a better thing—we can get on, arriving finally at a Paradise regained.—*Zion's Herald*.

I HATE a thing done by halves; if it is right, do it boldly; if it is wrong, leave it alone.—*Gilpin*.

LITERARY

GROVE'S MUSICAL DICTIONARY

Grove's Dictionary of Music and Musicians. Edited by J. A. Fuller Maitland, M.A., F.S.A. In five volumes. Vol. V, T to Z and Appendix. New York: The Macmillan Company. Price per set \$25.00.

To the "man on the street" music is counted as among the frills and fancies and trifles that help us to pass the time pleasantly, but have no real value. Very few have any idea of the wealth of creative talent, nerve strain, and mental toil which have been devoted to this art. It seems so easy, so spontaneous, so inevitable that the artist should sing and play! Why, even a bird can sing.

One who cares to know about the works and the workers in this grand field of human achievement should "drink deep at this Pierian spring" of musical literature, this English musical dictionary, which is said to be superior to the best of German and French dictionaries, and is in itself a complete musical library. One needs not even the elements of musical education to read and enjoy and assimilate what is so attractively presented. It was, from the first, intended by its scholarly author for the general reader as well as for the musician. Under the supervision of Sir George Grove the work grew from two volumes to four, and this revision adds a fifth volume, besides enlarging all the others.

An appendix to the last volume gives, with great minuteness, the emendations and additions required for each volume. For example, there is added to the list of Paderewski's compositions his symphony in B minor, composed and played since the volume was published that gave an account of him and his works. Nearly a page of notations of the Psalter is given, to complete the sketch that appeared in volume IV. Several important biographies and obituary notices are added.

As to the merits of the main work, and an account of its contents, nothing can be or need be attempted except in a general way. Going hurriedly through the one volume before us, and with only a glance at the principal articles, one is impressed not only with the thoroughness and extent of the work, but also with the vastness of the subject. The biographies of musicians, with appreciative accounts of their compositions, are a leading feature. A good example is that of Tchaikowsky, sixteen closely printed, large pages of delightful reading, full of human interest as well as musical information. Following this is an interesting paper on the *Te Deum*; then we have dissertations on Time and Tone; papers on Trombone and Trumpet; Music in Colleges and Universities; variations, fourteen pages; Vauxhall Gardens—how many of the present generation ever heard of them? Addison mentions the place as much resorted to. Much good music was heard there for over two centuries, and for variety, fireworks, and rope-walking! The Vicar of Bray—who was "The Vicar of Bray?" and why should a column of a world-wide encyclopedia of music be devoted to him? See page 269. The Violin Family, a large and interesting family: 50 pages devoted to Bow Instruments (Anglo-Saxon, *fiddles*). Working-out, the technique of theme development. And so we might go on for a column or two with an array of mere titles that would increase our wonder and sharpen our appetite for the feasts in store.

Twenty-four excellent portraits adorn this work. The book is well made and worthy of the contents. The publishers have done good service in a noble cause. There are few monuments of which editor and printer might be more proud.

RELIGIOUS

Sermon Notes of John Henry Cardinal Newman. 1849-1878. Edited by Fathers of the Birmingham Oratory. Longmans, Green & Co.

In his Church of England days Newman always read his sermons, but in the Introduction of this volume we are told that "except on special occasions he changed his practice after his conversion." The *Notes* here given are of sermons thus preached extemporaneously in his Roman Catholic days and for the most part were written out after the sermons were delivered as the thought took form in the act of preaching. As such they are brief, often fragmentary and sometimes obscured by later additions, which is accounted for by the fact that they were intended for his own use alone. After his death his literary executor made a Christmas present of them to the Fathers of the Birmingham Oratory, by whom the *Sermon Notes* are now edited and published.

Those familiar with Newman's written style will miss the charm and beauty of it here, but yet one can easily feel the force of the preacher's mind and the power of the preacher's thought. In all there are 179 skeleton sermons. Among these there is an exposition of the leading doctrines of the Church, in which Newman naturally appears as the ardent Roman Catholic. Many others are scriptural on their face but discussed from the Roman point of view and made to support the Roman position. But still others, probably a majority, are purely scriptural—reverent, spiritual, inspiring—and well worthy of careful meditation. In his selection of

themes he is seen to have followed closely the seasons and festivals and services of the Church.

At the end there is a series of thirty-four Catechetical Instructions and lectures which show his dealing especially with the fundamentals, e.g., the Creed, Revelation, Faith, etc.

While the volume gives us a glimpse of Newman's thought and method in his later years, its chief value is in the line of suggestion.
C. H. B.

Homes in Schafhausen: Stories from the Seven Petitions of the Lord's Prayer, translated from the Tenth Edition of the German of Pastor Fries, by Mary E. Ireland. The German Literary Board, Burlington, Iowa. Price 60 cents.

Mrs. Ireland is the writer and translator of over forty books, entertaining and instructive, and in spirit reverent and religious. The Schafhausen Stories were first published in the columns of THE LIVING CHURCH many years ago. It would be interesting to note how many helpful books have been made up out of these columns.

MISCELLANEOUS

Greeks in America. An Account of their Coming, Progress, Customs, Living, and Aspirations. With an Historical Introduction and the Stories of some Famous American-Greeks. By Thomas Burgess, Member of the American Branch Committee of the Anglican and Eastern Orthodox Churches Union. Boston: Sherman, French & Co. Price \$1.35. Postpaid \$1.45.

The preparation of this book has been a labor of love on the part of the author, one of our own clergy, who has worked long and earnestly for the promotion of better relations between the Eastern and Anglican Churches. Mr. Burgess early perceived that as a step to that end it is necessary that we should study each other and learn to appreciate each other. That study, with relation to Christians of the Eastern communion, he has seriously and successfully attempted. He was a large factor in producing the remarkable study of the different bodies of oriental Christians at home and in this country which was presented as a report to the New England Missionary Council. And now this handsome octavo volume of original research shows how thoroughly he has studied one phase of that large subject—the Greeks in America.

Mr. Burgess begins by a hasty resumé of modern Grecian history in order to account for the immigration movement. The United States had been the friend of Greece during the struggle of the latter for independence. "Americans may now have forgotten, but the Greeks have not, the messages and speeches to Congress of President Monroe, Daniel Webster, Henry Clay, and the heroic deeds of American Philhellenes," and the work of our own Church ambassador, the Rev. Dr. John Henry Hill, who spent fifty years of hard work in Athens, "never proselytizing, honored and upheld by all Greeks," was a large factor in producing happy relations between the two peoples.

Mr. Burgess finds no particular impelling cause of the emigration. Only in 1882 did the annual emigration from Greece first exceed the hundred mark, and not until 1891 did it exceed the thousand mark. The adventurous came to these shores, succeeded, and sent back for their relatives and friends. These in turn continued to send for others, and so the movement grew, and Greeks are coming in large and ever increasing numbers.

Mr. Burgess describes their condition in many parts of the country, and declares that, contrary to the usual idea, the Greek comes to stay and is destined to be a permanent factor in our life. He deals only incidentally with religious problems that grow out of their presence among us, though a chapter on "The Church of the Greeks" will be of particular interest to Churchmen. He finds Greeks in this country generally sympathetic with Anglican Churchmanship, and has translated an outline of their ecclesiastical history written by the Greek priest at Lynn, Mass., in which much appreciation of the Episcopal Church is expressed, along with some misconception of her position.

For the most part the book deals with the Greek people in America in their social and personal relations, and there are stimulating accounts of how some of the leaders of the American Greeks have attained to their positions.

IT IS A PLEASURE to receive a new and enlarged edition of the Rev. Dr. George Wm. Douglas' *Essays in Appreciation*, which has already been favorably reviewed in these columns. The new edition contains in addition to the former contents an essay entitled "Christ and Bergson," which first appeared in the *North American Review* last spring, and also articles of appreciation of Bishop Doane and Mr. J. Pierpont Morgan which appeared in the *Churchman*. Dr. Douglas' literary style is a pleasing one, and his book a happy addition to the literature of the American Church. [Longmans, Green & Co., price \$1.20; by mail \$1.25.]

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

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

THE *Standard Curriculum* is a statement of the principles which, in the opinion of the General Board of Religious Education, must underlie any proper training of the children of the Church; and a suggested application of these principles to the various years or grades of a school. Its primary purpose is to develop the children into "well-instructed, devout members (of the Church) and active in Christian service." Teaching facts is only a means, under the principles there set forth, and one of several, by which the Christian life of the children is developed.

The *Standard Course in Teacher Training* is a statement of the subjects, and their relative proportion, in which a properly trained Sunday school teacher should be instructed.

The *Correspondence School* is a practical application of this course, by means of the method of correspondence schools, to the needs of the teachers who cannot come under the direct personal instruction of suitable teachers.

The *Making of Modern Crusaders* is the report of the Committee of the Board on Mission Study and Activity, which has been published by the Board of Missions. It sets forth ways and means for training children in the missionary work of the Church.

All these pamphlets can be secured from the central office of the General Board of Religious Education, 281 Fourth avenue, New York, without cost, except the *Making of Modern Crusaders*, for which the Board of Missions makes a charge of twenty cents.

This statement is made to clear the minds of some of our readers as to these subjects. Inquiries received by the department show that everyone does not understand the references made to these publications.

Two parochial announcements of the winter's sessions of the Sunday school are before us. The one is from St. Paul's, Jeffersonville, in the diocese of Indianapolis, the other from St. Luke's parish, Evanston, in the diocese of Chicago. Each is distinctive. Both are attractive. They show that the new ideas of interesting the public in the matter of Christian education are taking a firm hold. Imagine such a method as this fifteen or even ten years ago! And yet it is so simple and so normal to the methods of the world to-day that the wonder is rather that it has not been done long ago and is not done everywhere, than that it is done at all.

The Jeffersonville circular is addressed "To Parents and Friends of the Children of Jeffersonville," and says at once that it is to acquaint the reader "with the work of St. Paul's Church school and to ask the enrollment of your children." There follows then very briefly a statement of the development of the school, after which attention is called to the following points:

- "1. The school is a school, not a play-room venture. Those who want their children amused only should send them elsewhere. Our children enjoy their work once they enter into the spirit of the school but the enjoyment is secondary to the work. Both parent and child must understand that St. Paul's Church School is a *real school*, demanding *real work*, and teaching *real lessons*; then the school life becomes fascinating and full of real enjoyment.
- "2. The above does not mean that there is all work and no play. Plenty of fun goes with the active, interested life of the school.
- "3. Records and marks are carefully kept and written examinations are given twice a year to grades old enough to take them. This provides a useful gauge of the quality of the work.
- "4. All pupils above the primary are expected to be in their places in the Church service till after the sermon. All children who have been confirmed are expected to remain throughout the service. Thus devotion to our Lord Jesus Christ is quickened and given active expression.
- "5. Definite social service is taught and emphasized in the whole school and definite ways of serving their fellowmen are provided for every grade and for all pupils."

The inner pages give the local adaptation of the Standard cur-

riculum; the last page, the school calendar and its officers. The Rev. A. Q. Bailey, the rector, has been one of the prominent Sunday school men in the diocese and was a delegate to the Fifth Department Sunday School Convention in Toledo last year.

THE CIRCULAR which the rector of St. Luke's, Evanston, the Rev. Geo. C. Stewart, has sent us is a little six-page folder that would go into an envelope. Its top page demands attention with its insistent words: "If you have a child you will be interested," its cut of the main school room, and these words from Browning:

"Religion's all or nothing;
It's stuff of the very stuff,
Life of life, self of self."

In the pages which follow, three outstanding statements catch the eye: "Without Religious Instruction no Child is Truly Educated," "We Want Your Child in St. Luke's Sunday School," "Good Teachers Furnish the Key to a Successful Sunday School."

The Curriculum which is used is somewhat like the Chicago Curriculum adapted to the local conditions. It is interesting to note the prominence given in the statements in this leaflet to worship. The school opens with a special service compiled for the school. Once a month a Choral Eucharist brings all the children but those in the primary department to the church itself, and on the first Sunday afternoon the Choral Evensong is made especially attractive to the children. We note with interest the statement: "Teachers are asked to come with their classes to Evensong at 5 o'clock in the Lady Chapel on Saints' and other Holy Days."

Mr. Stewart has instituted a Teacher's Reference Library, which is not simply a list of suitable books, nor a collection of them for loan to the teachers, but a special study-room in the church offices where these books are at hand for study and reading every day. This is a suggestion that might well be followed in parishes where there are funds for acquiring such a reference library, and where the teachers are men and women who can find time to come to the study room to read them.

IN COMPARISON with these two circulars of present-day schools it is interesting to read of the Regulations for the school at St. John's Chapel, Bedford Row, London, England, in 1796, for which the editor is indebted to the Rev. Charles Harden McCurdy, junior assistant of St. John's Church, Detroit. They were found in a Memoir of Rev. Richard Cecil, a leader of the old Evangelical party in England, who died in 1810.

These Sunday schools contained from 120 to 150 scholars, "for whose accommodation the congregation erected two galleries above the north and south galleries of the chapel, one for either sex." The General Rules tell us that the schools were supported "by annual sermons only"; it would be a most uncertain support in these later days! The instruction was committed "to such gentlemen and ladies, usually attending this chapel, as are approved of by the ministers, and are nominated by them to be superintendent of the scholars, which superintendents are assisted by a master and a mistress." Monthly meetings of the ministers, chapel wardens, and gentlemen superintendents were held, and to them was committed the government of the school. Ability to read was a prerequisite attainment for admission to the school, and this was done only at the quarterly meetings. An annual sermon was preached on May-day to the scholars, after which rewards "proportionate to the good behaviour of the children" were granted by this same august body. The "most meritorious scholar" in each class in February, August, and November also received reward books; and "cheap repository and other small tracts were provided for free distribution by the superintendents to deserving scholars." "As the children pass through the schools, they are furnished with the proper Catechisms and a Prayer Book, and

if they behave well and improve, with a Psalm Book and a Bible: and when they leave the schools, if they do it with credit to themselves, a larger Prayer Book and Bible are presented to them."

The scheme of religious instruction calls for the following: "The collects for the day, the text of the sermon heard on the preceding Sunday; Dr. Watt's Divine Songs for Children; the Church Catechism; the Church Catechism broken into short questions; and Stillingfleet's Explanation of the Church Catechism." The Superintendents (or, as we would call them, the teachers), are "further desired to explain to the scholars and impress upon them the truths of Christianity." The "cheap repository and other small tracts" of an earlier rule are now shown in their true character, as rewards to the children "to engage their attention and diligence."

School began promptly at ten o'clock, and at ten minutes before eleven the scholars were sent to the upper galleries, where they are to be absolutely quiet under penalty of expulsion from the school, for as we are told elsewhere, "Every little noise in the scholars' gallery disturbs the congregation in the gallery below." The first offense was punished with the loss of all tickets of approbation—the marks of good behaviour for previous Sundays—and a second offense merits expulsion, which, however, was only inflicted after due form by the monthly meeting of the officers.

These scholars who must thus behave with exemplary exactness and are so readily expelled and were admitted only on a quarter Sunday, are further required to attend not only morning service but the afternoon and evening services as well. They must come straight to school from home and go straight home again afterwards: "All playing and rudeness," they are taught, "in the streets on a Sunday is disgraceful and sinful," and it, too, is punished with the same dire penalties. Again we read: "Boys and girls are never to be seen walking together on a Sunday to or from the chapel." Finally we read that they "are expected to pay cheerful and constant obedience to the superintendents, Masters, and Mistresses, and such persons as the Master and Mistress may appoint to assist in keeping order and silence in their galleries."

It is a strange old-time picture, these six or seven score of children demurely walking in Quaker fashion to and from the chapel, frequently admonished, so the regulations require of their parents, of "their ruined state by nature and practice, their redemption through Jesus Christ and the necessity of the Holy Spirit's influence to make them see and feel these truths." It may be a strange picture to us of the twentieth century, but there is a deep spirit of devotion, a real, earnest purpose to develop those young lives into God-fearing men and women, to make them devout in their prayers, earnest in their work, careful of the reading of their Bibles. Parents are expected, yes required, to help in the godly work both by precept and example as well as by teaching the children at home what they are to repeat at the church.

Home support, regular and regulated instruction, training in Christian living, regular worship with the congregation at the appointed services, these are surely the most important of the very best that we are emphasizing to-day. It would be interesting if somewhere we might come across some reminiscences of old St. John's Chapel, Bedford Row, and learn what were the actual results of such Sunday school work as this.

THE MEIGS' Star International Class Book, Twentieth Century Edition, is a very useful teacher's class book: open to many forms of marking and capable of many uses.

WE HAVE also received sample sheets of the Stamp System of the Eldermote series. We would suggest that this would serve as a useful basis for the weekly catechizing, or in another series, for rewards for the catechisms. For details and prices refer to the Rev. F. L. Beal, 74 Fourth street, Cambridge, Mass.

How often do we run to meet trouble! Those good women on their way to the sepulchre, hastening with pious zeal to perform their loving task of anointing the dead body of their dear Lord, suddenly bethought themselves of the great stone which sealed the door of the tomb. In dismay they said: "Who shall roll us away the stone from the door of the sepulchre?" And they began to worry. But when they reached the sepulchre "they found the stone already rolled away, and an angel sitting on it." So is it often in our life. We anticipate some obstacle, some great stone beyond our ability to move, but when we come to the fancied difficulty, lo! the stone is rolled away, and perhaps an angel of light is in the place of the stone.—*Holy Cross Magazine.*

GOLD OF SEPTEMBER

One golden bough shines out from all the rest,
 Alive with splendor of the yellow suns
 That burned away the summer. Nature shuns
 Too swift transition; therefore, on her breast
 This tender topaz gathers up the best
 Of all the glow behind, then lightly runs
 To catch October's brilliance—weary ones,
 Have ye no past, nor splendor in the West?

Is there no glow to come? No Autumn blaze
 Warmer and deeper, fuller, grander far
 Than all we know? Our best-remembered bough
 Shines, a mere glimmer of that breathless Now
 We name Eternity—bright End of Days,
 Dear Lord of Harvest, where Thine angels are.

CAROLINE D. SWAN.

MY GUARDIAN ANGEL

"Sweet Angel of Mercy! by heaven's decree
 Benignly appointed to watch over me,
 Without thy protection, so constant and nigh,
 I could not well live, I should tremble to die."

FAITHFUL companion of my life's journey, how have I slighted and neglected thee! Ever at my side, through all the cares and vicissitudes, the joys and sorrows of infancy, childhood, manhood, and advancing age, how little have I thought of thy constant care, how little realized the blessing and support of thy never failing watchfulness and guidance!

How lovingly didst thou take me in thy arms at the font, lead me by the hand when my young feet learned their earliest steps; walk by my side through the daily path of life, always a devoted guide, counsellor, and friend.

When the sun shone brightly and skies were fair, thou rejoicedst with me; in times of cloud and storm badest my soul be of good cheer, for the storm would soon be spent, the clouds soon pass.

When the path was rocky, thorny, and full of pitfalls, with what solicitude didst thou guide me, that my feet should not be badly bruised by the hard rocks, or lacerated by the sharp thorns, nor my very life endangered by my falling into the traps cunningly spread by the enemy.

In hours of temptation, how hast thou repeated to my dull ears warning after warning, only too often to see them disregarded and ignored; how hast thou mourned my frequent, repeated lapses into sin; how eagerly encouraged any efforts however feeble, after virtue; never tiring, never resting, always the same steadfast, ready helper.

From my earliest childhood, through all the years of life, constantly aiding, guarding, strengthening me; and all the time rarely remembered, rarely thought of! Soul of mine, what base ingratitude! And now the day is declining; the Western sun is sinking to the horizon; the shadows are lengthening. Soon will come the time for rest.

Be close at my side, dear friend, when that last hour is here. When earthly sights are growing dim, keep before my eyes the vision of the Crucified One. When earthly voices fall more and more faintly on my ears, whisper the name of Him whose faithful, loyal ambassador thou hast been these many long years; the name above every name, the name of Love, Jesus.

"Nor then do thou leave me, angelical friend,
 But at the tribunal of judgment attend,
 And cease not to plead for my soul till, forgiven,
 Thou bear it aloft to the palace of Heaven."

F. C. O.

ONLY the possessions which we use are of present value to us. A man may have a money fortune, and yet be poverty-stricken in the very things which that money would buy him. The money is his all the time; but it is of little or no value to him because he lets it alone. And many a Christian lives a poverty-stricken life because he is letting alone the riches that are now his in Christ. We read the marvelous promises of what Christ will do for us now in this present life in the way of victory and joy and power and fruit-bearing; and then we go on living as if those promises did not belong to us at all. We forget that "Unclaimed promises are like uncashed checks; they will keep us from bankruptcy, but not from want." The man who is most blessed by his riches is the man who uses his riches. The man who is most blessed by the promises of God is the man who uses the promises of God. Our wealth in Christ is literally unlimited; let us draw upon it now with lavish hands.—*Sunday School Times.*

Church Kalendar



Sept. 7—Sixteenth Sunday after Trinity.
 " 14—Seventeenth Sunday after Trinity.
 " 17—Ember Day.
 " 19—Ember Day.
 " 20—Ember Day.
 " 21—Eighteenth Sunday after Trinity.
 " 28—Nineteenth Sunday after Trinity.
 " 29—S. Michael and All Angels.

KALENDAR OF COMING EVENTS

Oct. 1—Brotherhood National Convention, New York.
 " 2—Adjourned Convention of the diocese of Ohio, Trinity Cathedral, Cleveland.
 " 8—General Convention, New York.

Personal Mention

THE Rev. DAVID P. BLAND has just been transferred from Guantanamo, to Bolondron, Cuba. At the time of his departure the local chapter of the Brotherhood of St. Andrew presented him with a beautiful gold mounted cane, made of a rare Haytian palm wood, and passed complimentary resolutions relative to his work. The Rev. H. G. Limric, formerly the Archdeacon of Mexico, will succeed Mr. Bland in charge of the work in Guantanamo.

THE Rev. FRANCIS B. BOYER has resigned the rectorship of St. Martin's Church, New Bedford, Mass., his resignation taking effect September 1st. The Rev. George John Sturgis, who for the past year and a half has been his assistant, has been elected rector of the parish.

THE new address of the Rev. DAVID R. COVELL is 3221 Eleventh street, N. W., Washington, D. C.

THE Rev. PERCY DIX of Latrobe, Pa., has been appointed, by the Bishop of Albany, to the Church of Our Vaviour, Lebanon Springs. He will commence work there the 1st Sunday in October.

THE Rev. R. P. ERNST, rector of Christ Church, Xenia, Ohio, has resigned and will take a rest of several weeks.

ON account of impaired health, Rev. HAYNES L. EVEREST has resigned the rectorship of St. Andrew's Church, Marble Dale, Conn., to take effect November 17th. After November his address will be Naugatuck, Conn.

THE Rev. HAROLD E. FORD, for sometime curate at Grace Church, Lawrence, Mass., has resigned. He is going to Des Moines, Iowa, where he will engage in general missionary work under the direction of Bishop Longley.

THE Rev. R. S. HANNAH, rector of Christ Church, Harvard, Ill., has accepted a call to the rectorship of St. Thomas' Church, Detroit, Mich., and will enter upon his duties October 1st.

THE Rev. FREMONT N. HINKEL has resigned as rector of St. John's Church Huntingdon, Pa., and accepted the curacy of St. John's Church, York, Pa. Beginning October 1st he should be addressed at 330 Smyser street, York, Pa.

THE Rev. FREDERICK ALEXANDER MACMILLAN, rector of Christ Church, Reading, Pa., arrived home on Monday, September 15th, after two and a half months stay in Europe.

THE Rev. EDMUND A. NEVILLE, rector of Christ Church, Mexico City, Mexico, expects to arrive in New York, October 3rd, to attend the convention of St. Andrew's Brotherhood, and General Convention. His address during October will be, 609 W. Venango, street, Philadelphia, Pa.

BECAUSE of a change in street naming, the address of the Rev. LUTHER PARDEE, secretary of the diocese of Chicago, is now 5001 Blackstone avenue, Chicago, instead of 5001 Washington avenue, as heretofore.

ON September 25th, the Rev. WYLLYS REDE, D.D., who has been assisting at the Church of the Ascension, and acting as professor of Ethics at Gruchor College, Baltimore, has become the principal of the Delchmann College Preparatory School, Baltimore, succeeding Dr. Delchmann, who retires after a long and honorable period of service. Dr. Rede is a graduate of Williams College and has spent some years in post graduate study at the Johns Hopkins and Oxford Universities.

THE Rev. WALTER COE ROBERTS, rector of St. Mark's Church, Mauch Chunk, Pa., spent his vacation at Robbinston, Maine, the Rev. H. C. Pastorius having charge in the interim.

THE Rev. FRANKLYN COLE SHERMAN, rector of St. Paul's Church, Akron, Ohio, has become president of the Sunday School Commission of the diocese of Ohio.

THE vestry of St. Timothy's Church, Brooklyn, has called the Rev. COMPTON SOWERBUTTS of New Brunswick, Canada, to be rector.

THE Rev. CLINTON H. WEAVER, D.D., rector of Somerset parish, diocese of Easton, has tendered his resignation, to become effective the first of the year.

ORDINATIONS

DEACONS.

LOS ANGELES.—On Wednesday, September 10th, in St. Paul's Pro-Cathedral, Los Angeles, Messrs. HERBERT VERNON HARRIS and J. LAMB DOTY were ordained to the diaconate by Bishop Johnson. The preacher was the Rev. George Davidson.

NEW JERSEY.—On Sunday, September 14th, DALLAS EYRE BUZBY of Woodbury was ordered deacon by the Bishop of New Jersey, in Christ Church, Woodbury. The candidate was presented by the rector of the parish, the Rev. Howard M. Stuckert. The Litany was said by the Rev. Howard E. Thompson, a former rector. The preacher was the Rev. H. Cresson McHenry, assistant superintendent of the Philadelphia city mission, with which Mr. Buzby has been associated as a lay reader. There was also present the Rev. A. D. Heffern, D.D., of the Philadelphia Divinity School. Mr. Buzby is a graduate of the University of Pennsylvania, of the class of 1913, and will graduate from the Philadelphia Divinity School next year. He has been especially busy during a long course of study as lay reader in the dioceses of New Jersey and Pennsylvania, and begins at once a new work as deacon-in-charge of St. Andrew's Church, North Cramer Hill, near Camden.

DEACONS AND PRIESTS.

NEW HAMPSHIRE.—On Friday, September 12th, at St. Paul's School, Concord, the Bishop Coadjutor of the diocese ordained Mr. LAURENCE PIPER to the diaconate, and the Rev. FREDERICK C. BEATTIE to the priesthood. Mr. Piper was presented by the Rev. W. E. Patterson, and Mr. Beattie by the Rev. W. P. Ladd. The Rev. Messrs. Brine, Emery, and Niles participated in the service.

PRIESTS.

SOUTH DAKOTA.—The Rev. HANFORD L. RUSSELL was advanced to the priesthood by the Bishop of the district, in Trinity Church, Pierre, on Tuesday, September 16th. The sermon was preached by the Bishop. Rev. John W. Hyslop was the presenter. The Rev. Messrs. Ashley, Burt, Flockhart, Walker, and Fulweller joined in the laying on of hands. Mr. Russell became priest-in-charge of Trinity Church, Pierre, in which mission he has spent his diaconate.

MARRIED

SMITH-HANES.—THE Rev. LEONIDAS WARD SMITH, rector of the Church of the Holy Faith, Santa Fe, New Mexico, and Miss CORINNA GERTRUDE HANES of Zanesville, Ohio, were united in Holy Matrimony at the bride's home on August 23rd, 1913, by the Rev. Jas. H. Kinney of Zanesville. After a wedding trip lasting three weeks Mr. and Mrs. Smith have returned to the rectory at Santa Fe, their home.

DIED

DAMER.—At the Episcopal Hospital, on September 16th, aged 62 years, Miss ANNA KOCH DAMER, daughter of the late Frederick Damer, Baltimore, Md., and sister of the Rev. Martin Damer of Cheltenham, Pa. The funeral was held from the Church of the Ascension, Thursday, September 18th, with interment in Lorraine cemetery, Baltimore.

Requiescat in pace.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

WANTED

POSITIONS OFFERED—CLERICAL.

WANTED—A Curate to assist in St. Paul's Parish, Akron, Ohio, and in two neighboring Missions. Also a young woman experienced in Sunday School Work and in Social Service. Address, THE Rev. FRANKLYN COLE SHERMAN, Akron, Ohio.

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YOUNG CHURCHWOMAN desires position as companion. References furnished. Address "M. M. J.," care LIVING CHURCH, Milwaukee, Wis.

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JACOBS' BOOK STORE. Philadelphia.

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THE CHURCH AT WORK

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St. JAMES' CHURCH, Long Branch, N. J., (the Rev. E. Briggs Nash, rector), has recently been opened for worship and at the

dedicatory services a memorial pulpit given by the children of Edward Randolph Slocum and Mary Jane Slocum was blessed by the Bishop. The church building, which is now

completed on the exterior and partially completed on the interior seats approximately 350 persons and has cost \$34,000. The parish hall adjoining seats about 250 persons and cost an additional \$10,000. The church is built of Chestnut Hill (Pa.) stone and concrete stone columns, arches, and window tracery. The floor is of concrete laid directly on the earth with the exception of a trench around the exterior walls containing the heating pipes, and with the exception that under the chapel and chancel fireproof floors is the heating plant and choir room. The roof is of a beautiful green and purple slate. The chancel ceiling is richly decorated in color as is the custom in most English churches. The plans of Brazer & Robb, New York architects, provide for a rectory connecting with the parish hall and parallel with the church building with a close between. This will probably be erected the coming year and the entire group will thus be completed on the exterior, but the interior will probably not be completed for many years. As all of the various articles of furniture and enrichment have been placed under the control of the architects, the most harmonious and rich interior should result.



ST. JAMES' CHURCH, LONG BRANCH, N. J.

CHURCH TEMPERANCE SOCIETY

IN CONNECTION with General Convention there will be a meeting of the Church Temperance Society on Friday evening, October

10th, at the new Synod Hall, when Ex-Governor Hanly of Indiana and the Bishop of Tennessee will speak on "Some Church Aspects of the Temperance Question."

NEW MEMORIAL WINDOW AT ST. MARY'S, DORCHESTER, MASS.

A MEMORIAL WINDOW of unusual beauty was unveiled at St. Mary's Church, Dorchester, Mass., on Sunday, September 21st. It was designed and executed in Favrilite glass by the Tiffany Studios, of New York, under the personal supervision of Mr. Louis C. Tiffany. It is Gothic in general form, and has for its subject the "Annunciation to the Virgin," representing the appearance of the Angel Gabriel to Mary, as described in the first chapter of the Gospel by St. Luke. In the left side of the window is the figure of the angel, majestic of mien, as becomes the messenger of God; to the right and below



NEW MEMORIAL WINDOW
St. Mary's Church, Dorchester, Mass.

the angel is the kneeling figure of the Virgin, bowed in deep humility, listening to the words of the revelation. In the background there is a growth of lilies, the emblematic flower of the Annunciation. In the coloring of the window soft, light tones predominate, the richer colors, deep blue and pink, appearing in the draped robes of the figures. The glass composing this window was made especially for this work, thus assuring the full and correct expression of the intent and spirit of the design. The panels in the lower portion of this beautiful memorial bear the following dedicatory inscription: "To the Glory of God, and in Loving Memory of Lillian Frances Coombs—1883-1911. Irving Adolphus Coombs—1891-1911. This window is erected by their Mother."

**BERKELEY DIVINITY SCHOOL
BEGINS YEAR**

THE SIXTIETH year of the Berkeley Divinity School, Middletown, Conn., opened on Tuesday, September 16th. The examinations for admission were held in the library at 10 o'clock and evening prayer, with a sermon by the dean, at 5:30 o'clock. There

was also a compline service at 10 o'clock, in preparation for the Holy Communion on the following day. Wednesday, an Ember day, was devoted to a devotional preparation for the work of the year, with an early service of Morning Prayer, and the Holy Communion and addresses at 9, 10:30 and 12 o'clock. Academic work began on Thursday morning.

The Missionary Society held its first meeting for business and reports on the evening of Tuesday, September 23rd. On the

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following day, Bishop Lloyd, president of the Board of Missions, preached in the chapel and met the members of the school informally.

The library has received from Alain C. White of Litchfield and New York, a valuable collection of books, mostly of early dates. It includes a copy of Quintus Curtius, printed in 1494, the works of Seneca, printed in 1503, the mythological "Genealogies" of Boccaccio in an edition of 1511; and an Ausonius of 1517, four essays of Cicero in an Italian translation of 1528, and ten other works printed in the sixteenth century, seven of the seventeenth century, and some of later dates. There are four editions of the works of Hieronymus Vida of Cremona, Bishop of Alba, and several volumes of Spanish history and adventure.

CONFERENCE OF ARCHDEACONS

DURING the General Convention there will be held several sessions of the Conference of Archdeacons which was organized in 1910 at Cincinnati. This Conference, through its committee, extends an invitation to all Archdeacons who expect to be present, to attend. Public notice will be given of the proposed meetings.

HAVE COMPLETED THEIR APPORTIONMENT

THE GENERAL MISSIONARY apportionment for the year ending September 1st has been paid in full by the following dioceses and missionary districts: Maine, Massachusetts, Rhode Island, Western Massachusetts, Pennsylvania, Virginia, West Virginia, East Carolina, Florida, Kentucky, North Carolina, South Carolina, Montana, Texas, West Texas, North Dakota, South Dakota, Western Colorado, Eastern Oklahoma, New Mexico, North Texas, Salina, Alaska, Arizona, Idaho, Nevada, San Joaquin, Utah, Africa, Hankow, Cuba, Kyoto, and Shanghai.

FORTY-SIXTH YEAR OF EPISCOPAL THEOLOGICAL SCHOOL

THE EPISCOPAL Theological School, Cambridge, Mass., began its forty-sixth year on Wednesday, September 24th. On the following morning there was a celebration of the Holy Communion, at which the Dean, the Rev. George Hodges, D.D., made the address, after which the classes assembled for the first lectures. There is especial interest in this year's opening because of the presence of the Rev. Kirsopp Lake, M.A., professor of Early Christian Literature and New Testament Exegesis at the University of Leyden, Holland. Professor Lake will conduct the classes formerly taken by the late Professor Nash.

Professor Max Kellner and family have returned from their long trip to the Holy Land. Dr. Kellner will give his regular courses on the "Literature of Interpretation of the Old Testament."

Four lectures will be given by Bishop Brent of the Philippines on "Man for Mankind" during the week of November 3rd. Later in the same month Dr. Hastings Rashdall, a fellow of New College, Oxford, will give a course of lectures.

A REMARKABLE ORDINATION SERVICE

THE Rev. H. L. RUSSELL was ordained to the priesthood on Tuesday, September 16th at Pierre, S. D., the capital city. Unusual interest was shown by the people of the town. The state Supreme Court postponed hearings in order that the judges might attend the service. The Railroad Commission did the

same, and invited those having business with the commission to go to church. Among those who accepted the invitation was a representative of a great express company who had come from New York to appear before the commission. The stole worn at the ordination service was the gift and work of local Roman Catholic Sisters. Protestant ministers of the town presented the new priest with a pectoral cross. The church was packed with a congregation, less than a third of whom were Church people.

OPENING OF HOBART COLLEGE

HOBART COLLEGE, Geneva, N. Y., opened on Tuesday, September 16th, with a freshman class of over forty members, one of the largest classes in many years. The new president, the Rev. Lyman P. Powell, addressed the student body assembled in Coxe Hall, and made the announcements for the coming year. A member of the freshman class is a Chinese student from Honolulu.

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MEMORIALS AND GIFTS

ON THE evening of St. Batholomew's Day, a window in memory of Eliza Green Doane Gardiner, wife of the late James Terry Gardiner of New York City, and daughter of the late Rt. Rev. W. C. Doane, D.D., Bishop of Albany, was unveiled and dedicated in the Church of St. Mary's-by-the-Sea, Northeast Harbor, Maine, by the Rev. Charles Follen Lee. The window, which is in the south aisle of the church, and near the chair which Mrs. Gardiner, for many years a member of the summer congregation of St. Mary's, was wont to occupy, is the gift of numerous friends of the deceased, and is from the studios of Heaton, Butler & Bayne of New York and London. It is of antique glass and in three panels. The subject is Titian's famous "Presentation in the Temple," now in the Venetian academy, and represents the child and Mary ascending the steps of the temple, with Joachim and Anna below, and the high priest in the portico. The picture was a favorite one with Mrs. Gardiner, and a copy of it had been in her bed chamber from childhood to the day of her death.

THERE have recently been completed in St. Anne's Church, Annapolis (the Rev. Joseph P. McComas, D.D., rector), a handsome new tiled floor in the main aisle, and one also across the head of the nave; the former given as a memorial to the rectors who have served in the parish for the past two hundred years, and the latter given by Mrs. L. Dorsey Garraway, Miss Annie Iglehart and Lieut. E. Berkley Iglehart, U.S.A., as a memorial to their parents, the late William T. Iglehart and Katherine S. Berkley Iglehart. This is recorded on a bronze tablet set into the flooring at the front of the chapel steps. A tablet which is set into the flooring just at the head of the main aisle, bears the following inscription: "A memorial to those rectors who have ministered in St. Anne's Church upon this site for two hundred years—1699-1899—'Which from the beginning were eye-witnesses and ministers of the Word'—St. Luke 1: 2."

A MEMORIAL GIFT has recently been presented to St. Thomas' Church, Battle Creek, Mich., by Mr. Marvin Preston of Detroit, in memory of the Marvin and Harriet Preston family. The gift is a very perfect copy of Raphael's Madonna della Sedia, the copy being an exact reproduction as to size and frame of the original, which hangs in the Pitti Gallery at Florence. The Preston family came to Battle Creek in 1854, and were staunch supporters of the Church and active in its work. Miss Kate Preston, now Mrs. W. W. Byington of Albany, N. Y., and recently vice-president of Albany branch of the Woman's Auxiliary, was the organist of St. Thomas' Church during the Civil War.

ON TUESDAY, September 9th, occurred the unveiling of the new memorial rose window in St. Peter's Chapel, Mare Island, Cal., which was made possible by the untiring efforts of Chaplain A. A. McAlister, U.S.N., retired. The service was under the direction of Chaplain J. D. MacNair, U.S.N. The window, which was placed over the altar, was made at Tiffany's studios, New York, and cost about \$1,000. It was erected by the friends "Of the Officers and Enlisted Men of the United States Navy and Marine Corps who served on the Pacific Ocean," as the inscription testifies.

MEMBERS of the Church of the Saviour, Brooklyn, New York, are installing a window in the Sunday school chapel, in memory of John Perkins Forbes (minister from 1898 to 1910), the theme of which is novel and interesting, and a suggestion towards spiritual perfection. The five figures represented, viz.: Jesus of Nazareth, Mary the Virgin, David, St. Francis of Assisi, and Joan of

Arc, are all treated as children, for children, with the idea that thus a stronger and more personal appeal may be made for good counsel than if they were represented as adults.

UPON THE return of Miss Eleanor Fish from a year's visit in Munich, Germany, she brought with her, and presented to the Sunday school of St. Thomas' Church, Bath, N. Y. (the Rev. Chas. E. Purdy, M.D., rector), a "Crippe," which is to be used in the primary class, as a memorial of her mother, who for many years was its teacher. The "Crippe," made by the peasants near Munich, represents the scene at the manger on the arrival of the Wise Men, and thus teaches the Epiphany lesson, the manifestation of Christ to the Gentiles.

RECENT GIFTS to Christ Church, Middletown, Conn., include a handsome red silk dorsal, presented by Charles Langdon Williams, treasurer of the parish; a large-type altar service book, by the Rev. George Henry Smith, a former rector; a glass and silver cruet by the parents of the rector, Mr. and Mrs. Henry Hedden Whitehead, of Portchester, N. Y.; and an extra set of Eucharistic vestments, in linen, for use at the low Celebrations, by the rector, the Rev. Henry S. Whitehead.

A HANDSOME brass pulpit is to be placed in All Saints' Church, Attleboro, Mass., in memory of E. C. Martin, the first warden of the parish. Most of the expense has been borne by the Masonic fraternity, as it was in Mr. Martin's home that the first lodge of Masons held its meeting. When the pulpit is dedicated, some time in November, Bishop Lawrence will preach the sermon.

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NOTICES

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"We should wish to encourage its circulation as much as we can."—Guardian (London).

"We readily join in his [the Bishop of London's] hope that the book may prove useful to many on both sides of the Atlantic."—The Bookseller (London).

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BETHLEHEM

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

Endowment of Leonard Hall—Other News

MR. C. M. SCHWAB of South Bethlehem has contributed \$14,000 to complete the \$50,000 endowment of Leonard Hall, South Bethlehem, the associate mission of the diocese.

THE SUNDAY SCHOOL room in Wood chapel, of Christ Church, Reading (the Rev. Frederick Alexander MacMillen, rector), has been refrescoed, and furnished with a new electric lighting system, to replace the old gas fixtures, and now presents a handsome appearance.

GREAT SUCCESS attended the opening service of the new Italian mission at Wind Gap, under the direction of the Rev. D. A. Rocca. Wind Gap is near Penn Argyll, with the nearest American church located at Bangor. The colony consists of about thirty Italian families, most of whom are financially well off. The one hundred and fifty children and parents are under no religious influence whatever.

CONNECTICUT

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

Christ Church, Westport, Reopened—Other News

CHRIST CHURCH, Westport (the Rev. Henry Blacklock, rector), re-opened for services on St. Matthew's Day, after a most extensive renovation. The exterior work included repointing stone walls and painting the woodwork, and the rectory, and laying a cement walk; in the interior, the ceiling has been re-decorated, a new lighting system installed, and new carpets and pew cushions put in place.

CHARLES HAMMOND LAWRENCE, junior warden of Trinity Church, Hartford, for more than thirty years the treasurer of Hartford archdeaconry, and a member of the Connecticut Church Club, died September 19th. The funeral was held from his parish church on September 22nd.

EASTON

WM. FORBES ADAMS, D.D., D.C.L., Bishop

Southern Convocation Holds Meeting—Other News

THE SOUTHERN CONVOCATION was opened with a service at St. Mark's Church, near Kingston, on the evening of September 9th. The business session was held the following morning at the rectory in Upper Fairmount. The resignation of Dean Barlow, who left the diocese September 1st, was read and accepted, and the Rev. Sydney A. Potter was appointed to fill the unexpired term. In the afternoon an informal conference was held in the church, lead by Rev. Louis L. Williams, who spoke on the failure of the Sunday school to Christianize the child. Various systems and helps were discussed, but the opinion prevailed that old time home training from Bible and Prayer Book would be a relief. After Evening Prayer, the Rev. Sydney A. Potter made an address on the duplex envelope system, and also preached.

BY THE ELECTION of a vestry this week, the newly erected Susquehanna parish, authorized by the last convention of the diocese, takes its place as the thirty-eighth parish. It was taken from the historic old North Elk parish in Cecil county, the division having been made after five petitions to as many annual conventions. The new parish begins its work with a considerable emergency fund, a parish church and a chapel, and it is understood that a rector will be immediately called.

THE FALL meeting of the middle convocation of the diocese of Easton (the Rev. J. Gibson Gantt, Dean), met at St. John's parish, Hillsboro, on the 23rd and 24th. There was a large attendance, a number of clergy and the Bishop being present.

FOND DU LAC

R. H. WELLER, D.D., Bishop

Meeting of the Archdeaconry of Rhinelander

THE INITIAL session of the archdeaconry of Rhinelander was held at St. Augustine's Church, Rhinelander, on September 18th. The day began with Matins, and the Holy Eucharist celebrated by Archdeacon Johnson; at 9 o'clock a choral Eucharist was celebrated by Bishop Weller, who later presided at all business sessions of the archdeaconry. Nearly all of the clergy were present, and the spirit of consecration and enthusiasm was marked. After addresses by the Bishop and the Archdeacon, the organization was completed, a secretary-treasurer elected, committees appointed, and a motion passed that meetings of the archdeaconry be held at intervals of four months. At noon Bishop Weller conducted intercessions for missions in the church. Addresses on missionary work and methods were made by the Rev. Graeme Davis of St. Alban's Church, Marshfield, and the Rev. Culbert F. Hinton of St. Ambrose's Church, Antigo, and a motion was passed "That this meeting endorse and advocate the Every-Member Canvass system, including the use of the duplex envelope." Addresses on religious education were given by the Rev. Arthur George Wilson of St. Mark's Church, Waupaca, and the Rev. Jay Russell Vaughn of the Church of the Ascension, Merrill. A motion was passed that a diocesan "Bishop's Helping Hand" be instituted, and a committee be appointed to organize the movement. The plan, similar to that originated in the diocese of Newark, is to get as many people as possible to pledge definite sums of money to be sent to the Bishop at his call, for any object he may designate, not more than two calls to be made each year. Action was taken whereby the publication of a monthly diocesan journal will be undertaken by the Rev. C. F. Hinton, assisted by the other clergy. In the evening a missionary service was held in the church, with stirring addresses by the Rev. E. Croft Gear, rector of the Church of the Intercession, Stevens Point, and the Bishop.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Conference of Clergy and Laymen

UNDER the leadership of the Bishop, the clergy and a number of the laymen of the diocese held a conference in the Church of the Good Shepherd, Lexington, September 11th and 12th. The subjects of the conference were some of those which are to come before the General Convention.

MAINE

ROBT. CODMAN, D.D., Bishop

Quarterly meeting of the Woman's Auxiliary

THE QUARTERLY meeting of the Woman's Auxiliary was held with St. Saviour's Branch, Bar Harbor, September 8th and 9th. At a service held in the church on the evening of the first day the Rt. Rev. D. T. Huntington, D.D., Missionary Bishop of Wu Hu, China, spoke of the work in that country, and particularly of the various factors that will exert an influence on the new republic. He stated that the system of education had been much affected, especially in the matter of textbooks. Many customs are undergoing change, especially as regards marriage, betrothal for instance, being now by mutual consent. The Bishop's jurisdiction is larger than all New England, with no more than nineteen Christian workers, and yet appreciable progress is being made. In the Junior report mention was made of the fact that \$458.84 had been raised of the \$500 required for the new church at Macwahoc.

ADVANCING IN FOOD SENSE

The Servant Problem and the Meat Problem Are Easily Solved by the Housewife Who Knows How to Use Well-Cooked Cereals and Fruits in Season

The servant problem in Summer in most homes is even more troublous than the meat problem. A discussion of the meat question is idle and futile, anyway, if there is no one in the house to cook the meat. It is rather amazing in these times of widespread dietetic intelligence to find in most homes the housewife baking and stewing over the kitchen stove in an effort to cook meat for a dinner or supper when the family would be in much better health and their appetites much better satisfied with a meal of ready-cooked, ready-to-serve shredded wheat biscuit with fresh fruit and some green vegetables, such as lettuce, peas or string beans. A diet of this kind not only relieves the housekeeper of much worry and care, but also relieves the body that has been laboring under a burden if indigestible meats and starchy vegetables.

Shredded wheat biscuit is a boon to housekeepers in Summer not only because it supplies all the strength-giving nutriment needed during the hot months and in a most digestible form, but because it is ready-cooked and ready-to-serve. With shredded wheat biscuit in the house it is easy to prepare a delicious, wholesome, nourishing meal in a few moments by serving the biscuit with milk or cream or with sliced peaches, berries or other fresh fruits. If the appetite is not fully satisfied with a meal of this kind it is easy to add some of the green vegetables, such as lettuce, peas and string beans, forming a combination that will keep a person at top-notch efficiency, whether employed in mental or physical pursuits. It is one of the remarkable things about shredded wheat biscuit that it is eaten by athletes as well as invalids. It is the favorite food of rowing crews training for college regattas and also the favorite food of convalescents in the hospitals and sanitariums. For children it supplies all the elements needed to perfectly build every part of the growing body, while in adults it supplies the material necessary to repair the daily waste of tissue and energy and it does it in such a way as to impose no tax or burden upon the digestive organs.

While it is true that we are advancing every year in food sense, it is a remarkable fact that there are still many women in this country who do not know how easily they could close up their kitchens in the hot Summer months and have wholesome, nourishing and delicious meals, without ever building a fire in the cook stove. The fact is most families in Summer would be much better off if the kitchen door were padlocked and the cook discharged. This happy consummation is possible in any home where the housewife knows the nutritive value and culinary uses of shredded wheat biscuit, a food that contains all the body-building elements in the whole wheat grain in their most digestible form.

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MARYLAND

JOHN G. MURRAY, D.D., Bishop

Improvements at the Chapel of the Guardian Angel, Baltimore—Other News

DURING the summer in spite of the warm weather, notable progress has been made at the chapel of the Guardian Angel, Baltimore, under the guidance of the rector, Rev. Charles Fiske, D.D., and of the vicar, the Rev. George J. Kromer. The foundations of the new parish house are now completed. By the generosity of friends, some of whom were not Churchmen, a saving of at least \$5,000 has been effected, and the entire work done at a cost of only about \$2,200.

THE CONGREGATION of St. Thomas' Church, Homestead, Baltimore, (the Rev. Charles E. Perkins, rector), have decided to purchase a new organ. It will cost \$2,500, and the contract for it has already been signed.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop.
SAMUEL G. BARCOCK, Suffr. Bp.

Bishop Lawrence's Twentieth Anniversary

PLANS ARE about completed for the observance of Bishop Lawrence's twentieth anniversary as head of the diocese. There will be a large diocesan service at St. Paul's Cathedral, Boston, on the forenoon of Monday, October 6th. At this service there will be present priests of the diocese, and those who were canonically resident in the diocese at some period of the past twenty years. In addition, invitations have been sent out to those Bishops who formerly were priests in the diocese, and among them are Bishop Osborne of Springfield, Ill., Bishop Longley of Iowa, Bishop Van Buren, lately of Porto Rico, Bishop Kinsman of Delaware, Bishop Rhinelander of Pennsylvania, and Bishop Reese of Southern Ohio. All the Bishops of the New England dioceses also have been invited.

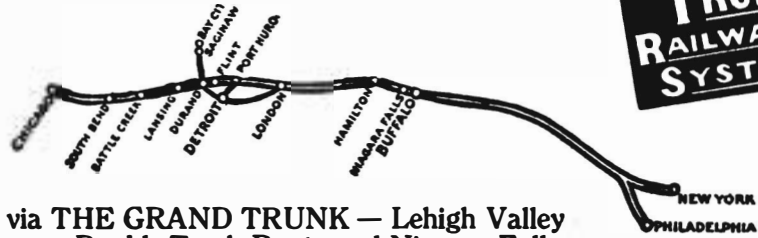
MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

"The Missouri Idea" in Religious Education—Farewell to the Rev. H. Percy Silver

THE TREE of religious education is putting forth another bud, here in the city of St. Louis. It sounds better to put it that way since the Rev. Mr. Silver in his speech welcoming the advent of the School of Religious Instruction happily objected to calling it an "undertaking" at its birth. He suggested that we call it "The Missouri Idea," and so far as our present information goes that seems to be fair. The Missouri Idea then emerged into publicity at a meeting held in St. George's parish house on the evening of September 18th, presided over by the Rev. Mr. Kemerer. More than a hundred Sunday school teachers, representing every parish in the city, heard the plan described by the Rev. Mr. Blaisdell, after an introductory address by the Rev. Mr. Duckworth. There is to be a session once each week at some central church. After a general meeting of short duration the members divide into classes, of which there are to be six. The course to be followed is that laid down by the General Board of Religious Education. The subjects will be as follows: Religious Pedagogy, led by the Rev. James Wise; New Testament and the Life of Christ, by the Rev. Edmund Duckworth; Missions and Social Service, by Deaconess Newell; The Apostolic Age, by the Rev. Charles F. Blaisdell; The Prayer Book, by the Rev. B. T. Kemerer; and the Old Testament, by the Rev. Z. B. T. Phillips. While designed primarily for Sunday school teach-

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ers the course is one which almost anyone would find stimulating and helpful. There is to be a charge of one dollar for enrollment in each course, the proceeds to be used for the purchase of books. It is expected that the sessions will begin about November 1st. Stimulating addresses were made by the Rev. Mr. Silver on behalf of the General Board, and by the Rev. James Wise, who launched this Missouri Idea from his sickbed in St. Luke's Hospital several months ago.

TWENTY-FIVE of the clergy and laymen of St. Louis gathered at a luncheon at the Mercantile club on September 18th, to bid Godspeed to the Rev. H. Percy Silver, secretary of the Department of the Southwest, as he leaves that work to take up the responsible position of chaplain at West Point. Dean Davis of the Cathedral presided, and Mr. James A. Waterworth made an address happily expressive of the feeling of all present, viz: that while we are all sorry to have his work as Department Secretary concluded, the opportunity to which he goes is a great one and one for which he is peculiarly well fitted. In reply, Mr. Silver characteristically spoke, not of what he planned to do, but of what the Church and her members are called to do.

NEW HAMPSHIRE

WM. W. NILES, D.D., Bishop
EDWARD M. PARKER, D.D., Bp. Coadj.

Annual Retreat of Clergy and Candidates

TWENTY-FIVE of the clergy and candidates for Holy Orders gathered at St. Paul's School, Concord, on September 10th, 11th and 12th for their annual retreat, which was conducted by the Bishop Coadjutor. Bishop Parker took as the subject which ran through his addresses, the Ministry, and made the addresses very helpful. As a fitting conclusion there was a double ordination on the morning of Friday, September 12th, when Laurence Piper was ordained deacon, and Rev. Frederick C. Beattie was ordained priest. Mr. Piper was presented by Rev. W. E. Patterson, and Mr. Beattie by Rev. W. P. Ladd. Rev. Messrs. Brine, Emery, Patterson and Niles joined the Bishop in the laying on of hands.

NEWARK

EDWIN S. LINES, D.D., Bishop
Prominent Laymen Pass Away

COL. EDWARD H. WRIGHT, for many years prominent in the Church and social life of Newark, and Edward H. Horwood, long time a vestryman of Trinity Church, Hoboken, died this week. Mr. Horwood's funeral was held on Friday, and Col. Wright's funeral was held on Saturday morning, from the House of Prayer, Newark.

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OHIO

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

Meeting of the Sunday School Commission—Other News

AT THE meeting of the Sunday School Commission of the diocese, the Rev. Franklin C. Sherman, president, at Cleveland, on September 15th, much business was transacted. Three sets of lantern slides on "How we got our Bible," were ordered for use in the diocese, plans projected for a Sunday school rally in Cleveland, for teachers' conferences, and for securing increased attendance at Sunday schools throughout the diocese.

A SPECIAL service for the Guild of the Holy Cross was observed at Trinity Cathedral, Cleveland, Sunday afternoon, September 14th, at which Dean DuMoulin was the preacher. The following day the annual business meeting was held at which annual reports were read, and the Rev. Guy L. Wallis, of Staten Island, N. Y., elected trustee in place of Bishop Osborne, retiring trustee in regular succession.

AT THE morning service at Trinity Cathedral, Cleveland, Sunday September 14th, three members of the Perry family, direct descendant of the great Commodore, who had come to Ohio to attend the centenary celebration of the Perry victory, took part in the service. Rev. James De Wolf Perry, D.D., of Philadelphia, preached the sermon, an historical one for the occasion, the Rev. Calbraith B. Perry of Cambridge, N. Y., read the lessons, and his son, Calbraith B. Perry, Jr., carried in the procession, a fifteen starred flag more than a hundred years old.

PENNSYLVANIA

PHILIP M. RHINELANDER, D.D., Bishop
THOMAS J. GARLAND, D.D., Bp. Suff.

Large Delegation to B. S. A. Convention

AT THE first autumn meeting of the executive committee of the diocesan local assembly of the Brotherhood of St. Andrew, it was reported that about 250 Brotherhood men from this diocese had signified their intention of attending the New York Convention, and it is hoped that this number will be increased to 300.—A STRONG delegation from the University of Pennsylvania is expected to attend the college conference, which is to take place in New York on the 4th and 5th of October, in conjunction with the Convention.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D. Bp. Coadj.

Open-Air Services Successful—Other News

THE REMARKABLE success attending the outdoor services on the steps of the Cathedral in Cincinnati this past season, due to the direct and forceful preaching and the fine work of the vested choir, which was kept up to almost complete strength all summer, led the Methodist clergyman, the Rev. Davis W. Clark, who is in charge of a gospel auto wagon, following the wishes of the donor of the outfit, that all bodies of Christians should be invited to use it, to ask Canon Purves to do so. Accordingly, one evening the vested choir and clergy of the Cathedral marched to Garfield Park, two squares from the Cathedral, and held a service attended by 1,500 people. (The newspaper accounts placed the number at 2,000.) Canon Purves and Canon Reade made addresses. Many present joined in the old familiar hymns, and all listened with reverence and respect to the speakers, while the hearty response to the prayers was most encouraging.

MISS KATHERINE ELLISON, superintendent of nurses of the Cincinnati city hospital,

a prominent and most helpful member of the guild of St. Barnabas for nurses, has resigned, to take a similar position in the Hillman Hospital, Birmingham, Ala. Mrs. W. K. Schoepf, one of the associates, tendered Miss Ellison a reception which was largely attended by the members and friends of the guild, and was a pleasing tribute to Miss Ellison's professional and personal qualities.

CANADA

News of the Dioceses

Diocese of Toronto.

THE CONSTITUTION of the new Provincial Synod was discussed at length, at the session which opened in Toronto, September 16th. The subject of joint sittings of the Upper and Lower Houses, was brought forward by the Hon. S. H. Blake and Archdeacon Carey, but the amendment that steps should be taken to promote such joint sittings was defeated, only however by a small majority.

Diocese of Montreal.

THE SECOND session of the coöperating theological colleges in Montreal will open October 2nd. No appeal for funds will be made.

The Magazines

Scribner's Magazine for October, under the title "The New Republic," gives Charles L. Freeston's impressions of Portugal, founded on a recent visit. He says that in many respects it is the most interesting country in Europe, full of surprises. The architecture, with its strong Moorish influences, is notable and the natural scenery is very unusual. The people are kindly to tourists. Being off the routes of travel it is the least-visited European country.—Mr. ROOSEVELT'S Life-History in this number describes the African elephant. He found the elephant, with the possible exception of the lion, the wisest and most interesting of all the kinds of big game. It wanders everywhere and goes from the lowlands to the

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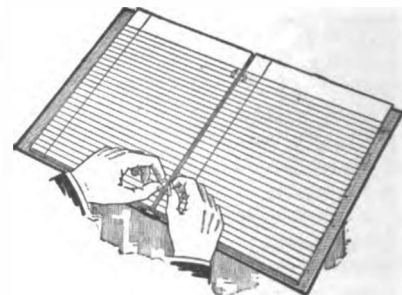
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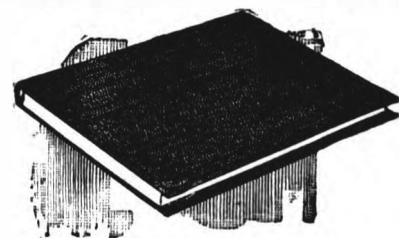
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high mountains. This gives great variety to its habits of life and adds to the difficulty of making generalizations from a few cases. Mr. Roosevelt's descriptions embody his own observations and those of men who have hunted with him.—THE STUDY of prisoners at first-hand, which Miss Winifred Louise Taylor calls "The Man Behind the Bars," is founded on the work which she has carried on for a score of years. She was not interested in prisoners merely as types. Through years of personal acquaintance and correspondence with the men, following many of them after they are free, she is able to present in these papers the prisoners as a human being, full of possibilities, and many times saved from his worst impulses.—A. B. FROST, who has been living for a number of years abroad, joins with Guy Rose in presenting "Trout-Fishing in Normandy"—a most interesting picture of the Frenchman as a sportsman. Mrs. Rose who was their companion on fishing-trips, furnishes the letter-press.


ELECTRIC DUST CARTS

THE CITY of Berlin has recently adopted a new type of dust-collecting cart which is driven by electricity. It is mounted upon three wheels and has a small tip-up body. Power is furnished from a battery of twenty-one hundred and fifty ampere hour cells driving a motor built into the front leading wheel, through reducing gear. The machine can be driven either forward or backward, the battery current being reversed by means of a special switch. The vehicle has a traveling speed varying from fifteen to nineteen miles an hour, and can cover ninety miles on a single battery charge. As the body is made detachable, the vehicle, after its street-refuse collecting duties are completed, can be used for other work. The vehicle is also fitted with a sanding device, the distribution being carried out by a second small motor driven by the main battery.

The results of this vehicle's operations are being followed with great interest, as it is smaller, more compact, and lighter than any now generally employed in such work.—*Chamber's Journal.*

FOUR BIBLES IN ONE BOOK

THE WILL of Edward Alexander Guy, who died recently in New York, directs that his estate shall be devoted to publishing four versions of the Scriptures in a single book. Mr. Guy, after forty years spent in translating and studying the codices or original manuscripts of the Bible, found the King James translation virtually correct. It differs in a few minor details from the old manuscripts, but without impairment of the salient truths and lessons. In the book to be published there will be four translations. The Codex Sinaiticus will be printed in the first column, the modern Greek translation in the second, the King James version in the third and Guy's version in the last. The last two will be in English. About 1880, while Mr. Guy was at work, the revised translation was made by a congress of American and English scholars. This book was never taken up universally. Mr. Guy was graduated with classical honors at Miami University in 1867, then became a student in Princeton Theological Seminary with the idea of becoming a minister. After two years in Princeton he matriculated at the Theological Seminary in Geneva, Switzerland, and it was while he was studying there that he conceived the idea of making a life study of the codices. He believed the King James version was not a literal translation. He had been left independently rich by his mother, and used his own funds for the work. His course of study took him to all the famous libraries in the world.—*The Christian Work and Evangelist.*



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